
EX LIBRIS
H·H·EDMONDSON

THE ANTIQUARY.

VOL. XXV.

THE ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY OF THE PAST.

Instructed by the Antiquary times,
He must, he is, he cannot but be wise.
TROILUS AND CRESSIDA, Act ii., sc. 3.

VOL. XXV.

JANUARY—JUNE.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW.
1892.

The Antiquary.

JANUARY, 1892.

Notes of the Month.

In the crypt of Canterbury Cathedral, preparations for laying the floor with tiles have caused a puzzling discovery to be made. At the extreme east end of the crypt there is an apse beneath the chapel, which has always been called the *Corona*, or Becket's Crown. In the crypt walls of the apse (beneath this *corona*) are five huge lancet window-like openings, which have never been glazed. These walls and windows were built, by William the Englishman, in the second half of the year 1180. As the soil had evidently accumulated upon the floor of the crypt, workmen were employed to dig out the accumulation. They found it easy to remove soil which had hidden about 21 inches of the base of the apse wall, and its vaulting-shaft bases. By so doing they exposed the well-finished plinth, with its narrow sloping set-off (similar to that on a Norman plinth), which commenced about 8 or 9 inches from the original floor, and on the slope its depth was 2¾ inches. Easily was the accumulation cleared away from the walls of the apse, until the men reached those points which (on each side) stand immediately beneath the centre of the sills of the westernmost windows of the apse. There they found rough rubble masonry, extending completely across the chord of that part of the apse, and reaching from the foot of the northern west window's splayed sill to the corresponding position beneath the west window on the southern side of the apse. Investigation showed that this rubble masonry formed a rough wall 2 feet thick, 29 feet long, and 2 feet high at its northern end. The main portion of the wall as now exposed is 3 or 4 inches less in height.

The effect of this rough rubble masonry is to separate the floor of the main body of the crypt from the small eastern space beneath the five window-like openings in the apse. Something much more puzzling was, however, discovered adjacent to the central part of this rubble masonry on its eastern side. There the rubble masonry is extended, until it forms a rectangular platform in the centre of the floor of the apse. This platform is about 7 feet long from north to south, and about 8½ feet deep from east to west. It is of the same height as the main part of the rubble wall, but no part of the platform is quite 2 feet high. It does not touch the wrought plinth of the apse wall, although at two points it approaches very near thereto. In accounting for this rough dwarf wall and platform, we have to remember that the huge window-like openings, with which it is so closely connected, have never been glazed. No altar ever stood in this crypt of the *corona*. Probably some method of protection against the entrance of intruding humanity, or intruding winds, was based upon these rubble foundations, but it is difficult to conjecture what form this protection took. An iron *grille* scarcely needed such a foundation, unless, indeed, a punitive cell of ironwork occupied the central portion of the *grille*, and was placed upon the eastern platform. The conjectures of antiquaries will here have a fairly wide field for their exercise. Incidentally it may be mentioned, as of interest, that among the rubble are seen three or four fragments of Norman mouldings, which probably had formed part of the Norman cathedral that was burned in 1174. One fragment, at the north-eastern angle of the platform, is red as if coloured by fire. It probably formed part of a shrine in the old Norman cathedral.

At Chatham, near Luton Fort and the Convict Prison, some ancient British graves were discovered about the middle of November, 1891. Mr. George Payne, F.S.A.,

Secretary of the Kent Archæological Society, superintended the opening of these graves. Two large cairns excited many hopes, but they were found to be empty. Outside them, however, were found urns, ashes, bones, and such traces of skeletons as prove that not only burials by cremation, but also burials of entire bodies, in the ordinary way, had taken place on the spot, at a period prior to the Roman occupation of Britain.

⚜ ⚜ ⚜

In our November issue a notice was given of an interesting discovery, made by Mr. S. J. Wills, of an inscribed stone in the rectory garden at Southill, near Launceston, Cornwall. Mr. Wills was unable to get the stone uncovered. Since his visit, however, the Rev. W. Iago, of Bodmin, has examined the stone and found the inscription to be as follows :

P CVMREGNI
T FILI MAUCI

This find is particularly interesting, and it gives a third known instance in the county of the Chi Rho monogram. The other two are : (1) On an inscribed stone now forming the credence-table in the church of St. Just, and (2) occurs alone on a stone now built into the gable of the south porch of Phillack Church, near Hayle. A fourth example has been missing for many years ; the monogram was cut on a Latin gable-cross, on St. Helen's Chapel, Cape Cornwall. It was removed to the church of St. Just, and shortly afterwards disappeared. Two crosses were thrown down a well in the vicarage garden by a previous vicar. One of which has since been recovered by the Rev. J. A. Reeve, present vicar ; possibly the other cross may prove to be that from St. Helen's Chapel. Unfortunately the water could not be lowered sufficiently to prosecute further search.

⚜ ⚜ ⚜

Almost every intelligent user of our public free libraries can testify to the gross treatment that some of the books of reference, and more especially newspaper files, receive at the hands of some of the rascals who use them. The passages that are cut out, and the plates that are abstracted are most trying experiences for readers to encounter, and reflect in some instances but little credit on the vigilance of the custodians. We are heartily glad that one of these rascals has at last been caught and convicted. It has been generally supposed that the mutilators of public literary property were mischievous and ill-bred schoolboys, or low-lived scamps who were ignorant of the true use of printed property stored in a public receptacle for the good of all. But, on November 25, one James Jeffrey was brought before the stipendiary magistrate of Sheffield for wilfully and maliciously cutting out paragraphs from a newspaper file in the Free Library, and it came out in evidence that he was one of the paid lecturers of the National Union of Conservative Associations. The evidence was clear, and we only regret that the magistrate contented himself with imposing the maximum penalty of £5, instead of inflicting imprisonment, for a grosser act of the kind than that of which this educated Jeffrey was guilty it is difficult to conceive. At all events, the *Antiquary* has the satisfaction of placing the man in the public pillory as a warning to others.

⚜ ⚜ ⚜

The Great Northern Railway Company have raised a storm of protest by their proposal to demolish the Old Hall at Bourn, in South Lincolnshire, in order to facilitate a railway extension from Bourn to Saxby. The Old Red Hall, as it was called, is one of the finest specimens extant of the red brick Elizabethan mansions. It was for a long period one of the seats of the Digby family. It has formed the subject of various Academy pictures, and is frequently visited by architectural students. The fine oak staircase is an object of particular interest. A large number of influential residents in Lincolnshire have united with the Society for the Protection of Ancient Buildings in petitioning the company to divert their line and spare the fabric, and it is needless to say that we wish them all success in their spirited protest.

⚜ ⚜ ⚜

Rev. Dr. Cox, F.S.A., gave a lecture at the Hull Royal Institution, on December 8, on "The Sepulchral Monuments of England." The subject was a wide one to be covered in two hours, but a happy selection of examples from Romano-British times down to Wilber-

force sustained the interest. A good selection of pre-Roman inscribed stones, chiefly from Yorkshire, including the Thornhill, Leeds, Hackness, Wensley, and Dewsbury examples, brought out the tale of the variety of lettering used, capitals, minuscules, and runes. The lecture was illustrated by upwards of fifty specially prepared slides, which were well developed by a powerful oxy-hydrogen light.

We have good reason to believe that when the question of district and village councils comes before Parliament either in the ensuing session, or, as is more probable, in the newly-elected Parliament, that a proviso of considerable interest to antiquaries will be inserted in the bill. It will be proposed that the County Council shall be instructed to provide a central museum and library for the area of the county, and that the museum objects and books shall circulate from time to time to village halls or smaller local centres. No doubt in the minds of the proposers of this scheme "museum objects" would primarily mean such substances, and raw or manufactured material as illustrated the particular industries and trades of the district, but archæological objects have not been forgotten. It would add immensely to the study of the past if a general notion of the nature and appearance of prehistoric implements, early pottery, coinage, and the like, could be spread throughout our country districts by the circulation of carefully-chosen specimens.

A great scheme was laid before the University of Oxford towards the close of 1891, which it is hoped that the year 1892 will see successfully begun. It is proposed to create and endow a new central museum of art and archæology, with which are to be incorporated both the Ashmolean and University galleries. The disregard of archæology, whether Classical, European, or British, has until recently been a great slur on the repute of our two great English Universities. Cambridge was the first to set the example in removing some of this discredit, but Oxford now bids fair to outrival her sister. The Ashmolean Museum has been entirely reorganized and refitted within the last six years, and the collection itself has more than doubled. This remarkable growth is chiefly owing to the energy and ability of the keeper, Mr. Arthur F. Evans, F.S.A., who inherits in a marked degree the talents and industry of his father, Dr. Evans, the well-known president of the Society of Antiquaries. In the second place it is due to the generous example set by Mr. C. D. E. Fortnum, F.S.A., in bestowing on the university so large a portion of his noble collection, which illustrates every period of art from the earliest Egyptian to the best of the Italian Renaissance. This example has been so largely followed, that European scholars are now beginning to make a practice of visiting the collections of Oxford, if interested in such diverse subjects as Hittite inscriptions, the proofs of Mycenæan culture, or the terra-cottas and vases of Sicily and Greece. With rare munificence Mr. Fortnum now proposes to hand over £10,000 to the new museum, and promises eventually to bequeath the remainder of his collection and his archæological library to the University; but with the wise stipulations that the scheme for erecting and endowing the new museum should be at once carried out, and that the whole of the art and archæological collections shall be placed in juxtaposition and under a single governing body. Oxford has now the rare chance of beginning a work that will eventually place her at the head of the universities of Christendom, so far as archæology is concerned.

Some very interesting discoveries have been made during the progress of the work of restoration now going on at the parish church of Ramsbury, between Marlborough and Hungerford. Before the restoration began, the church, which was in a very bad state, showed nothing earlier than work of the thirteenth century. The walls were in two cases very much out of the perpendicular and had to be rebuilt, and it is during this necessary work of demolition and excavation for new foundations that six stones have come to light, three of them forming portions of an upright cross, and the other three portions of separate monumental slabs, all bearing Runic carving, which seems to prove that they are of the time when Ramsbury was the seat of the diocese of

Wilts and Berks, 909-1075, if not of earlier date than this. Of the cross, two stones of the shaft measuring 2 feet 8 inches and 2 feet 10 inches respectively, and the base stone, 2 feet in height, have been found. One of these shaft stones being built into the thirteenth century east wall of the nave, while the other was found close to the foundations of it. As there was evidently another stone in the shaft between these two, and as the head is also missing, it is calculated that it must, to be perfect, have been at least 9 feet high. These stones are all richly sculptured on all four sides, two sides having interlaced work; whilst on the other sides are, on the lower stone of the shaft, snakes with bodies of great length, ending in complicated convolutions; and on the upper stone a series of circular medallions, each containing monsters, some with their heads turned over their backs and biting their own tails, some with their heads bent down as if eating.

⚜ ⚜ ⚜

Two of the monumental slabs found at Ramsbury are also covered with similar interlaced carvings, the cross section of both being oval in form and the ends semicircular. Unfortunately the wider end of each is gone, one measures 3 feet 10 inches in length, the other 2 feet 5 inches. The surface of the smaller of these is covered with interlacing scroll work, the scrolls terminating in elongated leaves. The other slab has intricate interlaced ornament, and circular medallions enclosing beasts with their tails in their mouths, similar to those on the portions of the cross. A third slab has been found used as a coign stone in the south-east angle of the nave wall. This bears a single Latin cross, with arms and stem some 9 inches wide, the sides of the slab sloping downwards from the cross which stands out in relief. At the intersection of the arms is a beast like a lion couchant, with another in the centre of the stem. On each side of the cross are two dragons or griphons with long necks forming a single loop, and heads turned over their backs. Two other beasts with wings, filling the spaces between the arms and the head of the cross. Careful search under the direction of the architect, Mr. J. A. Reeve, is now being made for other stones, and it is hoped that further discoveries will be made as the work proceeds. In digging the foundations for the east wall of the south aisle the line of an ancient wall was met with, which, if funds permit, it is proposed to explore, in the hope that it may throw light on the plan of the ancient Saxon church.

⚜ ⚜ ⚜

Four additional interments have been found at Southover, Lewes, since our last note on the subject, raising the number to thirty-two. With one skeleton were discovered two brooches or fibulæ, of a different pattern to those already found there; they were circular and of bronze, slightly larger than former specimens, with the fastenings well preserved. With the same skeleton a large amber bead was discovered, and in another grave a large blue glass bead with waved opal line round it. The perforation was large enough to admit of an ordinary quill pen passing through it. Two small shells drilled as if for use as beads were also found. The whole collection of weapons, ornaments, etc, from "Saxonbury," as the house is named, has been carefully arranged, labelled, and placed in a case specially made for its reception in the Sussex Archæological Society's Museum at Lewes Castle, with the donor's name, Mr. Aubrey Hillman, inscribed upon it. This case forms an attractive addition to the collection of local finds.

⚜ ⚜ ⚜

The little church of Coveney, Isle of Ely, is in a sadly tumble-down condition. Repairs are absolutely imperative. It contains some fifteenth century bench-ends most quaintly though rudely carved, as well as other objects of interest. We hope ere long to supply the readers of the *Antiquary* with illustrations and descriptions of the bench-ends. An almost unique feature of the church is that it is thatched with reeds from the fen. To Mr. Temple Moore's careful conservative hands has been entrusted the work of reparation, so that we are not surprised to learn that the old warm mode of covering in the church is to be continued. As the parish is so poor, and the income of the living but £140, we depart from our usual rule and urge our liberally-disposed antiquaries and

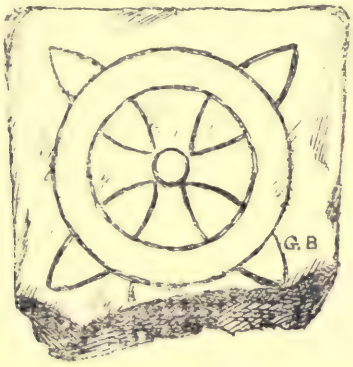
ecclesiologists to offer some help to the rector, Rev. E. Tottenham.

Archæologists have much cause to deplore the death of the late Dr. Harvey Goodwin, Lord Bishop of Carlisle. There is no diocese in England wherein so much conscientious pains to preserve all that was of interest pertaining to the history of the church and people has been taken during the past few years as in that of Carlisle. This happy result was in no small measure owing to the Bishop himself, and to the conscientious and able officials of his appointment. No one who had the privilege of listening to the Right Reverend Prelate, when he delivered the opening address of the Architectural Section of the Royal Archæological Institute, at the Edinburgh meeting, on August 13, and who noticed the buoyant geniality with which he bore the weight of years at several of the gatherings of its members could ever have anticipated so speedy a termination to so valuable and kindly a life.

In the course of his able, comprehensive, and humorous address, the Bishop said many wise things well worth remembering, and now that he has gone from among us, we are sure we do well in bringing before the readers of the *Antiquary* his concluding paragraphs: "From the archæological point of view we may rightly divide ancient buildings into two great classes, the dead and the living. The former is perhaps the more dear to the heart of the archæologist, just as the dead subject is in a certain sense more precious to the anatomical student than the body of a living man. You can examine the dead building entirely at your leisure; you can see it sometimes almost in the course of building; the craft of the old builders makes itself known by many a curious indication to the skilful eye; and the imagination can picture to itself scenes, whether of worship, or war, or social festivity, which have taken place within those ancient walls; in the days of hoary antiquity; the poet finds a genial companion in the archæologist. and they may enjoy themselves side by side, though the craft of one is different from that of the other; both, however, would agree in their sentence as to what should be done with those lovely monuments of past time. *Do* with them? Leave them alone, says the poet; leave them alone, says the archæologist; and the sentence is taken up by a chorus of—what shall I say? All men and women of sense? Well—I might say that—but on this present occasion I will use an equivalent expression and say—all members of the Archæological Institute! And so much for my first class. They should be left alone, or only so far meddled with as to prevent mischief, and to hand them down uninjured and unaltered to posterity. But what of my second-class? They too must be conserved; but it cannot always be upon the plan of letting them alone. Architects are called in just because the buildings are not to be let alone. What manner of men ought these architects to be? Politics apart, they ought to be profoundly conservative. Then they ought to be learned and skilful, in order that they may see their way as to the best thing to be done. And further, they ought to be patient, good-tempered, long-suffering, because they are sure to be pelted and overwhelmed with abuse, whatever course they take. However, it is to be hoped that the backs of our architects are suited to their burdens, and that men will always be found having the natural and acquired qualifications necessary to deal with ancient buildings wisely, cautiously, kindly."

On Thursday, December 3, a fine Roman altar was discovered by accident at Chesters (*Cilurnum*) while workmen were engaged planting trees, about 100 yards to the west of Mr. Clayton's mansion, and not far from the road leading to Warden. Its dimensions are about 3 feet 6 inches high, 1 foot 9 inches wide across the face, and 1 foot 4 inches from back to front. There are the usual focus and rolls (horns) on the top. On one side (the left) is a *patera*, and on the other a well-formed *præfericulum*. The inscription, of which there have been several lines, is unfortunately almost effaced. No sense can be made of the few letters of which there are traces, as in addition to the wasting by exposure, the face is scored across diagonally by deep lines as though a harrow has gone across it.

Mr. Bailey's facile pen enables us to give two more striking examples of the heads of incised sepulchral stones that have come to light in the foundations of St. Peter's church, Derby, since our last issue. One of these is



of severe geometrical design; we do not remember another example in which the vesica-shaped limbs of the cross project beyond and beneath the circle. The other

example is truly unique, and that in a double fashion. In the first place, the unconventional arrangement of the foliage which forms the head of the cross is in itself altogether exceptional. In the second place, this foliaged head has evidently been cut the wrong way by the mason from the design with which he was furnished, so that the stem of the cross has to start from the side of the pattern in the head instead of from its base.

Notes of the Month (Foreign).

SHORTLY after the fine bronze helmet, ornamented in relief, recently found near Ponte Sisto, in Rome, the same dredge brought up from the bed of the Tiber a large bronze wing, belonging to a statue of a Victory. It is on this same spot that, during last August, was found the inscription to Victoria Augusta, cut on a marble pedestal, which had belonged to the adornment of the bridge built under Valentinian and Valens, between 366-367.

* * *

Amongst the many marble fragments of sculpture recently fetched up out of the Tiber, some pieces have been recognised as belonging to a Greek statue of pre-Phidian date. This statue, now almost wholly reconstructed, represents Apollo, in the vigour of his youth, in an attitude recalling the archaic bronze Apollo discovered at Pompeii.

* * *

In digging for the new sewer of the last portion of the via Cavour, a marble pedestal, with Greek inscription, has been found. On the square of the Pantheon has come to light a piece of ancient pavement; and on the banks of the Tiber, near Tordinona, a funereal Latin inscription.

* * *

The excavations made in the theatre at Argos, built up against the sloping rock of the Larissa, have brought to light eighteen rows of seats, the orchestra, and the remains of the Greek and Roman *scena*, and some ancient inscriptions, which give us fresh information about this theatre.

* * *

A French expedition is being formed of architects and archæologists to explore the site of the ancient palace of Crœsus at Sardis.

* * *

At Arcevia, in Italy, a large prehistoric village has been discovered, consisting of numerous foundations of circular huts, about four mètres in diameter. Within them have been found stone weapons, some of them being of remarkably fine workmanship — stone hammers, implements of staghorn, with vessels of various forms, bearing handles similar in type to those of the *terremare*,

pointing to some ethnical relation between the inhabitants of these two kinds of settlements.

* * *

The results of the latest researches on the site of the temple of the Pennine Jove, on the Great St. Bernard, are the discovery of such objects as *fibulæ*, coins, ornaments, a votive spear of some artistic value, tablets bearing propitiatory inscriptions offered by Roman tribunes and centurions who passed over those famous heights, and, above all, a very fine bronze figure of Mercury, about forty centimètres high, which will now form the chief treasure of the museum rapidly being formed within the walls of the Hospice.

* * *

The Italian Government may also be congratulated on the probability of a rich harvest of antiquities in its African possessions, now called Erythrea, or the triangle comprised between Massowah, Asmara, and Keren. From the Bay of Dahalak-Kebir access can be had to the ancient necropolis of this name, which is known to contain precious inscriptions; while from the bay of Zula the ruins of the celebrated Roman station of Adulis, for Abyssinian and Arabian trade under the Ptolemies, can be reached in a short hour's journey. Colonel Baratieri has recently visited the two sites, and has issued in consequence a circular inviting co-operation, and urging the officials of Massowah to carefully preserve every monument of antiquity that may come under their notice.

* * *

A sum of 200,000 marks has just been assigned to the excavation of the Roman Limes in Germany, and a commission of seven members, representing Prussia, Bavaria, Würtemberg, Baden, and Hesse, and of the two academies of Berlin and Munich, holds its sittings at Heidelberg.

* * *

M. l'Abbé Guichard, excavating at Grozon, near Rozières, in France (Department of Jura), has found a reliquary, consisting of a fragment of the cranium of the Greek saint Akindynos, martyred in Nicomedia under Diocletian. The fragment is covered by a silver plate, bearing the effigy and the name in Greek of the saint. It was preserved A.D. 1200 at Constantinople, in the church of SS. Cosmas and Damian, whence, in 1204, it was taken by the Crusaders, who sacked the city, and given to the abbey of Rozières. In 1791, the *trésor* of the abbey having been dispersed, the fragment was lost sight of, and it has now been found in a heap of ashes and refuse which came from the wood burnt in a salt mine.

* * *

Amongst the latest official announcements of archæological research made to the Roman Academy of the *Lincei* by the Italian Minister of Public Instruction, we may notice the following: In Oriolo, near Voghera, a tomb of some Christian, with a Latin inscription, has been found, which must be attributed to the first half of the sixth century of our era.

* * *

Another Etruscan tomb has been explored in the commune of Castiglione del Lago, and in it have been found several sculptured and inscribed urns, and other funereal objects belonging to the age between the third and the second century B.C.

* * *

Tombs of various ages have been found on the estate of the Giardinieri, near Osimo, to which point extended the necropolis of the ancient city. The objects found in them resemble those taken from the tombs of the Marchetti property in the necropolis of Numana, situated in the commune of Sirolo, near Ancona. Amongst them are vases of local manufacture, and others of Greek art, one of which, painted in red figures, of elegant style, had been restored in ancient times, as is the case with most of the Greek vases from the necropolis of Numana.

* * *

A pavement in mosaic, representing scenes of Tritons and marine monsters, formed of white and black cubes, has been found in a cellar of the house belonging to the Rossetti in Bevagna.

* * *

Various objects of domestic use have been discovered in making the railway from Rome to Naples, near the new station of Colonna, in the territory of the commune of Frascati; and, at a little distance from Mignano, a hoard of silver Roman family coins has come to light.

* * *

At Naples, in the via Oronzio Costa of sezione Porto, some tombs of the Roman

period have been explored, containing fictile vases of rude art, and broken. Remains of buildings of the same period, with pavements in mosaic (black and white) were found near the site of the ancient Rua Francesca of sezione Vicaria.

* * *

In Pompeii excavations were conducted in *insula* II., but nothing of importance was found.

* * *

A sepulchral Latin cippus has been observed in the villa Camponeschi, in the commune of Posta, in the district of Cittaducale; and traces of an ancient village in contrada Puzzillo, in the territory of Magliano dei Marsi.

* * *

A tomb of the ancient necropolis of Sulmona, bearing an inscription in ancient Italic dialect, has been found within the city, where a new barracks is being constructed for the artillery.

* * *

A Latin sepulchral inscription has been found at Raiano, in the Corfiniese territory; and remains of an ancient dwelling have been observed near Campodigiove, at the foot of the Maiella.

* * *

In the commune of Bonea, in the country of the ancient Irpini, in enlarging the cemetery, vast subterraneous constructions of the Roman age have come to light, and also pavements in mosaic.

* * *

Some Latin inscriptions of the necropolis of Locri have been found in Gerace marina, where they had long been sought for in vain. Exact reproductions have been made of them.

* * *

A Greek vase, painted in red figures on black ground, has been discovered in the necropolis of Fusco, in Syracuse, representing a combat of a warrior with an Amazon, the elegant style of which causes it to be attributed to the fourth century, B.C.

* * *

A hoard of silver Roman consular coins has been found buried in the commune of Iglesias, in the island of Sardegna; and some tombs containing Roman utensils have been found in St. Antioco, in the area formerly covered by the necropolis of ancient Sulcis.

The Holy Coat of Treves.

By Rev. R. F. Clarke, S.J.

THE "Holy Coat" lately exposed for veneration in the cathedral of Treves has an antiquarian interest quite apart from its religious and devotional character. Everyone has a right to ask what evidence exists for its antiquity, and for its identity with the garment for which the executioners cast lots beneath the Cross. Unless there can be shown to exist a moral certainty, or, at least, a very strong probability that it is what it professes to be, a relic which can be traced back to the third or fourth century, and which there is good reason to regard as having existed previously and come down from the days of the Apostles, we cannot expect any prudent

man to accept it as genuine. At the same time we must remember that the Catholic Church does not require that proof positive should be adduced of the authenticity of every relic exposed in her churches for veneration. All that is necessary is that there should be some sort of continuous tradition in its favour, and no evidence fatal to its claims. Even if the authenticity of the Holy Coat rests on no absolute basis of certainty, this does not destroy, or even materially interfere with, its value as an object of devotion. The ultimate object of all devotion is God, and when any material object is venerated on account of its connection

with Him, there is always in the mind the implied condition that the connection is a real one. I do not therefore pledge myself to a proof of its authenticity. I leave the readers of the *Antiquary* to judge for themselves. My object in the present paper is merely to put before them the existing tradition and a brief summary of the evidence in its favour, referring those who desire to go into the subject more at length to Father Beissel's exhaustive *Geschichte des Heiligen Rockes* (Trier, Paulinus-Druckerei, 1889) for more detailed information.

Two preliminary questions have to be answered first of all. The first is whether it corresponds to any garment commonly worn by the Jews in the time of our Lord. We know from contemporary evidence that a Jew of the middle or upper-middle class wore at that time two garments, to which a third was added in the winter. Next to the skin was a tight-fitting shirt, and over this a tunic, the length of which varied with the position in life or the pretensions of the wearer. It was worn quite short by the labouring class, coming down only to the knees. The upper class wore it down to the ankles, and only men of noble rank or special dignity allowed it to hang about their feet (St. Mark xii. 38). Our Lord, during the time of His sacred ministry, would presumably wear a tunic of moderate length down to His ankles. This corresponds exactly to the length of the Holy Coat of Treves, which is not quite 5 feet long. It is also woven of one piece throughout. We learn from Josephus that this was not uncommonly the case with the Jewish tunic, and therefore it is not in itself a conclusive argument that the relic of Treves was identical with the seamless robe for which the soldiers cast lots on Calvary. As to the material, it has been, and still is, a matter of dispute whether it is linen or cotton or a sort of hemp. I understand that the most recent examination by experts has declared itself in favour of cotton. But this is of no great consequence to its authenticity, as cotton had been known to the Jews since their contact with Persia, and linen and hemp from the earliest times.

The other preliminary question is that of its alleged rivals. If there are, it has been said, several Holy Coats, how are we to know which of them is the true one? Are we not justified in regarding them all with considerable suspicion? This objection would have some weight if one of them necessarily excluded the rest, and if there are also several that set forth claims opposed to those of Treves. In point of fact there is only one Holy Coat which may be called in any sense the rival of that of Treves, and that one is the garment of Argenteuil. Their respective claims do not present the least difficulty, especially when we remember that the relic of Argenteuil was generally known in mediæval times as "Cappa pueri Jesu," and was probably a different kind of garment, worn at a different period of His life.*

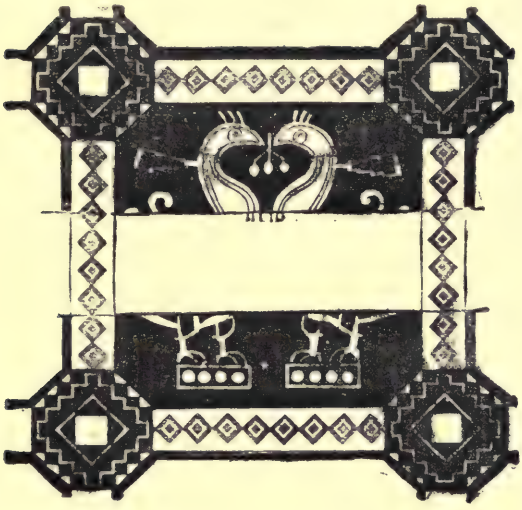
Having cleared the ground of these preliminary questions, we now come to the positive evidence for the Holy Coat. Its present condition testifies at least to its great antiquity. Although it still presents one almost continuous surface, it has only been saved from falling to pieces by the careful precautions adopted for its preservation. It is fastened to a lining of very strong, closely-woven gray silk, the date of which it is impossible to determine. It is completely covered at the back by a stout, coarse muslin or gauze. Only the front is exposed to view, and this is so friable and in danger of crumbling away that it has been thought desirable lately to fasten it to the silk beneath with a strong paste, so that in some places it can now scarcely be distinguished from the silk beneath it.

The continuous front of the relic is broken in two or three places by some small portions still remaining of a curious damask silk, which formerly covered its whole surface, and which is an important link in its history. For it is the unanimous opinion of experts who have examined it that this protecting silk is of Eastern origin, and belongs to some time between the fourth and the eighth centuries. It was very costly, and is marked with a curious pattern which enables us to

* The garment of Argenteuil was unhappily torn to pieces at the time of the French Revolution, and only a portion of it is now preserved. Its original shape and size is at present a matter of conjecture. Its material is altogether different from that of Treves, being a dark brown camel's hair.

determine its date approximately, and to pronounce it of Byzantine manufacture. It consists of a number of small squares, about 7 inches across, of mingled purple and gold. In the centre of each of these squares are two birds (apparently cocks) standing face to face, with a little branch with three round fruits on it between their beaks. There is still left a sufficient portion of one of these squares to enable us to trace the whole (except the bodies of the birds), and we give from F. Beissel's book, with his kind permission, a sketch of it, which is just one-third of the size of the original.

Now, the presence of the remains of this covering gives us three important facts bearing



on the antiquity of the relic itself: 1. It proves the relic to be anterior to the period when this silk was made. 2. It proves that at the time when the silk was placed over it the relic itself was sufficiently old to need some covering to preserve it from decay. 3. The costliness of the silk proves the value attached to the garment, for the preservation of which it was brought from so great a distance. This gives us at least a strong presumption of the extreme antiquity of the Holy Coat, and of the veneration in which it was held, at least a thousand years ago.

We next come to the external and documentary evidence. Here again we have an antecedent question, which it will be well to answer before we proceed to the positive evidence within our reach. Is it probable that the garments of our Lord, and especially the seamless robe mentioned in the Gospel, would be preserved? And, further, what is the link that connects it with such a small and distant city as Treves? The first of these questions can at once be answered in the affirmative. When we remember the jealous care with which the relics of the saints were from the earliest Christian times treasured up by the faithful, we can scarcely think that they would have allowed so priceless a relic as the sacred robe of Jesus Christ to remain in the hands of the Roman soldier who won it by lot beneath the Cross, and for whom it would have no special value. Many of the first Christians, St. Joseph of Arimathea, St. Mary Magdalen, and others, were rich. No price would be too great for them to pay for the garment that had cured so many who had touched it, that had been drenched in the sweat of blood, and had been dyed with the precious blood of Jesus when He was clothed in it after the scourging at the pillar.

The bringing of the Holy Coat to Treves is both intelligible and probable, when we recal the history of the Roman Empire at the commencement of the fourth century. Constantine was on the throne, and the seat of empire, or rather one of the seats of empire, was fixed at Treves. Treves was the most important city north of the Alps. On the strength of Treves depended the maintenance of the power of Rome in Germany and Gaul. The antiquities of Treves, its massive fortress at the entrance to the city, its amphitheatre, baths, the palace of the Cæsars, the Roman bridge over the Moselle, all testify to its importance and strength. At Treves, when Constantine succeeded his father, Constantius Chlorus, on the throne, lived Helena, Constantine's mother. She was converted to Christianity soon after the accession of her son. Now, we know that in 325, some ten years after her conversion, she paid a visit to the holy city of Jerusalem, and spent some time there. It was but natural that the Empress should be desirous of securing this most precious of all relics for her imperial city, the more so if, as some assert, it was also

the place of her birth. The Christian community at Jerusalem (if there it was preserved) would be anxious to do all honour to the first Christian Empress, who had, moreover, recovered for them the no less priceless treasure of the Cross on which Christ was crucified. If she obtained it, as some say, in Rome, and not in Jerusalem, it makes no difference. In either case, the tradition of St. Helena having herself brought the Holy Coat to Treves falls in with what we should have expected, all tradition apart.

But is it a mere tradition? Far from it. There is a strong cumulative evidence in its favour. I cannot attempt more than a summary of this most interesting evidence in its favour.

I. First and foremost is the testimony of an ivory tablet, preserved in the treasure-house of the cathedral at Treves, and pronounced by the Archæological Congress of Frankfort, which met at Treves in 1846, to belong to the fourth century, though some archæologists assign it a later date. It represents a solemn procession making its way to the portals of a church. Some noble person is at its head, then follow a number of walking figures, and last of all comes a Roman "carpentum," or chariot, in which are seated two bishops in full pontificals, pallium, and chasuble, carrying in their arms a large chest, in which we recognise the traditional form of a reliquary. The procession is apparently starting from another church to the left of the tablet, over which is a sort of arch, in which is represented the figure of our Lord, looking down on the procession. The back of the tablet is occupied by a building, which is unmistakably intended for the "Porta Nigra" of Treves. In the windows of its upper story are a number of figures with censers, incensing the relics that are being carried in procession, and in the lower windows are other figures watching it. At the door of the church whither it is proceeding is a lady waiting to receive it, crowned, and dressed in royal robes. On her left shoulder rests a cross, and her right hand is held out to greet the approaching procession. On the roof of the church, and clambering up the battlements, are several smaller figures, who are presumably seeking for some vantage ground, whence a good view of the spectacle may be obtained.

Now, this scene is pronounced by antiquaries, with scarce a dissentient voice, to represent the solemn entry into the city of Treves of the relics of the Passion brought by St. Helena from Palestine. The scene is clearly Treves. The Empress at the door of the cathedral can be none other than Helena. The Cross that she carries is her distinctive symbol, marking her discovery of the Cross of our Lord beneath the mound of Calvary. The figure of our Lord looking down on the solemnity indicates that the relics carried by the bishops are relics connected with His life and Passion. The presence of bishops in full pontificals, carrying the reliquary, also marks the exceeding preciousness of the treasure contained in it. In fact, we have in this tablet, apart from all other testimony, almost proof positive of the connection of St. Helena with the cathedral of Treves, and with the presentation to it of some relics of our Lord that were held in very high honour.

There is another curious fact relating to this tablet, which points to the Holy Coat as at least a part of the contents of the reliquary carried by the bishops. All round its edge is a groove, which indicates that it had formed the central panel of some sort of box. Now, Bishop Enen informs us in his account of the Exposition of 1512, that the Holy Coat was then found in a chest made of wood and "fair ivory" ("aus Holz und hübschen Elfenbein"). When we put these two facts together, may we not reasonably infer that the fair ivory was the tablet which we have been describing?

II. As to the documentary evidence, it must be confessed that the existing records of the continuous presence at Treves of the precious relic brought thither by St. Helena are but few and far between as regards its early history; but when we remember how Treves was from the fifth to the ninth century, continually exposed to devastation and pillage at the hands of Franks, Huns, Vandals, and Normans, and how ruthlessly they burned churches, monasteries, and libraries, we cannot wonder that the records of those times have almost disappeared.

III. Passing over the so-called diploma of St. Sylvester, which is of doubtful authen-

ticity, our first piece of evidence is an incidental entry in the contemporary "Annals of Treves," which we give verbatim: "On the feast of the dedication of the cathedral, which coincides with the feast of the Apostles Philip and James, the archbishop consecrated the high altar with great solemnity and devotion, and on the same day, amid evidences of the profound veneration of the faithful who stood by, he placed the tunic of our Lord within the altar of St. Peter; this was in the year 1196." Here we notice that there is no question of the discovery of the Holy Coat; it is simply a record of its removal from one place to another, and takes for granted the fact of its presence in the cathedral as familiar to all.*

IV. Our second witness in favour of the Holy Coat is contained in a letter written by the Emperor Frederic Barbarossa, to the Archbishop of Treves, to induce him to take part with the Emperor against the Pope. Some modern critics have denied that this is a genuine letter of the Emperor's. Even if they are right, it does not affect the value of the document as a reliable piece of indirect evidence to the authenticity of the Holy Coat, as no one denies that it dates from the twelfth century. Its author seeks to enlist Archbishop Hillin, who then occupied the See of Treves, against the reigning Pope. "Seeing," he says, "that you are primate on this side of the Alps, and that your metropolis, the glorious Treves, which is strong in the possession of the Seamless Robe of the Lord, is the very heart of the kingdom, we will by your counsel and aid deliver from the hands of this villain, I mean the Pope, that high and mystic Seamless Robe of Christ, which is the Church.†

We could scarcely have a more conclusive testimony than this of the universal prevalence of the belief in the presence of the Holy Coat in the city of Treves.

I pass over several later testimonies to the same effect, and conclude by reminding the reader that all this evidence is but subsidiary to the continuous local tradition, which is, after all, the strongest evidence for the authenticity of the relic. The church of Treves is in possession, and no one has any right to dispute the value of its treasure, unless he can show some good cause for denying its claim. If we see in some museum a banner which is alleged to have been taken from the French at Crecy or Poitiers, we accept it as genuine unless a careful examination proves the contrary. If the details of the battle show that the story of its capture is probable, this strengthens our belief in it. If in addition to this we find an old picture, painted not long after, and representing the return of the hero who won it to his native town, and his reception by his fellow-citizens with the banner carried before him, we should be foolishly incredulous if we denied the story. If, moreover, several confirmatory documents were forthcoming, to remain sceptical as to its claims would be simply unreasonable and absurd. It is on grounds similar to these that the Holy Coat of Treves claims from all fair-judging men an assent to its authenticity as at least extremely probable, if not morally certain.

* "In die etiam dedicationis majoris ecclesiæ, que est in festo Philippi et Jacobi die (summum altare), cum magna solemnitate ac devocione consecravit (Archiepiscopus Joannes), et tunicam Domini cum magna reverentia et veneratione bonorum virorum ipso die in altari beati Petri reposuit, anno videlicet ab incarnati ne Domini 1196."

† "Quia vos primas estis cis Alpes, et cor regni est metropolis illa vestra, inquam Treviris inclyta, inconsutili quæ præpollet tunica Domini, vestro consilio summam ac mysterialem inconsutilem tunicam Domini id est ecclesiam, de manu illius Amorrhæi, videlicet apostolici, eruemus."

What Next? the Moral of the Folk-lore Congress.

By Charlotte S. Burne.

WE have met; we have aired our own theories, and criticised those of our neighbours; we have renewed acquaintance with old friends, and have met face to face those whom before we only knew by handwriting. We have feasted together on "simnel cakes," and "shortbread," and "sweet butter"; together have laughed at folk-tales, listened to folk-songs, and watched folk-dances. For a moment we were a band of brothers, and now that we have become isolated units once more,

in the silence and solitude of home the thought arises: "What is to be the outcome of it all? What have we carried away besides a pleasant memory of 'a good time'?"

We have long ago (so much may surely be granted us by all) established the fact of the survival in culture of ideas and practices generated in barbarism; and this being so, some may think that our task is done, and that further work is only slaying the slain and heaping up evidence in support of a case already proven. Even our President—whose opening address lingers in the ears like Mozart's music, graceful, varied, and scientific—even Mr. Lang seemed some years ago half inclined to this view. But no one could have attended the Congress without perceiving that the sense that worlds still unrealized yet remain to be conquered underlay the whole.

The time when similarities alone were insisted on is past. The addresses of the three sectional presidents sufficiently mark this advance. Mr. Hartland (Folk-tale Section) dwelt on the way in which the same folk-tale is varied in its details by different peoples to suit their varying habits of life, instancing the common story of the man who is a beast by day and a man by night, which is told in African huts and in Dyak "long houses," but varied in each case to suit the surroundings. Professor Rhys (Mythological Section) urged more attention to racial differences, and assured his hearers that when the origin of a myth or a custom had been ascertained beyond a doubt, it would more than double the interest of the discovery to ascertain also whether it arose among Aryans, Iberians, or what not. Sir Frederick Pollock (Institutional Section), on the other hand, suggested that local varieties of custom might possibly have no ethnological basis whatever, but might simply have arisen from someone's "happy thought," copied by his neighbours, and with legal and not unnecessary caution urged the need of the fullest possible evidence before any theory whatever were accepted, or any fact accounted proven. And lively discussions ensued on such questions as, Do similar myths and customs arise spontaneously among different peoples in similar stages of civilization? or have they all arisen in one centre, and thence been transported throughout the world in the wanderings of the nations? or are they, as some maintain, borrowed by one nation from another in a totally different stage of civilization? so that a barbarous custom practised by a civilized people does not necessarily imply that their ancestors were barbarous, but only that their ancestors' neighbours were, and that evil communications corrupted good manners. If so, what is the ethnological value of folk-lore? Is it transmitted from the higher race to the lower, or *vice versâ*? How far do traditional narratives enshrine truths? Can we look to them to disclose to us any past events, as well as past social conditions, in the history of a nation?

In fact, we are but now approaching the heart of our subject. For the real aim of the scientific folklorist is to trace out the psychological history of mankind and the origin and development of social civilization. "Every branch of knowledge that we call scientific has been folkloric in its origin," said Señor Antonio y Alvarez in the *Folk-lore Journal* for 1885. Or, as others put it, we may "learn from the study of folk-lore the beginnings of philosophy, of worship, of law, of medical science, of history, of wit and humour, of poetry and romance, of music and the drama."

But if the Folk-lore Congress has taught us anything, it has taught us that this magnificent end cannot be attained, nor even the preliminary questions glanced at above be settled, without a great deal more information, more careful and minute observation and record of actual present-day folk-lore; in short, without a great deal more "collecting."

Perhaps the best evidence as to the transmission of folk-lore from one race to another or otherwise may be looked for from America, where an old Indian squaw may be heard counting sheep with Celtic numerals equally unintelligible to herself and to the English-speaking shepherds from whom she learnt them; where a refined and highly-educated American gentlewoman may, as we learnt at the Congress, be initiated by her negro nurse into all the secrets of African sorcery; and where a folk-tale, forgotten in England, may be preserved for an indefinite number of

generations by a single family in New England. But whatever may be finally settled as to the ethnological value of folk-lore, we in England shall never be able to make full use of our own folk-lore to throw light on the much-vexed question of the ethnology of the British Isles until it has been very much more exactly recorded than has hitherto been the case.

We want, first of all, evidence as to the exact boundaries of common customs.

For example. Professor Rhys, in the current number of *Folk-lore*, suggests that the annual agricultural hiring-time in any district points to the nationality of the ancestors of the inhabitants of that district. This, if it can be substantiated, is a point of the highest interest; but the dates of the annual hiring-times have yet to be recorded, and the holiday customs practised in connection with them noted. Thus, many collections of folk-lore contain versions of the Mummers' Play. But why is it performed at Easter in Lancashire, at Hallowmas in parts of the Isle of Man, and at Christmas in most parts of England? And do these variations coincide with the local hiring-time or not? Evidence is wanting. The respective boundaries of the Morris-dance and the Sword-dance are very little known. Instances of annual ceremonies performed on hill-tops, especially in what may be supposed to be non-Celtic parts of England, are of the highest interest, and are very imperfectly recorded. No kind of folk-lore is commoner than children's singing-games, none preserves older forms of folk-custom, yet nothing at the Congress appeared to excite such surprised interest as the fact of the present-day existence of the children's games performed at the conversazione. The question whether similar games are sung to similar or different airs in different parts of England would have its value in the question of transmission *versus* evolution of folk-lore; but again we have no evidence. Mrs. G. L. Gomme is collecting variants of these games, with a view to publication, and would be glad to receive local versions of even the commonest of them, with or without music, from any kind reader of the *Antiquary*. Evidence as to hiring customs, it may be allowable to add, would be very acceptable to the present writer, who has for some years noted down any information she could obtain on this point.

The folk-lore of Great Britain cannot be collected but by the united efforts of many. It needs myriads of toiling ants, each with his little grain of sand, to build up an anthill. "No one is too humble to observe a folk-lore fact," says Major Temple, "and no fact is too trifling and commonplace to be worthy of record. What is an every-day occurrence of no import in your neighbourhood, may be a new revelation to the student seeking for links to complete the chain of his investigations." And there is perhaps no kind of intellectual occupation which needs less previous learning. Nothing is required but to use the eyes and ears, and to set down what we see and hear. Nor should anyone be deterred from doing a little because he cannot do much.

Recent Discoveries in Prehistoric Archæology in Italy.

By R. Munro, M.A., M.D., F.R.S.E.

From a short notice in a recent issue of the *Gazzetta di Parma* I see that Professor Pigorini, of Rome, has just concluded a series of extensive excavations in the Terramara deposits at Castellazzo di Fontanellato, near Parma, which have yielded archæological results of exceptional importance. The existence of this station has been known to local antiquarians since 1861, when scientific attention was first directed to that most interesting class of remains. The deposits in question were then, and had been for some years previously, occasionally excavated for their fertilizing earths (*terra marnière*), which were used by agriculturists as a top-dressing to their fields, much in the same way as guano is used. Some of the prehistoric relics disinterred in the course of these and subsequent operations of the same kind have been secured for the Archæological Museum of Parma. (For illustrations of two curious bronze hatchets, see "The Lake Dwellings of

Europe," Fig. 78 and Fig. 83, No. 24.) Both Strobel and Pigorini have from time to time visited Castellazzo, and made frequent references to the relics found in it in their earlier writings on the *Terremare;* but, except in this casual way, the station has never been subjected to a systematic investigation till 1888, when Professor Pigorini was requested by its present proprietor, Count Alberto Sanvitale, to make such excavations as he thought proper in the interests of archæological science.

Let me here premise that the scientific examination of the site of a Terramara village is by no means a small undertaking. To grope for the limits of an unexplored settlement, the extent of which may be anything from 1 to 10, 20, or even 40 acres, without the guidance of any kind of stone masonry, but the mere "waifs and strays" of a primitive people buried some feet, or even yards, in the accumulated débris of successive civilizations, requires not only skilled knowledge, but the command of much capital and labour. With a suitable supply of all these requisites, the operations then inaugurated at Castellazzo could not fail to be of archæological value, an inference which is amply corroborated by the illustrated report of them which now lies before me (*Monumenti Antichi publicati per cura della R. Accademia dei Lincei*, vol. i., 1889). After disposing of some superficial remains of Roman and mediæval character, it was ascertained that the Terramara beds proper were of unusual extent. The site of the village, an orientated rectangle, was surrounded by a dyke and a deep ditch nearly 30 yards wide, and within the area thus enclosed were indications of a palafitte. Thus in every respect the station presented the usual characteristics of the Terramara settlements. But, notwithstanding these results, which were so far satisfactory in confirming the more recent opinions held in regard to the Terramara villages, all the points of interest were not solved before the expiration of the seasonable time of the year for conducting such operations. The investigations were, however, resumed during the autumn of the following year, and continued every autumn since, with the result that each year has seen an increase to the store of information that has now been so elaborately accumulated in regard to the habits, customs, and civilization of the Terramaricoli. The announcement of the result for this year is of singular interest, inasmuch as it includes the necropolis of the village, which shows that the dead were disposed of not by burial, but by cremation, and that the incinerated bones were preserved in rude urns (*rozzi vasi cinerarii di terra*). The cemetery was situated outside the settlement, on its south-east side, and almost in contact with the surrounding ditch. Another discovery is the site of a bridge which spanned the ditch, and so gave access to the inhabitants. It was placed at the middle of the south side, and appeared to have been supported on large piles extending across the ditch. The full extent of the settlement has also been determined, which is now stated to be over 40 acres (18 ettari), being thus the largest hitherto explored in Italy.

The special feature, however, of the more recent investigations at Castellazzo is the discovery of the cemetery. Hitherto there has been some doubt as to how the Terramaricoli disposed of their dead, there being very few of their cemeteries identified, and those only conjecturally. If, however, the problem can now be definitely solved, and it turns out that cremation alone was resorted to, it will be a landmark in European archæology, as there can be no question that the Terramara settlements were founded during the earliest phase of the bronze civilization in Europe. Pigorini's forthcoming report will be awaited with much interest by all those who have had an opportunity of becoming conversant with the speculations and discussions associated with the origin of these remarkable villages.

Next to the lake-dwellings, there is no group of specific remains that has furnished more important data to students of the comparative archæology of Europe than these Terremare. Their inhabitants were closely allied to the lake-dwellers of the eastern portion of the Po valley, with whom they probably amalgamated, and so continued the system of constructing pile villages on land. The prevalence of this system in widely-separated districts in Europe during prehistoric and early historic times I have elsewhere discussed. A correspondent (Mr. W.

Law Bros, Hellesylt) has recently called my attention to the hitherto unexplored "Salting Mounds" of Essex, which, he thinks, may be explained on the same structural principles as I have shown to be applicable to the "Terp Mounds" of Friesland.

The Taking of Hallam at Hull: An Incident of the Pilgrimage of Grace.

By T. TINDALL WILDRIDGE.

THREE times during the Pilgrimage of Grace was the town of Kingston-upon-Hull seized by the insurgents: first, by Robert Aske himself, after a tough resistance; second, by John Hallam, who surprised the place, but who, through the small number of his party or neglect of measures necessary to follow up success, seems to have been easily dispossessed and captured within an hour; third, by Sir Robert Constable, who, after failing in a regular siege, gained entrance in the favourite mediæval method, which may be termed the 'market-people stratagem,' and held the governorship of the town for a full month, when, on the fall of the cause everywhere, he was seized by the townsmen. So read the local histories.*

Aske's fate was not a consequence of his attack upon this town; but Hallam and Constable were executed at Hull shortly after their respective exploits.

The records of the borough of Kingston-upon-Hull do not include, so far as is at present known, any mention of Aske's attack, except a letter under the sign-manual of King Henry VIII., which refers to it in general terms. This letter, here given, affords us an excellent idea of the precarious tenure by which at one time the King held the North, of his timely recognition of the expediency of the hour, and of the tenacity with which he held upon every possible rein of control. It shows that there was a specific motive—the fulfilment of promises—in the zeal directed a little later against Hallam. It is as follows:

By the King

Henry Rex

Trusty and welbiloved we grete you wel, lating yo^{u} wit that having in the tyme of the late rebellion attempted in those þ'ties furnished certain shippes of warre to the Seas, forasmoche as we understand that our said shippes have apprehended and taken certain shippes of merchandise belonging to that towne and to other townes theraboutes remembering howe that o^{r} towne of Hull hath spe'ally in the said tyme of rebellion been kept and fortified against us, to th' intent we may þ's'ntely see whether yo^{u} will in dedes þ'forme that promyse that was lately made to o^{r} counsail at Duncaster, and soo leaving all force and warlike facon, use yo^{r}selfes like o^{r} true faithfull and obedient subgietts, Like as we have caused the said shippes to be stayed, soo if yo^{u} shall by yo^{r} L'res humbly advertise us that your said forces be dissolved, and that according to the said promyse you wil from hensforth against al men kepe and defende o^{r} said towne to o^{r} use & behauf as beco'meth yo^{u} and as of Dueutie yo^{u} be bound, We shall cause the said shippes and goodes to be delyvered and put to the libertie of the owners accordingly. Geven under o^{r} signet at o^{r} Mano^{r} of Richmount the xijth Daye of Decembr' the xxviijth yere of our reign [1536]

The records are even more silent, apparently, as to Constable's attack; but concerning that of Hallam there are three interesting letters under King Henry's sign-manual. These are elucidated by letters and other documents among the State Papers in Mr. Gairdner's recently issued *Calendar*, which has once more lifted the veil from before the picture of the past. The whole of the matter is here brought together and put in the order of sequence of the papers' dates.

*Hadley's** account of the actual seizure of the town by Hallam is as follows:

* Briefly *Gent*, confusedly *Tickell*, clearly *Hadley*. (whose account I have followed), less clearly *Shaehan*. *Shaehan* fuses the Aske and Hallam attempts into one.

* *A New and Complete History of the Town and County of the Town of Kingston-upon-Hull*, by George Hadley, Hull, 1788 (p. 75).

"Soon after [after defeat of insurgents at Carlisle] Sir Francis Bigot & one Hallam, not intimidated by the repeated losses & defeats of their associates, made an attempt to surprise Hull. Hallam, having marched all night, surprised the Town, & let all the party in; who went about the streets singing *Te Deum* for joy, in procession, & reinstated the Monks & Friars, in their old habitations."

(*State Papers.*)

Thomas Ellerker
to Darcy (1537, 16th January)

This Tuesday one Halom, who was busy in the late insurrection has attempted a fray within Hull; but the Aldermen substantially handled themselves, and Mr Knollys & Mr Eland got to the gates before him and took him Both they and Halone were sore hurt.

*

(*State Papers.*)

Town of Hull
to Henry VIII (1537, 18th January)

On Tuesday 16 Jany. John Toberry of Newbold, servant to my lord of Surrey, desired to confer secretly with the Mayor of Hull on matters concerning the King. The Mayor assembled the Aldermen and received his declaration to the effect that John Hallom of Calkhill Yorks, had come to Hull that day to take the Town, and that others within where in league with him, by means of Sir Fras. Bygott, as would be shown, if he were taken, by a letter in his purse. Before they could shut the gates John Eland, Will. Knowlles, aldermen, saw the said Hallome on horseback and many with him and seized the bridle in the mayor's presence, demanding his name. He answered Hallome. And Knowlles said "Then thou art the false traitor that I look for" and struck at him as Elande did on the other side After a skirmish in which both aldermen were hurt, Hallome also hurt, was brought to prison.

(Signed by Will. Roger as Mayor in the name of the Corporation)

(*Hull Letters.*)

By the King
Henry Rex

Trusty and welbiloved we grete you wel And

* Drawn for the *Antiquary* by the author of this article.

whereas O^{r} trusty and welbiloved subgiettes the Mayor and other th'inhabitantes of o^{r} towne of Hull have lately lik o^{r} moost true and faithfull subgiettes apprehended and taken that rank and arrant traitor Halom who hath contynually labored sithens the publicacon of o^{r} p̄don eftsones to trayne o^{r} people in to the most detestable cryme and offence of Rebellion, to th'intent the said Halom maye be duely examyned uppon suche articles and Interrogatories as this berer John Aprice o^{r} s[erva]unt shall delyver and shewe unto you, whom we have purposely sent thither to joyn w^{t} you in his examynacon, knowing yo^{r} trouthes and fidelities to be such towardes us, as setting apart all respectes woll endevo^{r} yo^{r} selfes soo to s've us, as may be to o^{r} contentacon and the com'en weale and quiet of o^{r} realme We have appointed youe w^{t} the said John Aprice as o^{r} Co'missioners to examin the said Halom and his s'v'ntes being captyve w^{t} him And therfor we woll and Co'maunde you and e^{v}y of yo^{u} not only w^{t} all diligence duely to intende to this examynacon, using all the meanes you canne devise by all kindes of tortures and otherwise to enforce them to declare the hole and plain truth of all thinges wherof they shalbe examyned but also to signifie the same again unto us under y^{r} seales w^{t} like spede and celeritie, having ever that regarde and vigilancy to th'apprehencon of all such as yo^{u} shall p̄ceyve have been of his conspiracye as by litle and litle they may be weded out, and comytted to sure prison, that they worke no further mischief amonges o^{r} good subgiettes. And forasmoche as by a l're taken uppon the said Halom at his apprehencon It appearethe that S^{r} Francis Bigott hathe been oon of the principal procurers of this last entended Rebellion Our pleasure is that you together and e^{v}y of you shall devise for his apprehencon, putting the same in use w^{t} suche Wisedom, dexteritie secercye and diligence as by oon meane or other you maye have him in sure prisonne w^{t} asmoch spede as canne be possible after the receipt herof Wherin you shall doo us highe s'vice and suche as we shall never put in oblivion. Nothing doubting but e^{v}y of you for y^{r} p̄ties wilbe soo circu'spect and vigilant, as our good subgiettes may remayn in goddes pease and o^{rs}, and as malefactoo^{rs} may be punished accordingly Willing you alse to make a like certificat of the p̄ticularities of the said examynacones to o^{r} right trusty and right entirely beloved Cousin and Counsailo^{r} the Duke of Norfolk o^{r} Lieuten'nte for those p̄ties ; whom we have nowe dispeched thitherwardes for th'administracon of Justice to reside amonges you* And forasmoche as this offence of rebellion which the said Halom entended is soo heynous and detestable that is required the more sharpe and spedy punishment for the terro^{r} of others specially in the p̄sonne of such a ringleader, the tyme being also daungerous, to th'intent after yo^{u} have by all meanes examyned the said Halom and his s'v'ntes and compelled them to confesse all they canne, yo^{u} may imediately procede against them in forme of o^{r} lawes and soo cause them to be executed according to their demerities, We have sent you herw^{t} by o^{r} said S'vnt a Commission of Oyer determyner for that p̄pose willing yo^{u} by force of the same to procede against them and whenne they shalbe condempned to cause them to be hanged in cheynes in such open places near o^{r} said towne as for exemple they maye be moost in sight of the people ; in no wise defferring th'execution unles yo^{u} shal p̄ceyve that the stey therof maye disclose the hole conventicle of th'insurrection and not thenne nother except the cuntrey be in p̄fecte quiet and out of all daunger of further co'motion. And if yo shal anything doubte Insurrection or rescues if they shuld thus be executed abrode, thenne we woll yo^{u} shal in despite of those traito^{rs} that wold malign at the same, cause them in chaynes to be hanged out over the walles in such open places as they may be best seen w^{t} lest a'noyance to o^{r} said towne. Geven under o^{r} Signet at o^{r} mano^{r} of Grenwiche the xixth of January the xxviijth year of o^{r} reign

(Endorsed :

To o^{r} trusty and welbiloved s'v'nts and subgietts Willm. Rogers Mayo^{r} of o^{r} towne of Hull S^{r} Rauf Ellerker the younger knight S^{r} John Constable of Holderness S^{r} William Constable and S^{r} Christofer Hilliard, Knightes,

* As announced to the town in a letter of the King, dated January 15, 1536-7, which also encredits Sir Ralph Ellerker the younger, both to prepare for the Duke's coming, and to take secret counsel with the corporation, no doubt in connection with the "commotion" then seething.

and Richard Smetheley esquier and to ev^y of them.)

[In a later hand
"These to be
remembred"]

(Also endorsed):

This writing was shewed to Thomas Wilkinson who was examined as a Witnes thereupon the tenth day of August 1635 at Kingston-upon-Hull before us commissioners

Richard Francklyn.
Nicho Ham'ton.
Andr Marvell.*]

(*State Papers.*)

142 John Eland to Henry VIII

The very truth of the taking of that traitor Halom "Gracious Soverain Lord," one Tobere of Newbaud, Yorks showed me John Eland "An you look not shortly of yon man Halom he will subdue you all" I said "I know him not" and Tobere said "Yon is he that is on horseback in the Yeatts and ye may see people assemble hastily till him" I took W^m Knowlls by the arm and said "Go way for we will have him" and we went and asked him his name. He answered "My name is Halom" and with that Knowlls on "the near side of his horse" & I on the other, smote at him with our daggers but could not enter his coat of fence. Some of Halom's company felled William Knowlls but shortly he gat up and, with help, "bykered with them and part of them took."

Halom and I, John Eland, struggled together & in striking at him I cut his bridle rein; and then by his countenance, he would have fled but his horse ran against a "ditch bray" called the Busse ditch† and he was forced to alight. We then bykered together till he was taken & hurt and I sore hurt, and also my servant and others on both sides.

* Father of Marvell the patriotic satirist.

† The bank of the Bush Dyke (as it was called up to the present century). It stood at a short distance outside the walls, south-west of the Beverley Gate, and was the reservoir of the town's "sweet water," which came in open channels from a distance of several miles. It was brought to the town by "busmen" or "bushmen" (probably from *busse* or *bus*, a boat or box, in allusion to the method of conveyance), who retailed it at low prices.

This is Mr. Gairdner's reference to the State Paper:

(*State Papers.*)

Examination of Hallome

And this examinate [i.e. Hallom] saw M^r Knowles and M^r Eyland who stood at the gate within forth and desired that they would let forth his neighbours that were within. They then opened the gate and M^r Knolles stepped to him & asked his name He said Hallom. Then s^d M^r Knolles "Thou art he that we seek for" and with that he and M^r Eyland set hand to his horses bridle and bade him tarry and drew both their daggers and struck at him. He drew out his dagger & put them off & got from them with his horse about 40 feet off; then lighted, drew his sword & stood at his defence with his servant Thomas Water & one John Prowde" and these after many stripes were taken among them

(*Hull Letters.*)

Henry R^x By the king

Trusty and welbiloved we greet you well. Lating you wit that sending now into those ꝑties for matiers of greate weight and importance this berer our trusty and right welbiloved Serv'nt and councilo^r S^r Anthony Browne knight oon of the gentlemen of o^r privie Chambr' To th'intent you shall knowe in howe thankfull ꝑte we take your s'vice in the time of the late commotion in those ꝑties doon unto us we have not only thought convenient by these our l'res to give unto you our right harty thankes for the same, but have also more at lenght declared o^r favorable inclinacon towardes you, to whom we desire and pray you to give firme and undoubted credence in that behaulf Geven under our Signet at o^r man^r of Grenewiche the xxv^th of January the xxviij^th yere of our reigne

(Endorsed:

To o^r Trusty and Welbiloved the Maior and Aldermen of our town of Hull and all other the Inhabitantes of the [same])

[An endorsement of 1635 similar to that on letter of January 19.]

(*State Papers.*)

John Eland to Cromwell 29 Jany 1537

I have received your letters of the 24 Jan written by the Kings command—the most comfortable words that ever came to me—with £20 for my efforts in taking the traitor Halom & his fellows. Will do my best to subdue all those who misuse themselves after the kings pardon. The King's aid to his town of Hull is so abundant and his letters to us so comfortable, that we doubt not to keep it surely

From the said king's town 29 Jany

The following letter is much decayed, and the words within brackets have been supplied upon conjecture :

(*Hull Letters.*)

Henry R^{x} By the King

[Trusty] and Welbiloved we greete you wel Lating you wit that having [receyved] your l'res whereby we p̄ceyve howe that according to o^{r} former [command]ment addressed unto youe yo have not only duely examyned [ye trait]^{or} Halom and other his complices thenne in warde w^{t}in that our [towne] of Hull and therupon by vertue of o^{r} comission sent unto yo^{u} for [that] purpose caused the said Halom and two others of his conspiracy [to be] put to execution, but also howe discrately yo^{u} have proceded to [th]apprehencon of suche other traito^{rs} as by them were detected Like[wise the] truthe, diligenc circumspection and dexterite used therein. We [render] to yow our right harty thankes Soo for answer we have [thought] mete only to signifie unto yo^{u} that we desire and praye [you to use ?] and contynue in such vigilancye as yo^{u} maye from tyme [to tyme] both trye out the principal ringleaders and procurers of [the la]te entended co'motion, and semblably devise for their spiedye [appreh]encon And amongst all other we require yo^{u} to use all the [meanes] to you possible for the taking of Bigod. Ffor the better [and more] spiedye finishing wherof we be content to give unto him [that sh]al[l] apprehende him and bring him alyve unto us the some [of (decayed m'kes away)] We Woll you shall cause to be proclaimed [these present]es theraboutes accordingly. And wheras by the relacon of [John] Aprice who arryved here this forenone we p̄ceyve yo^{u} have [not only] used greate diligence in the forsaid examynacons, but also [for our] sake you have right honestly enterteyned him [We send] unto yo^{u} eftsones for bothe p̄ties as herty thankes as we [can u]se Assuring yo^{u} we shal not faile to have y^{r} proceedinges [in our] good remembrance to yo^{r} comfortes herafter Geven [under our] Signet at our Mano^{r} of Grenwiche the iiijth of Ffebruary

(Endorsed

To o^{r} trusty and welbiloved s'v'ntes Willm Rogers Mayor of o^{r} towne of Hull S^{r} Rauf Ellerker the Yonger S^{r} John Constable S^{r} Willm Constable S^{r} Xpofer Hilliarde Knightes and Richard Smetheley esquier)

There the papers end. The king did not suffer the matter to leave his memory, for in 1541, in his northern progress, he visited Hull, and (say the histories) knighted John Eland, nominating him as mayor, and giving him his royal vote. Having regard, too, to the pregnability of the town, the king also arranged for the building of a castle on the east side of the river Hull, over against the town. On February 27, 1541-2, he wrote under his signet to the inhabitants that he had determined to erect certain noble fortresses, that he had appointed Sir Richard Long, Kt., to be captain of the town and forts, and Michael Stanhop, Esq., to be the lieutenant, who with their retinues had been ordered to come to the place to keep watch and ward, and with authority under the Great Seal to levy upon the inhabitants, as well as upon other subjects in those parts, if the case should so require. He tells the inhabitants the fortresses are not for the curtailment of any privileges, but for the improvement of the town, promising, if they advance his purposes there, he will so increase his favours as shall be to the comfort of them and their successors. The "noble fortresses" were built.

In February, 1551-2, King Edward VI. bestowed the castle and its two blockhouses, together with certain manors at a fee farm rent, upon the mayor and burgesses of Hull, "in consideration of the good, true, faithful & acceptable service as well for us as our

progenitors, kings of England, by the inhabitants of our town . . . done & bestowed."

Queen Elizabeth and King Charles I. successively made unsuccessful attempts at law to regain possession of the castle and blockhouses, and the defendants, in pleading the considerations given for their fee and custody, included "the taking of Hallam."

William Knollys, or Knolles, is also said to have been knighted for his part in the taking of Hallam. His one other claim to the remembrance of posterity is that he gave to the mayors of Hull a gold chain, which, with many additions, is still in use.

Quarterly Notes on Roman Britain.

By F. Haverfield, M.A., F.S.A.

No. V.

SINCE my last quarterly article, little has accumulated to add to our knowledge of Roman Britain, except in the department of literature. The western counties provide nothing beyond some coins and pottery found at Exeter, and the only notable discoveries are those at Silchester, Cirencester, and Chester.

Hampshire.—The excavations at Silchester have now been closed for the season, and the results will have been communicated to the Society of Antiquaries (December 10 and 17) by Mr. G. E. Fox, F.S.A., before these lines are in print. So far as I am aware, these results confirm and deepen the impressions which were suggested by the earlier part of the work, while, at the same time, they tend to clear our ideas about the town. Another inscribed object (being other than pottery) has been found in the shape of a small bronze ornament, which appears to be almost exactly similar to two previously found at York and at High Rochester. Unfortunately its use and purport are not yet understood. Further details must be left for a more detailed account. Meanwhile the villa at Twyford, near Winchester, appears to have been more carefully examined, and two coins of Claudius Gothicus and Valentinian II. have turned up, showing occupation from roughly A.D. 270-370. It is good news to hear that the owner, Mr. Shenton, has arranged the finds in a small museum on the spot. An account has been communicated to the Society of Antiquaries by Mr. T. F. Kirby, F.S.A.

Sussex.—In my own county I have to record a find made on Bullock Hill, near the Warren Farm, in the vicinity of Brighton. The objects found consisted of broken pottery of various sorts, pseudo-Arretine and other, bits of a quern, and fifty or sixty copper coins, of which only a Nero and a Severus Alexander appear to have been decipherable. Competent judges who visited the spot assure me that the remains were not important enough to warrant outlay on excavations.

London.—From London we have records, as usual, of some minor discoveries, this time in the neighbourhood of Mincing Lane and Mark Lane. They included what is called a "pothole," constructed in regular layers of chalk about 7 feet deep, and in area 4 feet by 7 feet. It contained an urn or jug, coloured green, a wooden bowl, a dog's skull, and two perfect eggs—one a duck's, the other a hen's. Drawings of these remains were printed in the *Daily Graphic* (October 21). The eggs may be compared with the coot's egg, found in the mud while clearing the Roman baths at Bath. A green jug hardly sounds Roman, though the newspaper reports allege that the whole find is "evidently" Roman.

Gloucestershire.—Several finds are reported from the Gloucester district. The most notable, and one in itself of real importance, is a small basis of sandstone found at Cirencester, and dedicated after restoration to Jupiter by L. Septimius, *praeses* or governor of Britannia Prima. The division of Britain into *Prima*, *Secunda*, and so forth was made by Diocletian (A.D. 284-305), and existed, with slight modification, throughout the fourth century. The newly-found inscription is our first epigraphic testimony to the fact, and suggests in addition that Cirencester lay within the limits of Britannia Prima. Whether it was the capital or not, we cannot say; other remains, found pre-

viously at the place, suggest that it was at any rate a place of some importance in the fourth century. The position and limits of Britannia Prima remain unfortunately as vague as before. However, the mere finding of a definitely fourth century inscription, not being a milestone, is a notable fact in Romano-British epigraphy. The two other finds in Gloucestershire are of less moment. One, at the vicarage house of Whiteshill, near Stroud, comprised a *stratum* six inches thick, of brick and cement, with charcoal mixed, which probably formed the flooring of a hypocaust, and, with this, pottery, tiles, coins, calcined bones. The coins were partly of the third and fourth centuries, but one is put down to the "Tribune era, B.C. 400." This is of course impossible, nor can I guess the origin of the misreading. Other remains (see above, p. 235) have turned up between Minchinhampton and Woodchester; they appear to be part of a Roman roadway which crossed a stream at this point.

HEREFORDSHIRE.—A somewhat similar find has been made at New Weir, near Kenchester, on the Wye, and ought to have been noted in my last article. Here a bit of Roman road and bridge has been uncovered, and close to it a basin and spring with steps which is thought by the local authorities to be Roman (*Hereford Times*, August 22).

CHESTER.—The work at Chester is now drawing to its close, if, indeed, it will not have ceased by the time these lines are in print. A further large part of the Wall has been examined, and more stones of the *Legio ii. adiutrix* have been found, besides others of interest. It is becoming increasingly clear that the legion in question must have been in garrison at Chester, possibly along with the Twentieth, in the days before the principle of "one camp, one legion," had been carried out by Domitian, or possibly in connection with the campaigns of Agricola in North Wales. An interesting set of magic lantern slides of the chief discoveries was shown at Chester on October 19, just after my last article went to press, and a full paper on them was read by Mr. E. F. Benson to an enthusiastic audience (*Manchester Guardian*, October 22). The Duke of Westminster, the University of Oxford, and others have come forward to aid liberally in carrying the important work on to a satisfactory completion.

THE NORTH.—Hardly any finds are recorded from the North of England. At Buxton a find of coins, about a dozen in number, have turned up, of what dates I have not heard; and Mr. Micah Salt, of Buxton, has also found some more Roman fibulæ and other bronze objects in Deepdale Cave, with two coins, one of Pius, one undeciphered. From the Wall Mr. R. Blair, F.S.A., sends me word of a fragment containing only two letters, which was clearly once part of an imperial dedication, and a large but illegible inscription, found at Chester. The examination of Antonine's Wall has now come to an end.

LITERATURE.—Much of the literature lately published is of considerable importance. Mr. Neilson's most ingenious *Per Lineam Valli* (Glasgow: Hodge) has been already reviewed in these columns, and I need only say that it provides an extremely reasonable and attractive solution of a difficult problem. Whether it is *the* solution, I hardly like to decide; the evidence at present seems to me purely circumstantial, and perhaps must remain so. There is, however, no doubt that the pamphlet is a stimulating bit of work. The second volume of Mr. Furneaux's *Annals of Tacitus* (Clarendon Press) contains an admirable sketch of early Roman Britain, sober and cautious, here and there maybe too cautious, but based on a wider knowledge than the University scholar usually possesses in these matters, and characterized by the sound critical instinct that University scholars usually possess. Its twenty pages do not take the reader beyond the death of Nero, but it is well worthy of many readers. Another important article is one on the "*iuridicus Britanniæ* and the movements of the *Legio ii. adiutrix*," by Professor A. von Domaszewski in the last number of the *Rheinisches Museum* (xlvi., pp. 599-605). The writer points out that the legion in question was withdrawn about the time that the *iuridicus* was first appointed, and this he connects with a passage in the *Agricola* (chap. xxi.), describing the Romanization of the island. A judicial authority

supersedes a military one naturally enough at a point where the population grow less savage. Though the writer had, at the time of writing, no knowledge of the recent finds in Chester, his conclusions appear to be certain, and his article is worth careful reading as well for the valuable notes appended.

Lancing College,
December 6, 1891.

Notes on the Lights of a Mediæval Church.

By Rev. F. W. Weaver, M.A.

[Authorities.—*Bury Wills* (Camden Soc.), cited as B.; *Early Lincoln Wills*, L.; *Churchwardens' Accounts, St. Michael's, Bath* (Som. Arch. Soc. xxiii.-xxvi.), M.; *Churchwardens' Accounts* (Som. Rec. Soc., vol. iv.), S.; *Wells Wills*, W.; *Testamenta Eboracensia* (Surtees' Soc.), Y.]

AN interesting article on this subject from the pen of Mr. Edward Peacock, F.S.A., having appeared in the twenty-third volume of the *Antiquary*, it is thought that a few "notes" gleaned from Pre-Reformation Wills, Churchwardens' Accounts and other sources, may help to throw light on an obscure branch of ecclesiology.

The lights of a mediæval church were of two kinds; namely, wax candles of various sizes, and oil-lamps, and the number of them in any particular church increased enormously from 1500 till the Reformation.

The later wills give evidence of this. Thus, in the Church of Horncastle (Linc.) in 1536, there were not less than twenty-three lights,[1] not one of which is so much as mentioned in the will (dated 1386) of Canon John de Rouceby, Rector of Horncastle, who was murdered on the highroad leading to Lincoln, while habited in full canonicals.[2]

The oil-lamp was called "lampas," and the price of one in 1507 was 1d. The metal part of it was "le bacine," and it was suspended by "le corda," a chain or rope, price 2d.;[3] in 1364 the price of oil was 14d. a gallon.

Wax candles had various names. The larger ones were called torches (torticii) and tapers. The smaller ones, prickets,[2] serges, ceriors,[3] and betings.[4] *Cereus* was a generic term applied to a candle of any size.

The price of wax varied very much, and seems continuously to have decreased as time went on. In 1349, the price per lb. was 12d.; in 1364, 9d.; in 1416, 6½d.; in 1463, 5½d.; in 1490, 3d. The whole amount expended for wax in the year 1364 at St. Michael's, Bath, was 20s. 3½d., and 21d. for oil.

In the production of wax, bees were, of course, important agents, though it may sometimes have been made of other materials; indeed, we know that rosin was mixed with it in making torches.

"Item pro roseyne empto pro torticis, v^{d} ob"

Accordingly, we find that hives of bees were frequently bequeathed by poorer parishioners "as a stock" for the perpetual keeping up of a light. Thus Wm. Wright of Bishopthorpe (May 20, 1500) "witts" (*i.e.*, *bequeaths*) "to his parish kirke an old stok of bees with a swarm to y^{e} upholdyng of a serge of v pond before ye sepulcre."[6]

And in 1528-9, Thomas Trychay, of Culmstock, Devon, the father of Sir Christopher Trichay, Vicar of Morebath, bequeaths "a sworme of bees to mayntayn sertyn ly3th a fore [the images of] Jhu and sent Sydewell" in the church of that parish.[7]

Mention has already been made of the great number of lights to be found in churches on the eve of the Reformation, and one thing which tended to their multiplication was the desire on the part of the faithful to have a lamp suspended over their graves; and lands were often charged with an annual sum to keep such a lamp burning "in perpetuum."

A favourite place of interment was in front of the roodloft. Alexander Leysten, of Tickhill (Jan. 24, 1497-8), bequeaths a rood

[1] *Antiquary*, vol. xxiii., p. 248. [2] L. 71.

[1] M. 100. [2] W. 52, S. 88. [3] Y. iv. 274.
[4] Y. v. 128: "of that serge a pounde to make betynges to St. Margarete lighte;" they were evidently *small* candles.
[5] M. 14. [6] Y. iv., 174.
[7] *Western Antiquary*, vol. x., part xii., p. 182.

of meadow "to uphold a wete laumpe burnyng afore the s[d] rode loft over my body to burn every werk daie for ever thurgh the yere; and to be light at the tyme of maten bell by the clerke . . . and so to burne to the tyme of high Masse; and then to be put out by the same clerk."[1]

These lamps were called by the names of their donors, as is seen from the will of Alice Terry, of Westbury (Aug., 1458):[2]

> "Item lego ad lumen vocatum *Trisill* pendens coram ymagine crucifixi ij libras cere."

This wax-light, not a "wet lamp," as in the former case, was evidently bequeathed by a member of the Trussell[3] family, which had many branches in the eastern and midland counties. But though the favourite position for these lamps was in front of the roodloft, we find them also in other parts of the church. In 1505, Dame Maude Nevill leaves to Sir William Harper, priest, for his life the profits of a house at Rothwell Church Style, "upholdyng therof a lamp in Bristall[4] Church dayly brynnyng over my husband and me, in honoryng of the blissed sacrament."[5]

Thomas Meryng of Newark, Esquire (1500), chose as the place of his grave the north side of the choir between the two pillars next the high altar, on the spot where, at Easter, the "sepulcur of Jhesu Criste" was wont to be placed. He ordered a chapel to be set over his grave, and left to Robert Kelytt and his wife a house on the condition that they should find every year "at my sepulcar at y[e] tyme of Estur v serges, and every serge vj lb., for the date of xij dayes."[6]

JUDAS CANDLES.—What these were has long been a "crux" to antiquaries. In a conversation I had not long ago with that eminent antiquary, Mr. Edmund Bishop, he told me that the wooden stock (with a spike at one end on which the candle was stuck) was called "le Judas," and that the name still survives in France. Why this name was given to it does not appear. Is there anything in the suggestion that as Judas was a false Apostle, so "le Judas" is a sham candle? However this may be, I found that the early Churchwardens' Accounts fully bear out Mr. Bishop's assertion as to the meaning of the word. We find the name applied to candle-bearers in connection with the paschal taper, the lights on the roodloft, and the "Tenebræ" service, as the following examples testify:

(*a*) PASCHAL TAPER.

> "For peyntyng the Judasis of the Paschale & of the Rode-loft, xx[s]"
>
> "1511. Mem. that the Judas of the pascal, *i.e.*, the tymbre, that the wax of the pascal is driven upon, weigheth 7 lb."[1]

(*b*) ROODLOFT.

The number of lights on the rood-beam or candle-beam,[2] as it was sometimes called, varied greatly in different places. There were 3 at Woborn, Beds, 15 at St. Michael's, Bath, and 40 at Tintinhull, Somerset.

> "1477. Et solutis Thome Speake pro xv Judas pro le rode-loffte, iiij[d][3]
>
> "Item Willo Perys locato ad faciendum de novo, XL Judaces ligneas ad portandum luminaria stantia coram alta cruce ad thascam,[4] . . . x[d]."[5]

(*c*) THE SERVICE OF THE TENEBRÆ.

In the accounts of St. Margaret's, Westminster, printed by Nicholl, under date 1524, we find:

> "Paid for twelve Judacis to stand with the taper, ij[s]"

This taper would be the Lady candle, the single taper left burning when all the rest, representing the Apostles, had one by one been extinguished.

And to give another instance:

> "1441. et de ij[d] pro candelis ad Judas in vigilia tenebrarum."[6]

I think that the above instances prove that the term "le Judas" was applied to any wooden stock, and not to those on the roodloft only, as has been sometimes asserted.[7]

THE JOURNAL.—This was the name of a wax-light, "una cera vocata Jornalle."[8] It has been thought that it may mean a wax-

[1] Y. iv. 132; another instance will be found at p. 249.
[2] A *Trussell* will is given in L. 172.
[3] L. 190.
[4] *I.e.*, Birstal (Yorks.).
[5] Y. iv. 242.
[6] Y. iv., 179, 181.
[1] M., p. xii.
[2] B. 15, 29, 39, 238.
[3] M. 78.
[4] *I.e., for the job.*
[5] S. 185.
[6] M. 50.
[7] S. 237, M. xii.
[8] M. 11.

light large enough to burn for one day, and this is corroborated by the following item:

"Item in factura cerie fontis et unius cerie ardentis coram sepulcro et unius cerie diurnalis xj^{d} ob."[1]

But that the size of "the Journal" varied is seen from the frequent difference in cost. Thus:

"1459. et Simoni Wexmakere pro j Jurnale erga Festum Natalis Domini, iij^{d}"[2]

"1469. j Journal at the Purification B. M. containing 1½ lb., xij^{d}"[3]

THE DEAD-LIGHT.—In the preface to "Wells Wills" (p. vii.), I have given the following nine names for this light: Allsolen light, lumen animarum, almes light, lumen elemosinarum, dead-light, lumen mortuum, lumen mortuorum, lumen defunctorum, lumen pro defunctis. And I have there defined it as "a light kept burning in memory of the dead." Since this was written, I have come to the conclusion that this definition is not strictly accurate; and would now suggest that the "dead-light" was a lamp, or a set of torches, kept in the church, and burnt over or round the dead body, during the night, as it lay in the church awaiting interment; for the use of which a small fee was charged, unless the deceased, as was frequently the case, had left a small benefaction to the light.

This explanation of the "Dead-light" has, so far as I am aware, never been given before, and I was led to the solution by reading the following extract from the Churchwardens' Accounts of St. Michael's, Bath. Under the head of *receipts* occurs this item:

"1394. Item et de j^{d} pro lampade ardente per noctem circa funus."[4]

In 1488 Edmund Hunt, of Nottingham, bequeathed "to the parish light in the Ch. of St. Peter xl^{s}, to be paid yerely, xiij^{s} iiij^{d}"[5] This may be another name for the same light.

I have also once met with "the churche light."[6]

I proceed to give the names of some of the rarer lights.

(*a*) Somergame light[7]—lumen æstivale.

[1] M. 21. [2] M. 54. [3] M. xiii.
[4] M. 14. [5] Y. iv. 34.
[6] MS. Collections. [7] Y. v. 102 (n.).

The summer-game was a popular mediæval pastime, the proceeds of the revel being devoted to the sustentation of a light.

(*b*) Yong-men's light.[1]
Maidens' light.[2]
Childers' light.[3]
Wives' light.[4]

These were lights kept up by gilds composed of the four different classes. There were also "the bachelors' light" and the "married men's light."[5]

(*c*) Plough light.[6]
Hoglers' light.[7]
Tuckers' light.[8]

These (which are given merely as a sample) were the lights kept up by men of the same occupation banded together into a gild. "The ploughmen" and "the tuckers" require no explanation.

"The hoglers," as Bishop Hobhouse has told us, were the lowest order of labourers, with spade or pick, in tillage or in minerals.[9] The word "hoggling" for clumsy work is still a living expression in the neighbourhood of Cheddar.

The light kept up by a gild was also often called the "common light." "I bequeath six acres of land to the common light of the Gild of St. Martin in New Buckenham."[10]

(*d*) LIGHTS BEFORE IMAGES.

The remarks made above with reference to the great multiplication of lights in churches from 1500 to 1535, apply equally to images. In the church of Horncastle in 1536 there were seven images of the Blessed Virgin Mary.[11]

In 1533 there were four images of our Lady in the church of Marston in the diocese of Lincoln;[12] every such image was usually (but not always) supported by a gild, who kept a light burning before it, and was a representation of the patron saint of the gild.

We find mention made of St. Uncumber,[13] who was supposed to be able to free women from troublesome husbands; and also of

[1] Called the "Gromon light," W. 66.
[2] W. 66, S. 21. [3] Y. v. 49. [4] S. 219.
[5] Pietas Mariana i. 85. [6] Y. iv. 132.
[7] S. 34. [8] S. 17, 34. [9] S. 251.
[10] Letter in *Guardian*, Jan. 14, 1891.
[11] *Antiquary*, vol. xxiv., p. 39. [12] L. 212.
[13] W. 52, where for *Bucombre* read *Vncombre*, and *Notes and Queries*, 2 S. ix. 164.

Maid Ridibone,[1] who fell through a mill-wheel without having any bones broken, and was restored to life by the intervention of St. Alban; to give two of the rarer names hitherto met with.

(*e*) LIGHTS AT PRESENT UNDEFINED.

1. Hagoney light.[2]
2. Dowell light.[3]
3. Window light.[4]
4. Devotion tapers.[5]

PASCHAL TAPER.—Allusion has already been made to the paschal taper; this was a great torch of wax which was kept burning from the feast of Easter until that of the Ascension.[6] And in one case we find that it contained 26½ lb. of wax,[7] while in 1457 that at Canterbury weighed 300 lb.; and the height of the one at Norwich was so great that it was lighted by means of an orifice in the roof of the choir.[8]

It is impossible in the course of a single paper to exhaust this subject, which is, indeed, capable of almost indefinite expansion. Much might be said of the font-taper, the lights of the sepulchre, the "sacred candles,"[9] and the "psalter candles,"[10] which are mentioned in connection with the Cathedral Church of York; and perhaps, with the editor's permission, I may recur to the subject on a future occasion.

Notes on Archæology in Provincial Museums.

No. VIII.—READING.

By REV. P. H. DITCHFIELD, MA., F.R. HIST. S.

THE attention of antiquaries has recently been called to the Reading Museum, and possibly the envy of the curators of other museums aroused, by the announcement that the valuable finds discovered during the excavations at Silchester would be stored there. When the question came before the Society of Antiquaries as to where the collection of Romano-British antiquities should be housed, the Council wisely suggested to his Grace the Duke of Wellington, in whose estate Silchester lies, that no more central or convenient place could be found than the town of Reading. His Grace agreed to the proposal; the Reading Corporation gladly welcomed the permanent loan of the collection. The Berks Archæological Society invited the Secretary of the Society of Antiquaries, Mr. St. John Hope, to lecture before a large gathering of the principal residents in the town and neighbourhood, and awakened a general interest in the undertaking; and ere long the town was alive to the importance of the matter.

The great question which remained to be decided was as to where the collection should be housed, whether in the present museum or in a separate building. The old hospitium of the Abbey, a fine specimen of fifteenth-century work, was at the disposal of the Corporation; but after many consultations it was determined to utilize the hospitium for the schools of science and art, and to attach the Silchester collection to the existing museum. By the industry of Dr. Stevens, the honorary curator, a great portion of the objects has been carefully arranged in the new cases provided for their reception, and will well repay the inspection of all students of Roman antiquities.

I will now describe the museum itself which has thus received so valuable an addition to its treasures. It was founded seven years ago under the provisions of the Public Libraries and Museums Act which has enriched the country with several of these important institutions. The building is connected with the municipal buildings of the town, and consists of two large well-lighted rooms or galleries, and two smaller rooms have recently been added, one for the exhibition of the loan collections from South Kensington, and the other for the fragments of pillars and the larger objects which the excavations at Silchester have brought to light. The museum is ably managed by a committee of the Town Council, of which Mr. W. I. Palmer is the chairman; it has

[1] Rye's *History of Cromer*, pp. 10, 84, and Rye's *History of Norfolk*, p. 178.
[2] Y. iv. 132. [3] S. 232 and MS. Collections.
[4] Letter in *Guardian*, Jan. 14, 1891.
[5] Writer's MS. Collections.
[6] Wadley's *Bristol Wills*, 120. [7] M. 60.
[8] Walcott's *Sacred Archæology*, p. 99.
[9] M. 22, 29. [10] Y. iv. 52, 85.

received since its foundation many valuable donations; over 160 donors or depositors have added their collections to the list of interesting objects, and the whole has been very carefully and satisfactorily arranged by the honorary curator to whom the museum owes so much. The Stevens's collection of flint implements, etc., is not the least valuable. The Bland collection, with its fine series of marine shells; a series of Berkshire birds contributed by Mr. W. I. Palmer; Mr. W. G. Lawes's collection of birds from New Guinea, and an ethnographical series of implements, weapons, and ornaments from the same country; Mr. W. R. Davies's collection of coins and flint weapons from Wallingford; a very full series of Lepidoptera collected by Mr. W. Holland, a working-man of Reading, who has amassed a splendid collection which has no equal in the South of England; all these have added greatly to the success of the institution.

The British Association for the advancement of science recommended that all local museums should contain the objects of interest which the immediate neighbourhood produced. It is an easy matter to fill the cases with Japanese ornaments, Zulu assagais, etc., but the curator has from the first determined to make the collection local. When any of the old houses in Reading have been pulled down, their foundations have been dug out, and many valuable remains discovered in the shape of crockery of various kinds and of different periods. Evidences of past industries and of the fictile arts of former times have been found, as an inspection of the cases shows, and some of the mediæval objects are not the least interesting.

We will now examine the cases in order, and inspect those which contain objects of antiquarian interest. We enter at once upon the first room which is to be called the "Roman Gallery." It is devoted entirely to the Silchester collection. The cases are not numbered—it would be convenient if a number were attached to each—and we will begin with the first which meets us on entering the gallery. It contains specimens of various kinds of Roman pottery in a somewhat fragmentary condition. There are examples of so-called Samian ware with good ornamentation, white ware, Durobrivian ware with slip ornamentation, fine black and slate-coloured ware. There are also some fragments from the Upchurch kilns showing varieties of ornamentation. In the same case there are specimens of Roman wall plaster, in various colours, some painted to imitate marble. Two or three fragments of tessellation, in red and white, are admirably arranged. There is a fine specimen of ornamented flue tiles of the hypocausts. To the general public the impressions of footmarks of dogs, goats, and sandals, made on tiles before they were baked, are very attractive; and the tile marked by a babe's foot has made a considerable impression on lady-visitors both at Burlington House and at Reading.

Case II. contains fragments of amphoræ and mortaria which are lined with flint grit to assist in trituration; portions of colanders or strainers in coarse black ware; specimens of Roman glass ware, iron styli, small whetstones, whorls; and amongst the bronze objects are a chatelaine containing tweezers, ligula, bracelets, slings; also a horn spoon, innumerable bone hairpins, two lamps, and a fragment of a comb. There is also some more Samian ware with the potters' marks upon it, some rudely scratched, but others stamped after the fashion of the Gallic potters. It would be well perhaps if a list of these names could be made out and placed in the case.

In the wall cases we find fragments of amphoræ, antlers of the deer, red-deer and roebuck, skulls of dogs, horns of the small Celtic ox, and the jaw of a horse. Also a variety of iron work, portions of locks, spikes, door latch, examples of the *opus signinum*, or hard concrete for floors, a skewer, keys, rings, bolts, a horse-shoe, horse-bit, and various knives. In the next case there are the portable anvils and hammers, such as are used by French peasants at the present day, and the "Stakes" which when discovered created such diversity of opinion with regard to their use; they are now pronounced to be portable anvils on which scythe blades were hammered out, as similar ones are still used in Spain. We find also two shoemaker's anvils, an iron lamp with candle-socket, two sword-blades, a padlock, and axes, hammers, gouges, chisels, gridiron, cooking-stove, carpenters' plane, etc., part of the contents of the famous pit at Silchester which yielded so many treasures. Very carefully preserved are the fragments of

a bucket with iron handle and fixings found in a well.

In the third wall-case we find the bones of an infant, some British cinerary urns and vessels in rude black-pottery, querns or mealing-stones, and the interesting scale-beam of finished workmanship, graduated also as a measure of length. The famous bronze-eagle, which was discovered during the excavations conducted by Mr. Joyce, still remains at Stratfieldsaye, but his grace the Duke of Wellington has sent a photograph of the Roman ensign to supply its place. In the corner of the gallery the wooden sides of the well are carefully arranged, and the coping-stones lie near them.

We will now pass into the second gallery, a well-lighted room, well filled with cases. Some of them are devoted to natural history, metals, marine shells, etc., but these concern us not. It is to the archæological collections that we must confine our attention. Case I. contains the relics of the Palæolithic age, various animal remains found in the Reading drifts and in other places, several molars of the mammoth, rhinoceros molars and tusks, etc. There is a splendid collection of flint implements, many of them found with the remains of the mammoth, ox, deer, and horse in the Reading drifts. There is one rare specimen of a flint with a natural hole purposely centralised in shaping the stone. Caversham has yielded many of the specimens. There are scrapers, hammer-stones, knife-like flakes, and some "modern forgeries" to guide the judgment of the unwary and indiscriminating collector. Next in order we find the animal remains of a later period, of the Celtic ox (*bos longifrons*), the red-deer, horse, goat, etc., all found when the Reading gas-works were being constructed. Then we come to the Neolithic period, and find a good collection of hatchets, arrow-heads, darts, spear-heads, picks, scrapers, etc., most of them collected by Dr. Stevens in North Hants. Mr. Smith, junior, of Reading, exhibits a good chisel. Mr. Davies, of Wallingford, has a fine collection of implements, pot-boilers, sling-stones, etc. Mr. Wallis shows some specimens brought from the neighbourhood of Amiens.

The centre of the gallery is occupied by a case containing a number of most interesting objects. There is a small collection of coins, chiefly Roman, from Mr. Davies' collection, and also part of the Bland collection. There is a bulla of Pope Urban IV. (1261-64), found in a garden at Reading, which probably came from the abbey when Richard de Radyng was abbot. A small hanging-case contains some good specimens of American flints, native American Indian stone-pipes, of the snake's-head and flower-pattern; arrow-heads, drill, etc. The central case contains a Romano-British urn, found at Wokingham, near the Rectory; also a bottle, drinking-cup, skull and arm-bone found in the old abbey grounds at Abingdon —evidently a late Romano-British interment. There is a British urn from Wallingford, containing the charred remains of some ancient Briton; a British vessel, whetstone, and holed stone found in a barrow at St. Mary Bourne, and several other British urns. This case contains also a very interesting collection of articles from the foundation of the Reading gas-works, several single-looped implements formed from the nose-bones of the Celtic ox, probably used as shuttles in making fishing-nets, bone-awls, scoop or marrow-spoon, etc. The Kennet has yielded up a Saxon comb made of the bone of a deer, in which the comb-plate is riveted. There is a "strike-light"—a piece of iron stone used to obtain light with flint flakes—also a bone tool used in the manufacture of needles. This belongs to the mediæval period, and reposing amid such ancient surroundings has, doubtless, begun to fancy that it belongs to a previous age. The pit-dwellings near St. Mary Bourne have yielded bone-knives, needles, awls, and a variety of pottery. On the opposite side of the case we find some Roman antiquities from Finkley, Hants, including a fibula, knives, arrow-heads, coins, and tags for sword-belts. There is a holdfast from the Roman villa at Bramdean, some pin-making implements (Reading was once famous for its pins), a sepulchral brass, stated to come from Benson Church, and a series of skulls, Tartar, Peruvian, that of a monk of Reading Abbey, and of a Knight Templar of the fourteenth century.

A case on the left contains a small collection of Romano-British antiquities, parts of the Stevens and Davies collections.

There is some rude British pottery from Bob's Mount, Reading; some tessellation from Acre, near Andover; pottery, etc., from Finkley, Hants, and from Maidenhead and other places. Part of the Bland collection, which seems to have embraced every possible kind and species of curio, is deposited in this case. This part contains Egyptian antiquities of the usual description, sepulchral figures and statuettes, mummy-beads, mummy-wheat, some Babylonish curios, mural ornamentations, also some mural paintings from Herculaneum. The rest of the case is devoted to Romano-British objects found in the county, including a Roman knife from Ruscombe; Mortimer, Benson, and the Manor Farm, Reading, have all yielded up treasures of that period. I must pass over the New Guinea collections, the cases containing fossils, shells, birds, Japanese curios, and even the grand stuffed lion which glares very fiercely at all visitors from the lower end of the gallery. These objects, however interesting, do not come under the head of "Archæology." There is a small case on the south side of the gallery which contains some valuable finds. The remains of various animals: the goat, sheep, ox, dog, red-deer, hog, etc., taken from the Kennet Bed, near the Reading gas-works. There are also some interesting objects presented by Mr. C. H. Read, of the British Museum; amongst others a Quartzite axe from the Axe Valley, and some cave relics from the caves of Dordogne, France, including bone needles, one of which has a small eyelet. We have a wild boar's tusk from the Thames Valley, and flint arrowheads, flakes, etc., from Japan and Chili.

The curator is amassing a very valuable collection of Reading trade tokens; most of them are in copper or brass, and are chiefly farthings; there are also some lead ones of an earlier date. The case contains also some Reading tokens in gold and silver, 1811-12, and a Berks gold token of XL shillings of 1812. Mr. Walter Nash, late secretary of the Berks Society, presented some valuable coins to this collection. In the south-west corner of the gallery stands a table for chained Bible and "Martyrs' Book," which came from the church of St. Mary Bourne, alluded to in Dr. Stevens's admirable history of that parish. In a small case near at hand are some specimens of German stoneware of the sixteenth century, found at the gas-works; nicks, spouts, etc., of mediæval vessels dredged from the Kennet; glazed pottery of the fourteenth century, and a well-arranged collection of skulls of animals taken from the never-failing gas-works, which has supplied so many objects of antiquarian interest to the museum.

In one of the central cases we find the Davies collection of ancient locks and keys of the sixteenth century; old spurs dredged from the Kennet and Thames, and a pair of compasses, which were discovered in the precincts of Reading Abbey. Another large case contains some mediæval curiosities, some gibbet-irons for the leg, and a head-piece, in which was suspended the body of Tull, *alias* Hawkins, who was hung for murder on Upton Common in 1787. There is also shown a broad sheet containing "The last dying words and confession of Abraham Tull." There are two scolds' bridles, which come from Reading Gaol. This case contains some good specimens of mediæval pottery, an English pitcher of the fifteenth century, found at Abingdon; a "grey-beard" from the Kennet, a curious earthenware lantern effigy of the sixteenth century, found at Reading; and on a lower shelf there is a fine Roman amphora discovered in Broad Street; some British cinerary urns, etc. Reading was once noted for its pottery, and there are some good specimens of native workmanship. A fine Norman jug, and many other objects of interest are arranged in this well-stored case.

In a wall-case on the east side we find some Saxon antiquities, fragments from a Saxon tumulus at Taplow, Bucks; an iron spear-head, knife, and two gilt bronze fibulæ, found in a grave near Dorchester, Oxon. The fibulæ are of the saucer-shape, which are more common in Berks, Oxfordshire, and Gloucestershire than elsewhere. We find also Saxon spear-heads from the Kennet; a two-edged Saxon sword found with spear-heads; knife and dagger near Cookham, Berks; together with six skeletons, two iron bosses or centres of the Saxon shields, and an ancient bit and axe.

The next case contains some Roman antiquities, styli, knives, bodkins, needles, a bronze statuette, etc. Of the bronze period we find two fine specimens of leaf-shaped

bronze swords dredged from the Thames and the Kennet, and several spear heads, etc.

The north wall case contains the remains taken from the ancient Saxon cemetery which was recently discovered in the King's Road, Reading. Dr. Stevens supposes that Romano-British and mediæval burials have also taken place at this spot, and his description of this interesting find has already been published. The case contains numerous skulls and bones. There is an arm-bone which has been extensively necrosed, having been dressed with ivy-leaves, and protected with two plates of thin copper. The adjoining case contains some Celtic pottery of the bronze period.

It has been quite impossible in this paper to describe all the objects of antiquarian interest which the Reading Museum contains. It is possible that I may have omitted to mention some which ought to have been recorded; but I have examined all the cases carefully, and can assure my readers that if ever they have to wait an hour at Reading station (an eventuality which is not impossible) they cannot spend the time better than in visiting this museum which has become a model of what a provincial museum ought to be. It is certainly much appreciated by the inhabitants of the neighbourhood, as the daily average of visitors is about two hundred and fifty.

Reading Museum owes much to the industry of the honorary curator, and the townspeople have recently shown their appreciation of his valuable services by presenting to the museum a marble bust of its learned curator. Thus will his memory be ever associated with the scene of the labours of his later life, and give encouragement to younger students to follow in his steps.

The Balkern Gate of Colchester.

By Henry Laver, F.S.A.

THE Corporation of Colchester have lately taken steps to preserve those portions of the Roman wall surrounding the town, and, acting under the advice and on a report of the borough surveyor, Mr. Goodyear, have just finished putting into repair the remaining portion of the Decuman Gate, known locally as the Balkern Gate, and formerly as Colkings Castle. It must not, however, be understood that there have been any attempts at restoration. What has been done is just that amount of repair necessary to preserve the fabric. The accumulated rubbish of centuries, which raised the ground-level under the arch about four feet, has been removed, and the new surface neatly gravelled.

The arch itself has been stripped of the grass and vegetation covering it, and a coating of concrete poured over it, filling up the spaces where the mortar may have been removed between the bricks, and so preventing the percolation of rain-water, which was having a most unfavourable effect on the structure. At one end of the arch a portion between five and six feet long had at some time fallen, and left the other portion up to the keystone hanging suspended only by the adhesiveness of the mortar.

This portion, which only required the loss of a few more stones to fall, has been supported by completing the arch in modern brick, without any attempt at imitation, a proceeding which it may be hoped will prevent the utter ruin of this interesting gateway of Roman construction for another century or two. The guard-room to the south of the gateway, and forming a portion of it, has also had its accumulated rubbish removed to the original ground-level, and the arch leading into it repaired in the same manner with modern brick, and properly grouted with cement to stop the percolation of water, and the sods of vegetation replaced over all.

Inside the guard-room a sloping buttress, also of modern brick, has been erected to help to strengthen the wall supporting the arch of the gateway, as the wall on this side was very bad and weak, and needed but little more weathering to cause the collapse of the whole structure.

Unfortunately for the appearance of both the gateway and guard-room arches, it was necessary to put some steps at the east end, the ground here being nearly five feet higher than the outside or west end of the arch; and as there is a reservoir just inside the

wall, to have taken the earth away to the necessary level would have endangered the stability of this tank, and would have made the risk too great for those living below it. It was decided most unwillingly to make the best of the situation, and leave the embankment for the present. Among all antiquaries, it must be a matter for congratulation that at last some members of a corporation having charge of such a magnificent monument of antiquity as the Roman walls of Colchester should be disposed to take care of and value the priceless treasures in their charge; and by the correct way they have repaired and taken steps to maintain this Roman gateway they have earned the thanks and gratitude of all antiquaries.

Schliemann's Excavations.*

THE task of presenting the results of Schliemann's excavations in an accessible and concise form was entrusted to Dr. Schuchhardt, director of the Kestner Museum, Hanover, in the year 1886, and was brought to a conclusion at the end of the year 1889. Shortly before his much-lamented death Dr. Schliemann gave permission for his report of the Hissarlik excavations of 1889-90 to be translated as an appendix to the forthcoming English edition of Dr. Schuchhardt's work. Dr. Dörpfield also gave like generous permission with regard to his portion of the report together with his new plan. As the recent excavations have nearly doubled the previous knowledge of the Trojan Pergamos, the English edition just issued is thoroughly up to date, whilst the introduction by Dr. Leaf adds materially to the value of the volume.

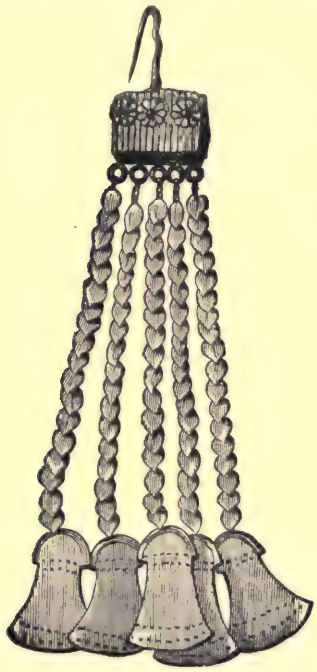
The opening chapter gives a most interesting sketch of the life of the great Homeric archæologist. Heinrich Schliemann, the son of a clergyman, was born in 1822 at New Buckow, in Mecklenburg-Schwerin. In 1829 a Christmas present of a child's history of the world, with a picture of Trojan flames, first woke in the boy's heart an ardour for Trojan history. Through family misfortunes his classical education had to be abandoned for commerce, and at the age of fourteen Heinrich was apprenticed to a village grocer. When nearly twenty he had to give up this situation through illness, and after some remarkable adventures became an office boy in an Amsterdam warehouse. There he carried on his self-education with rare assiduity, never going on an errand, even in the rain, without a book in his hand. In two years he actually mastered six foreign languages—English, French, Dutch, Spanish, Italian, and Portuguese. In 1844 he became book-keeper to another Amsterdam firm, and learnt Russian, with the result that the firm sent him as their agent to St. Petersburg. In 1847 he founded a mercantile house of his own at that capital, trading chiefly in indigo. By 1863 he had amassed a sufficient fortune to retire from business, and in the following year published his first work, *La Chine et le Japon*, as the result of his travels in those countries. This volume was published in Paris, where he now settled, giving himself up to the study of archæology.

It was not until 1868 that Dr. Schliemann first visited those classical spots which were afterwards to become imperishably associated with his name. Of these travels he published an account in 1869, both in German and French, under the title, *Ithaca, the Peloponnesus, and Troy*. The two leading theories which guided him to such wonderful success in his later excavations, and which were both contrary to the views of the most distinguished scholars and travellers of the day, were stated in this book: (1) that the graves of the Atreidæ at Mycenæ had lain inside, and not outside, the citadel wall; and (2) that Troy stood on the site of the now historic Ilion, on the hill now called Hissarlik, near the coast.

Next year the *magnum opus* of his life, the excavation of Troy, was begun. The first sod of a preliminary cutting to ascertain the depth of the débris on the hill was turned

* *Schliemann's Excavations: An Archæological and Historical Study*, by Dr. C. Shuchhardt, translated from the German by Eugénie Sellers, with an Introduction by Walter Leaf, Litt.D. Macmillan and Co. Crown 8vo., pp. xxxii., 363. Two portraits, seven plans, and 297 illustrations. Price 18s. net.

at Hissarlik in April, 1870; but difficulties with the Turkish Government prevented the work being commenced in earnest until October, 1871. Six weeks of labour revealed a Hellenistic building, probably the senate-house of New Ilion, and still lower, at a depth of 33 feet, walls of houses made of rough brick. In the following spring Dr. Schliemann procured English wheelbarrows, pickaxes, and spades, together with two or three gangers or overseers to superintend the little army of workmen. An



GOLDEN EAR-PENDANT.
(*Size*, 3 : 2.)

immense amount of successive strata of building deposits was removed, but with little result. However, in 1873 success rewarded this patient toil, for the town walls became more and more obvious, a great gate was discovered, and quite close to this entrance was found the ever-famous "Great Treasure," consisting of an immense number of gold ornaments, together with many silver and copper vessels and weapons. It was a little before mid-day, early in May, 1873, that the great excavator noted signs of this treasure. Forestalling the dinner-hour, Dr. Schliemann instantly had the interval for rest called, and in the absence of the workmen continued to quietly raise and remove the whole mass, with the help of his wife using her shawl to tie up the precious bundle. As an example of the elaborate character of the wealth of gold ornaments heaped together in this treasury, a cut is here given of one of the golden ear-pendants,* which were intended to be worn with a beautiful diadem of the same style constructed of chains and pendants. In addition to the "Great Treasure," now in the Völker Museum, Berlin, a great variety of most interesting finds were unearthed during the same season, including ivory handles, silver daggers, bronze arrowheads, remarkable stone and lead objects, and a variety of terra-cotta vases and jugs. Some of the vase shapes are specially interesting, because they are found again in the oldest necropolis of Cyprus, and, in the opinion of Dr. Schuchhardt, "nowhere else beside." To this category belong the elegant slim vases or jugs with long bill-like necks that were found frequently in Troy, and of which an illustration is given. A correspondent, however, of the *Antiquary*, in this issue, points out that it is an error to suppose that the vessels made up of three conjoined vases or cups are peculiar to Troy and Cyprus, and it may possibly be found that Dr. Schuchhardt is also mistaken with regard to the stork-necked jugs.

The Hissarlik hill yielded at different levels unmistakable evidence of seven separate occupations—that is, of seven distinct cities superimposed the one on the other. The first lies on the virgin rock. On its ruins a new level was formed, from 11 to 20 feet above the original surface, and on this level are the brick buildings of the second settlement, the golden era of the city, described by Dr. Schliemann and his coadjutors as the Homeric city. This second era was of long duration, and came to an end in a great conflagration. The third, fourth, fifth, and sixth "cities," all to be clearly distinguished in some parts, marked the epoch of succes-

* We desire to express our obligation to Messrs. Macmillan and Co. for the loan of the blocks that illustrate this review.

sive village settlements, separated from each other by subsequent desertion of the site, but are of no particular moment, and all consisted of mean dwelling-houses constructed of quarry-stones and clay. The seventh city is, however, of much interest, for it is the Græco-Roman Ilion, and if it had not been for the infinitely more important researches at a far lower level, would in itself have been well worthy of the

JUG WITH LONG NECK.
(*Size*, 1 : 5.)

excavating toil of the archæologist. Dr. Schliemann's work was so identified with the Greek heroic age, that it is natural that only passing reference should be made in this volume to the seventh city; but what is told shows how much of interest pertained to Hellenistic and Roman Ilion. Several fragments of vases, after the Greek archaic manner, prove that long before the visit of Xerxes, as recorded by Herodotus, the citadel was once more occupied. A winged figure, drawn in brown on a light yellow ground in the interior of a cup, has the archaic eye and other details that prove to be about the sixth century B.C.

Dr. Schliemann described the results of his great third campaign in a work published in German and French, with an atlas of 718 maps, in 1874, which was entitled *Trojan Antiquities*. He rashly named the great gold find "Priam's Treasure"; the largest building discovered "Priam's Palace"; and the entrance "The Scean Gate." These names, and other hasty blemishes of his book, caused the majority of serious scholars to look upon the author as a foolish enthusiast, and to decide, without sufficient investigation, that all his theories were wild.

The Turkish Government now put such hindrances in his way that it was impossible for several years to resume the Hissarlik excavations. Meanwhile, however, Dr. Schliemann began to work at Mycenæ, and from 1874 to 1876 was busily and most successfully employed.

"If the Trojan treasures had seemed a remarkable reward of his labours, no wonder that his delight knew no bounds when, from the kings' graves in the fortress of Mycenæ, we dug up such masses of gold as even he, the millionaire, had perhaps never seen before upon one spot. Nearly all the ornaments of the dead, diadems, masks, breastplates, bracelets, earrings, were worked in solid gold, and some of the gold goblets and tankards weighed as much as four pounds. By an article in the Greek Constitution, everything found in the country must remain there and become the property of the Government, so these treasures were taken to Athens. They are exhibited in the Polytechnicon, and form one of the most interesting and imposing collections in the world."

Some idea may be formed of the remarkable weight and character of gold ornaments worn by the ladies of Mycenæ when we notice the size and workmanship of a hairpin from the third of the graves.

Even the garments of these royal ladies were sewn over with a great variety of gold ornaments, of one of which, representing a griffin, from the same grave as the hairpin, a drawing is given.

In the museum of the Polytechnicon a few small vases are placed with the contents of the Mycenæ graves. Of the most remarkable of these we give a drawing. This beautiful painted vase was found in the third grave, and shows an interesting combination

of linear and naturalistic decorations rendered in lustrous paint.

A full account of the excavations at Mycenæ was published in 1877 in German,

GOLD HAIRPIN WITH SILVER STEM.
(*Actual size.*)

French, and English; for the last of these editions a preface was written by the greatest of our English Homeric scholars, Mr. Gladstone.

In 1878-9, in spite of various difficulties, the campaign at Troy was actively resumed, the chief work being the uncovering of the town walls. In 1880 his great work, *Ilios*, wherein for the first time the results of the excavations at Hissarlik were accurately set forth and illustrated, appeared both in German and English, and made a great impression on many who had previously been sceptical. In 1882, with the important co-operation of Dr. Dörpfield, the work at Hissarlik was once more pushed forward, when a variety of great complex buildings were found in the chief stratum, with the result that this city, like Tiryns and Mycenæ, was shown to belong to that great flourishing period of Græco-Asiatic culture which is obviously pre-Homeric. "We can unhesitatingly," says Dr. Schuchhardt, "recognise in it the Troy whose memory survived in the poems of Homer. The devout and childlike faith with which Dr. Schliemann, in spite of all ridicule, clung to an actual historic foundation for the Homeric poem and the Trojan War has been victorious over all the acuteness and erudition expended on the opposite side." A new book on the new excavations was now issued. The great archæologist won acceptance in many quarters. Oxford made him a D.C.L., and Berlin gave him the honorary citizenship of the German capital, which had previously only been bestowed on Bismarck and Moltke.

Subsequently Dr. Schliemann was engaged in excavations at Marathon, and in different parts of Egypt, and endeavoured to turn his attention to Crete, where he hoped to discover the original home of Mycenæan civilization. The disturbances in that island and other causes interfered with his plans, and in 1890, owing to the renewed attacks of Captain Bötticher, who persisted that all the discoveries at Hissarlik merely pointed to a fire necropolis, Drs. Schliemann and Dörpfield invited a number of distinguished men to investigate the excavations. The company included eight well-known savants: Professor Virchow, of Berlin; Dr. Grempler, of Breslau; Dr. von Duhn, Professor of Archæology at Heidelberg; Dr. Humann, Director of the Berlin Museum; O. Handy Bey, Director of the Constantinople Museum; Mr. F. Calvert, American Consul in the Dardanelles; Dr.

FLYING GRIFFIN IN GOLD PLATE.
(*Actual size.*)

Waldstein, Director of American Classical School at Athens; and M. C. Babin, delegated by the Paris Académie. These eight gentlemen, after a thorough investigation,

drew up a report wherein they certify to the accuracy of the plans published by Dr. Schliemann, express themselves convinced that Hissarlik has been an inhabited and fortified place for thousands of years, and utterly pulverize Captain Bötticher's persistent contentions in favour of it being a fire necropolis. It is in this volume that this report is presented for the first time to English readers, as well as the results of the latest excavations, namely, those of 1890. It was the intention of Dr. Schliemann to proceed again to Hissarlik in March, 1891, but a sudden illness at Naples brought to a close the earnest and enthusiastic life of this great explorer on December 26, 1890.

VASE FROM GRAVE III.
(*Size*, 7 : 10.)

The result of the study of this complete rendering of all that has been accomplished by Dr. Schliemann has had the result of removing certain scepticisms that had attached themselves to our mind in reading some of his earlier and too impressionable works. At all events, it seems to us that Captain Bötticher has been driven once and for ever out of the field; that it is now an incontestable fact that there existed on the site of Hissarlik, at a time far earlier than anything we know of a like nature on the soil of Greece, a proud, wealthy, and most powerful city, which was overwhelmed by fire; and that the singers of the Trojan War could not have failed to be familiar with the story of this city's golden age and mighty downfall. We agree, too, with Dr. Leaf, in his able introduction, that the historical reality of a siege of Troy by the Achaians is now greatly strengthened.

As to the book itself, rich as the English language is, the critic, who has had occasion to employ such words before, longs for even more expressive terms than "invaluable" and "indispensable," and it certainly is both for the true archæologist.

ROACH LE SCHONIX.

On the Latest Discoveries at Mycenae.

COMMUNICATED BY PROFESSOR HALBHERR.

DR. TSOUNDAS, Director of the excavations made during the last years at Mycenæ, has published, in the latest number of the *Ephemeris Archeologiké* of Athens, an account of the principal discoveries recently made by him, together with some important observations on the new light thrown by them on the state of civilization in the Mycenæan age. The excavations of 1890 have brought to light at the north-east of the Lions' Gate the remains of a group of prehistoric houses with walls preserved in part to the height of about two mètres above the level of the ancient roads, of which some, on being uncovered, are found to consist of narrow alleys about 1·20 mètres in width.

These houses are built of small rough stones, without lime, but held together by a simple mortar made of clay, and are without doors on the level of the street. This circumstance shows clearly that they must have had an upper story, to which access was had from the street by means of a movable stair of wood, whence by means of an internal stair the rooms on the ground-floor were reached. This fact is important because it confirms the supposition already made by Milchhöfer concerning the prehistoric houses, of which we see the area clearly traced and cut in the rock on the Pnyx at Athens, where no remains or sign of thresholds or doors can be

discerned. The ground-floor, without means of entrance from outside, probably served not as dwellings, but as stores for food, or as *thesauroi* for the more valuable goods of the family. Hence in Homer the verb used for visiting the stores or the domestic *thesauroi* is not *to go in* but to *go down*.

How the roof of these houses was constructed cannot be learnt from the excavations, as no building has yet been discovered reaching that height; but it may be inferred from the form of the tombs of that period, which, as they imitate in outward form human habitations, give us the shape of ancient roofs. Of these, one kind sloped both ways, as in an ordinary house, and as in the Greek temple of the classic period; another kind sloped downward on all four sides, at the two ends triangular-wise, as is to be seen on one of the Cretan urns of the age of Mycenæ preserved in the Syllogos of Candia, as also in a remarkable tomb discovered last year at Mycenæ itself.

Inside one of these houses were found four small sepulchres of children, still containing their bones, with some terra-cotta vases having the usual ornamentation in lines and circles, as also two bronze needles.

This discovery finds its counterpart at Athens, where, amongst the Pelasgic remains of buildings on the Acropolis, four similar tombs of infants were found in 1888. Thus also we have confirmation of a passage of Plato in his *Minos*, where he says that the ancient Athenians used to bury their dead in their houses.

In two other places of the same buildings at Mycenæ were found two small hoards of bronze objects, which, like similar collections in the prehistoric constructions of the Acropolis at Athens, were hid between the walls in order that they might be saved at some time of danger or pillage. These objects consist of two-headed axes, of the usual type, swords, knives, a razor, a mirror-disk, arrow-heads, a horse-bit, etc., all of which objects may be said to belong to the transition period between the earlier and later Mycenæan civilization. To the same period also belong two ox-heads and two brooches found amongst the ruins, whilst to the later epoch belongs probably a singular statuette of bronze representing a warrior, similar to that discovered by Schliemann at Tiryns, with headgear or helmet of Egyptian shape and with Phœnician characteristics, on which account perhaps, considering the rareness of such finds on sites of Mycenæan times, it may be regarded as a foreign object imported by the Phœnicians. But from the lower strata much more ancient remains have been disinterred, as terra-cottas of the first style of Mycenæ, and two tablets of Egyptian earthenware with hieroglyphic inscriptions, upon which Professor Erman, of Berlin, has recognised the name of the Pharaoh Amenophis, who is almost certainly Amenophis III., already found elsewhere on antiquities of the Mycenæan period. The reign of this Pharaoh is placed by modern Egyptologists between 1440 and 1400 B.C., and this approximate date helps us to determine more or less nearly the period of Mycenæan culture, confirmed as it is by the discoveries of Mr. Flinders Petrie in Egypt.

The relations between Egypt and Greece at the Mycenæan epoch are now firmly established, and they are proved to have had a direct influence on Mycenæan culture and art. In the fourth tomb excavated by Dr. Schliemann at Mycenæ there came to light the fragment of a silver vessel which was then so covered with oxide that it attracted no attention. Quite lately Signor Athanasios Koumanudes, Director of the Museum of the Polytechnicon in Athens, has made efforts to clean it, and he has found upon the exterior surface a splendid and most important representation in figures *au repoussé*, which is entirely new in Mycenæan art. It exhibits a group of more than six naked warriors; some with bow and arrows, and some with slings, are engaged outside the walls of a fortified hill-city, fighting against the enemy who are attacking it. Behind the warriors stand two bearded old men in long robes representing the elders of the city, who trembling await the issue of the battle, while they encourage the defenders. Above them, at the extreme end of the fragment, are seen the houses and walls of the city, upon which stand many women looking on the battle and raising their outstretched hands in the act of beseeching the warriors to make a brave defence. Upon the neighbouring heights are seen trees like those figured on the gold cups from

Vaphion, probably olives. The scene, which is full of life and altogether like that described by Hesiod at verses 237, etc., of the *Scutum Herculis*, presents in the technique characters which are found in kindred Egyptian representations, and one of the figures bears a helmet like one found on an Egyptian terra-cotta vase.

During the excavations Dr. Tsoundas has kept an exact account of all the remains of food found by him, and has thus been able to ascertain that while the bones of quadrupeds are most abundant, fish-bones are entirely wanting, whereas these latter were found in large quantities in the strata of the second city of Troy. The hæmatite gem in the British Museum, representing a man carrying a large fish tied to a cord, is not sufficient to demonstrate, against the negative results of the excavations, that the people of the Mycenæan age ate fishes, for many gems of that kind belong to a somewhat later age. The Mycenæans therefore would thus present a character in common with the people of the *terremare* of Italy, who, as may be seen from the remains of their repasts, were not *ichthyophagi*. The Mycenæans and inhabitants of the Italian *terremare* have besides in common the two progressive types of *fibulæ*, viz., the most archaic and the most developed.

The Mycenæan house has its roof sloping either two or four ways, forming a steep slanting roof suitable to the rainy North. This people, therefore, according to Dr. Tsoundas, came into Greece not from the Asiatic East, but from the North, and is a Greek people, which, as Mr. Flinders Petrie has on another occasion already observed, possesses manners like those of the Italic or other primitive Aryan peoples of Europe. The character of the private Mycenæan house (for that of the palaces, or *anaktora*, cannot, for several reasons, be taken into consideration) not only finds its counterpart in the proto-Attic dwellings of the Pnyx and *pyrgoi* of the Athenian houses of historic times, to which direct access was gained by steps from the street below; but even the Mycenæan religion, as far as we may judge from the representations of divinities and monsters of a mystic character, especially on the incised stones, already contains the mythological elements of the Greek religion.

A List of the Inventories of Church Goods made temp. Edward VI.

By William Page, F.S.A.

(*Continued from p.* 121, vol. xxiv.)

COUNTIES OF LONDON AND MIDDLESEX (*continued*).

St. Mary Colechurche in Cheap Ward.
(*Ex. P. R. Miscel. Ch. Gds.*, $\frac{1}{3}$.)
St. Olaves Silver Street.
(*Ibid.*, $\frac{2}{4}$.)
St. Mary Somerset.
(*Ibid.*, $\frac{3}{5}$.)
All Hallows Bread Street.
(*Ibid.*, $\frac{4}{6}$.)
St. Michael upon Cornhill.
(*Ibid.*, $\frac{5}{7}$.)
St. Leonards Foster Lane.
(*Ibid.*, $\frac{6}{8}$.)
St. Mary att Hill.
(*Ibid.*, $\frac{7}{9}$.)
St. John Zachary.
(*Ibid.*, $\frac{8}{10}$.)
All Hallows in the Wall.
(*Ibid.*, $\frac{9}{11}$.)
St. Martin in the Vintry.
(*Ibid.*, $\frac{10}{12}$.)
St. Gregory in Castle Baynard.
(*Ibid.*, $\frac{11}{13}$.)
St. Laurence in the Old Jewry.
(*Ibid.*, $\frac{12}{14}$.)
St. Michael Quenehith.
(*Ibid.*, $\frac{13}{15}$.)
St. Andrew Undershaft.
(*Ibid.*, $\frac{14}{16}$.)
St. Augustine next Pauls Gate.
(*Ibid.*, $\frac{15}{17}$.)
St. George Botolph Lane.
(*Ibid.*, $\frac{16}{18}$.)
St. Sepulchres without Newgate.
(*Ibid.*, $\frac{17}{19}$.)
St. Brides.
(*Ibid.*, $\frac{18}{20}$.)
St. Thomas the Apostle.
(*Ibid.*, $\frac{19}{21}$.)
Aldermary Church.
(*Ibid.*, $\frac{20}{22}$.)
St. Andrews, Holborn.
(*Ibid.*, $\frac{21}{23}$.)
St. Nicholas Olave, Queenhithe.
(*Ibid.*, $\frac{22}{24}$.)
Alhallows the More.
(*Ibid.*, $\frac{23}{25}$.)
St. Mary Woolnoth in Lombard Street.
(*Ibid.*, $\frac{24}{26}$.)
St. Peters, Queenhithe.
(*Ibid.*, $\frac{25}{27}$.)
Saynt Donstones in the Easte.
(*Ibid.*, $\frac{26}{28}$.)

COUNTIES OF LONDON AND MIDDLESEX (*continued*).

St. Anthonys.
(*Ibid.*, $\frac{4}{89}$.)
St. Olaves Old Jury.
(*Ibid.*, $\frac{4}{100}$.)
Aldgate.
(*Ibid.*, $\frac{4}{101}$.)

2. Chelsey.
6. Kensyngton.
8. Fulham.
11. Cheswek.
13. Yelinge.
16. Acton.
19. Marebon.
22. Edmenton.
23. Enfylde.
23d. Stanmer the lesse.
24d. Hendon.
25. Hadley.
26. Tottenham.
27. Edgeware.
27d. Harrowe.
29. Southmymmes.
29d. Pynner.
31. Saint Giles yn the Feildes.
33d. Stratford at Bow.
35d. Haringey.
36. Saint Pancrasse yn the Feldes.
36d. Paddington.
37d. Finchley.
38d. Hampsted.
39. Willesdon.
40. West Twyforde.
40d. Clerkenwell.
(*Aug., Off. Misc. Bks.*, vol. 498.)

City of London:
St. Martins in Iremonger Lane.
All Hallowes in Honylane.
St. Peters at Paulyswharf.
St. Martins in the Vyntree.
St. Bennett Sherrogge.
St. Michaels in Quenehythe.
St. Olaves in Hortestreete.
St. Laurence in the Juriys.
St. Katheryn Colman,
St. Edmunds in Lumbert Streete.
St. Michaels in Frydaestreete.
St. Authonyus.
St. John Zachary.
Guyllhall Collidge.
St. Gyles without Creplegate,
St. Nycholas Acon.
St. Albans in Woodstreet.
St. Martyns Orgor.
St. Myldredes in Bredestreete.
St. Petyrs in Westcheepe.
St. Magnus.
Allhalowes in the hall.
St. Swythyns at London Stone.
All hallowes Barking.
St. Gregoryes.
Allhallowes the more in Thames Street.
St. Olaves in Sylver Streete.
St. Peters the Poore.
St. Mary Woolchurche.

COUNTIES OF LONDON AND MIDDLESEX (*continued*).

St. Marye Colchurche.
The Trynytie Parish besyde old Fysshestreete.
St. Martyns Owtewyche.
St. Botulph without Bishopsgate.
St. Stephyns in Colmanstrete.
St. Androos in Holbone.
St. Mychaells at the Querne.
St. Dunstanes in the Weste.
St. Brydes.
St. Alphees.
St. Botalphes without Aldgate.
St. Ollyves.
St. Bennett Gracechurche.
(*State Papers, Dom.*, Edw. VI., vol. v., No. 19.)
St. Merten le Grande.
(*Ld. R. R. Bdle.* 1392, No. 83.)
College of St. Katherine near the Tower.
(*Ibid., Bdle.* 439, No. 1.)
St. Stephens Chapel, Westminster,
(*Ibid.*, No. 5.)
St. Pancras.
(*Ibid., Bdle.* 441, No. 2.)
St. Peter le Poer.
(*Ibid., Bdle.* 441, No. 3.)
Brotherhood of St. John the Evangelist and St. Charity called the House of Pappey.
(*Ibid., Bdle.* 441, No. 4.)
St. Peters Pauls wharf.
Ibid., Bdle. 441, No. 7.)
St. Peters, Cornhill.
(*Ibid., Bdle.* 441, No. 9.)
Hendon.
(*Ibid., Bdle*, 442, No. 1.)
Westminster.
(*Ibid., Bdle.* 442, No. 2.)
St. Mary Spittle.
Ibid., Bdle. 445, No. 16.)

Broken Plate delivered into the Jewel House, 7 Edw. VI.—1 Mary.
City of Westminster.
County of Middlesex.
London St. Pauls.
London.
(*Ibid., Bdle.* 447.)

Publications and Proceedings of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

PUBLICATIONS.

THE fourth number of the thirteenth volume (second series) of the Proceedings of the SOCIETY OF ANTIQUARIES, from April 9 to June 18, 1891, has just been issued to the Fellows. It concludes the volume, and

is paged from 273 to 387. We cannot even name all the multitude of minor antiquarian details that came before the parent society of all archæology during the three months here chronicled, but must content ourselves with drawing brief attention to a few of the more interesting. Mr. Albert Hartshorne, F.S.A., describes a small cube of red glazed earthenware with primitive designs in low relief on each side. It was found in Lincolnshire, and is supposed to have been used for marking sheep; but Mr. Hartshorne conjectures that it was for stamping cakes, and concluded that it was of fifteenth century date. In neither of these surmises do we think he was right, but as it is now illustrated some likely explanations will probably be forthcoming. Mr. R. C. Hope, F.S.A., describes and illustrates a curious series of silver hooks found in the graveyard of St. Mary's, Scarborough. Mr. C. A. Markham, F.S.A., describes and illustrates a curious handled cup of pottery found at Brixworth, Northampton; no suggestion is made as to date or period, but we conclude from the pattern that it is undoubtedly Anglo-Saxon. Dr. Murray contributes some valuable notes on a Gladiator's tessera of the year 72 B.C. Rev. Dr. Cox, F.S.A., gives an account of a fine series of urns, fibulæ, beads, etc., found in an Anglo-Saxon cemetery near Saxby. Mr. Hugh Norris describes a remarkable iron mace (illustrated) belonging to the borough of Colyford, Devon; it is perhaps of the first half of the fifteenth century. Mr. W. H. St. John Hope describes, with plate of the hilt, a fine state sword belonging to the borough of Newcastle, *circa* 1460. Mr. St. John Hope, the assistant-secretary, is to be much congratulated on the good editing, careful illustrations, and full indexing which now characterize the *Proceedings* as well as the *Archæologia*.

Number cxci. of the journal of the ROYAL ARCHÆOLOGICAL INSTITUTE contains the four excellent addresses delivered last August at the Edinburgh meeting by Sir Herbert Maxwell, M.P., Dr. John Evans, F.S.A., Dr. Hodgkin, F.S.A., and the late Bishop of Carlisle. The number also contains an article by Mr. Peacock, F.S.A., "On Morton," and an interesting paper of some value by Mr. J. L. Andrè, F.S.A., entitled "Notes on Symbolic Animals in English Art and Literature." The small print "Proceedings" include a short but valuable paper (query, "why not in big type?") by Mr. Andrew Oliver on "Brasses in the London Museums," with a plate of the remarkable small brass of Nicholas Lebrun, 1547, from the British Museum.

Mr. R. Blair, F.S.A., continues to prove himself a capable editor of the transactions of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE. The thirty-ninth part of *Archæologia Æliana* contains, in addition to the usual reports, balance-sheets and lists of members for 1889 and 1890. "The Delaval Papers" (continued), by Mr. John Robinson; "Old Coquetdale Customs: Salmon Poaching," by Mr. D. D. Dixon; a brief "Account of the Presbyterian Meeting House at Brunton," by Mr. J. C. Hodgson; a valuable paper on the "Discovery of Roman Bronze Vessels at Prestwick Carr," with numerous plates and text illustrations, by Dr. Hodgkin, F.S.A.; "Christopher Hunter's Copy of Bourne's History of Newcastle," by Rev. J. Boyle, F.S.A.; a plate of the "Bronze Grave Chalice from Hexham Priory Church," with letterpress, by Messrs. Wilfred Cripps and C. C. Hodges; "The Hospital of St. Mary the Virgin, Newcastle" (plates), by Mr. Knowles; "Memorial Brass in Coniscliffe Church;" "Memoranda relating to the King's Meadows," by Mr. Sheriton Holmes; "The Conyer's Falchion," with illustrations, by Mr. C. C. Hodges; "Tynemouth Castle," by Mr. Horatio Adamson; "An Altar at Bowchester to the Matres Ollototae," by Mr. F. Haverfield, F.S.A.; and "The Incorporated Company of Barber Surgeons and Wax and Tallow Chandlers of Newcastle-upon-Tyne," by Dr. Dennis Embleton.

We have received vol. ii., part 1, of the new series of the transactions of the GLASGOW ARCHÆOLOGICAL SOCIETY. It contains the conclusion of Dr. John Ferguson's full and interesting "Bibliographical Notes on Histories of Inventions and Books of Secrets." Mr. Roberts, F.S.A., contributes a "Note as to John Johnston of Clathrie, Provost of Glasgow, 1685-86." The most reverend Archbishop Eyre writes a valuable paper on "The Episcopal Seals of the Ancient Diocese of Glasgow," illustrated by four excellent plates. Dr. James Macdonald, F.S.A. Scot., writes on "Burghead as the Site of an Early Christian Church: with Notices of the Incised Bulls and the Burning of the Clavie;" the article contains numerous illustrations of this very remarkable series of incised bulls. The part concludes with an account of the annual excursion of the society for 1890 to St. Andrews.

Mr. M. Pope, F.S.A., hon. sec. of that energetic local society the UPPER NORWOOD ATHENÆUM, has once more edited for the members an annual report of the summer excursions taken by the members, which makes an attractive 8vo. pamphlet of some hundred pages. Some of the papers that were read at these meetings were thoroughly worth preserving in a more accessible form than in the columns of the local journals. Mr. Stanley's paper on the historic town of Lewes is a model of interesting condensation, though we really do think that our friends of the Sussex Archæological Society, who have here so excellent a miniature museum, will shrug their shoulders when they learn that all that Mr. Stanley can say of it is that "a great novelty here is the hand of a murderess torn from the body," as though it was nothing but a rural chamber of horrors! We like, too, the paper of Mr. Quartermain on the churches of Shoreham, with his notes on early smuggling at the same town; but perhaps the best paper is that of Mr. Pope, F.S.A., on the ancient village of Old Basing. There are several illustrations to the papers in this year's report, which is, we think, a new departure.

The sixth part (December) of the journal of the EX LIBRIS SOCIETY sustains the reputation already achieved by the youngest of our minor associations. The number opens with the first part of a "Bibliography of Book-Plates," compiled by Messrs. H. W. Fincham and J. R. Brown; Mr. C. M. Carlander, of Stockholm, gives a note called "What is a Library?" which takes up two columns and suggests the further

query, "What can be the reason of printing it?" Mr. Walter Hamilton writes briefly on "Tinctures in Heraldry;" Mr. Arthur Vicars, F.S.A., continues his series of "Library Interior Book-Plates," and the number concludes with various book-notices, letters, and miscellanea.

PROCEEDINGS.

At the ordinary meeting of the SOCIETY OF ANTIQUARIES, on December 3, the following exhibitions and communications were laid before the society: Silver ring found at Wadworth, near Doncaster; by J. Alfred Gotch, F.S.A. Silver seal found at Milford; by Rev. I. G. Lloyd, F.S.A. On a Roman Villa at Twyford, Hants; by T. F. Kirby, M.A., F.S.A., local secretary. On a Crossbow of Ulric V., Count of Wurtemburg, 1460; by the Baron de Cosson, F.S.A. At the ordinary meeting on December 10, the first part of a full and critical paper "On the Recent Excavations at Silchester," was laid before the society by Mr. George E. Fox, F.S.A. In illustration of Mr. Fox's paper a large collection of interesting and varied objects found during the excavations were exhibited. At the ordinary meeting on December 17, the following exhibitions and communications were laid before the society: Casts, rubbings, etc., from a portrait-bust with inscription at Frampton, Lincolnshire; by Rev. T. T. Fowler, M.A., F.S.A. On the Recent Excavations at Silchester, Part II.; by George E. Fox, F.S.A. On the animal remains found at Silchester; by Herbert Jones. The following communications are promised for the session of 1891-2: On the Seals of Archdeacons; by W. H. St. John Hope, M.A. An Archæological Survey of Cumberland and Westmoreland; by Chancellor Ferguson, M.A., LL.M., F.S.A. On the Chapter House of Beverley Minster; by John Bilson. On a portrait of a lady by Lucas de Heere, with some account of Lucas de Heere and his works; by Lionel H. Cust, M.A., F.S.A. Wells cathedral church: Fabric notes, 1242-1337; by Rev. Canon Church, M.A., F.S.A. On a burial-place of the Slavonians in North Stonham Church, Hants; by the Very Rev. the Dean of Winchester, F.S.A. Offa's Dyke; by Professor T. McKenny Hughes, M.A., F.S.A. Epigraphic Evidence as to the date of Hadrian's Wall; by F. J. Haverfield, M.A., F.S.A. The Horseshoe Custom at Oakham, Rutland; by John Evans, D.C.L., LL.D., Sc.D., F.R.S., President.

A meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held on December 2, Mr. C. H. Compton in the chair. The contemplated destruction of an ancient Elizabethan house at Bourne, Lincolnshire, for the purposes of a new line of railway, was announced, and measures were named with a view of averting the removal. Some curious prehistoric implements were exhibited by various members, and a quaint specimen of German bookbinding was described by Mr. Loftus Brock, F.S.A. The sides were stamped with a pattern similar to an Oxford frame, with the words Jhesus Maria, which are repeated again and again. The date is 1518. A paper was then read by Mr. Walter Reid on the discovery of a prehistoric foundry for the fabrication of bronze at St. Columb, Porth, Cornwall. Traces of early settlement were met with in course of excavations, which afterwards led to the discovery of what has undoubtedly been a furnace for the smelting of copper for the manufacture of bronze. The slag has been subjected to careful analysis, which proves the existence of copper. The discovery is of interest in relation to the working of copper ore in prehistoric times in the county, where, although implements, such as picks and shovels of wood, have been found in ancient workings from time to time, there does not appear, hitherto, to have been any discovery of the actual smelting works coupled with remains of prehistoric date. There was no trace of the use of a wind-blast, such as has been found in Roman works.—The second paper was on Marriage among the early races of Britain, by Mr. J. H. Macmichael. A large number of curious customs and ceremonies were detailed, and references were freely made to Tacitus and other old histories.

The annual meeting of the members of the ROYAL INSTITUTION OF CORNWALL was held on November 24, in the museum rooms, the chair being taken by the Rev. W. Iago, B.A.—Mr. Crowther, the curator, described some recent gifts to the museum.—Major Parkyn, as hon. secretary, read the annual report, in which it was stated: The Council have much pleasure in congratulating the members on the great advance in all branches of the institution since the last annual meeting, for whether they regarded the continued progress made by the curator in the better display of the objects in the museum, the general work of their classification, the many valuable additions to the collections, or the numerous gifts to the library, it would be evident to everyone that the society was passing through a period of progress and prosperity.—Mr. Iago gave an interesting description and conjectural account of a tin image which was exhibited through the kindness of Lord Robartes. It looked, he observed, like a second-hand Chinese idol, but when its history was traced it proved to be very interesting. It was dug up in 1853, on Bodwen Moor, near Helman Tor, in a deposit 7 to 9 feet underground, and in connection with what was called a Jew's house in a tin-streaming neighbourhood. It was described in Allen's *History of Liskeard* as 2 feet high, but it measured only 6 inches. It had on a crown which had been lost, but a facsimile had been supplied from a drawing made at the time it was found. Some Hebrew characters gave it great interest, and it was mentioned in W. C. Borlase's account of the tin trade of Cornwall. The curious part of it was, it was the figure of a king; it wore a crown and was seated on a throne. It had upon its breast three Hebrew letters, and upon each side of the chair was another Hebrew letter. The letters on the breast formed the Hebrew word "Nesha"; those on the side were the Hebrew "M" and "Yod." The first question was whether the image was tin or lead. He took it to the High Sheriff (Mr. Daubuz) who kindly agreed that his analyst should test it. Recently a careful analysis was made of a small piece of it, and it was found to be tin. A little zinc in it might be accidental. Then, was it ancient or was it a sham? It struck him at once as not being prehistoric, because it was inscribed with letters that could be read. It was mediæval, and when shown in an archæological congress they

agreed in that opinion. Some thought it was a necromancer's tool adorned with cabalistic letters, but the clearness of the letters was against that theory. It was the figure of a king marked with good Hebrew. For many years it had stood in Lord Robartes's long gallery at Lanhydrock, and had been dusted until all the points of the crown had disappeared. He said to Lord Robartes one day, "Why not try to find out what the letters mean?" And his lordship said, "By all means try to read it." He tried. Were the letters initials or did they form a word? On the breast were "N SH R," which formed the Hebrew word for "Eagle," and with the Yod and the M on the side added, made "Nesherim," or "eagles." Having read the letters he thought he would send them to the chief authorities on Hebrew, and he sent them to Mr. Mason, the great Hebrew scholar of Cambridge, under whom he (Mr. Iago) had studied Hebrew, and to Dr. Herman Adler, the Chief Rabbi of the Jews in England; and they both agreed that his reading of the letters was right. It was the figure of one who was known as the "Eagle King"—perhaps one who was rapacious and inclined to take more than he ought from the Jewish smelters of Cornish tin. What was the age of the figure? He put it at once in the thirteenth century, as it resembled some other figures of kings of that date, some drawings of which he exhibited. And if it was the thirteenth century it pointed to Richard, Earl of Cornwall, who was the King of the Romans, who had been employed by his brother, Henry III., to screw all the money he could out of the Cornish miners and especially the Jews. This Richard, second son of King John, and brother of Henry III., was at the time aspiring to be Emperor of Germany, and had paid a million of money in bribes, which he endeavoured to get out of the Cornish Jews and miners. In this Richard did not succeed, but he did become King of the Romans, and on that event he changed his badge from the British Lion to the Roman Eagle—he became the Eagle King, and Mr. Iago's theory was that the image before them was made as a caricature by the Jews in Cornwall who had suffered from his exactions. An alternative reading for the "Yod" and the "M" on the sides was found in the fact that they might mean "Jehovah is our King," and as the "Yod" had been mutilated and a cross made over it, Mr. Iago further suggested that some Christians had added the symbol of Christ to that of Jehovah.—A paper by the Rev. S. Baring-Gould, on his exploration of "An Ancient Settlement on Trewartha Downs," in conjunction with the Rev. A. H. Malan, was read by Mr. J. D. Enys.—Mr. Iago exhibited the hammer of the hammer-man who used to smite with it every block of tin before it could be sold in the market. The hammer had upon one end the badge of the Earl of Cornwall, the lion rampant surrounded by fifteen besants, and there was an inscription saying it was the seal of the Duke of Cornwall, or the head of the Stannaries. The hammer had been lent by Colonel Carew, of Antony. Mr. Daubuz had offered to supply them with casts of the present marks used on blocks of tin. The excellent tin still sent out from Cornwall was regularly marked with the Agnus Dei, or Lamb and Flag. In Mahommedan countries they objected to take Cornish tin so marked; therefore the tin for those countries was marked with the Pelican, which meant the same thing in a symbolical sense. Both the Lamb and Flag and the Pelican were used in the crests of Cornish families.—Mr. Iago also gave a most interesting account of his reading of "The Stone of Constantine," at St. Hilary, the oldest inscribed stone in Cornwall. Mr. Iago has paid four visits to it, once by night in order that by the aid of a lantern he might bring out the shadows; and he now exhibited a full transcript of it. He had succeeded in reading two words which had hitherto baffled all attempts to decipher them, and these words proved to be the key to the date of the stone. It was a stone set up directly Constantine became Emperor of Rome as an indication that he claimed authority over this country, and the words now read for the first time described him plainly as "N O B" Cæsar, that is, it was set up before Constantine had assumed the title of Augustus. Constantine was "Noble" Cæsar in 306; he became Augustus in 308, and this stone must therefore have been set up between those dates.

The monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held on November 18, Mr. John Philipson, vice-president, in the chair. Mr. J. P. Gibson exhibited a series of photographic views of portions of the Antonine Wall, one a restoration showing how the cespitous dyke was constructed, the fine camp at Ardoch, etc. Mr. J. P. Gibson, of Hexham, then displayed his fine series of more than 150 views of the Roman Wall and objects and places of interest in its neighbourhood. Each view was fully commented on by Mr. Gibson. When the photography of the ditch of the Vallum, cut through the basalt on Tepper Moor, was thrown on the screen, he said he thought that members would agree with him that the cutting in question was made for no temporary purpose, referring specially to the theory of Mr. Neilson, of Glasgow, enunciated in his recently-issued clever brochure *Per lineam Valli*, that the Vallum was a temporary work constructed to protect the builders of the wall and those employed in quarrying during their operations. He also thought that the more likely place for a temporary work would have been not to the south of the *murus*, but between it and the enemy. In addition to the local views, there were others of streets, etc., in Pompeii and Rome. One of the former, the interior of a bath at Pompeii, showed a series of niches similar to those at Cilurnum, which Mr. Gibson thought were undoubtedly used as receptacles for the clothes of bathers, thus confirming Mr. Holmes's views as to the use of the Chesters' niches. One photograph represented a carved stone at Warden Church which had been originally a Roman altar, then turned upside down, and a figure with interlacing work under the arms carved on it in pre-Conquest times.

A meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on December 4 at Chetham's College, Manchester, Mr. W. E. A. Axon presiding. Mr. Robert Langton referred to recently-discovered wells in Fennel Street. From an examination of one of the wells, he concluded that it was mediæval work. Another well, which was modern, was in a neighbouring position. It was evident that

the old well was entirely out of mind and forgotten. He thought the society ought to order an examination of the old well. Dr. H. Colley March read a paper, "Examples of the Pagan-Christian overlap in the North, with special reference to the Heysham and Halston stones." Dr. March exhibited sculptures taken from Scandinavian church porches, the date of which was from the twelfth to the fourteenth century, illustrative of old Pagan traditions. A new interpretation was given to the sculptured stones of Halston and Heysham. Mr. C. T. Tallent Bateman described a curious and interesting case submitted to counsel, having reference to a local claim for "small tithe" and sundry ecclesiastical dues which, with the great tithes, had been leased to the claimant by the Warden and Fellows of the Collegiate Church in 1795. There was trouble in collecting the small tithes, and measures for their recovery were unpopular. The justices were reluctant to give assistance, one reason being that it was troublesome and painful to proceed against indigent persons, and another that they had doubts as to the legality of their proceeding in the matter. The opinion of counsel was that the justices could be compelled by mandamus to hear a complaint, but that if they drew a wrong conclusion from the evidence there could be no redress in this particular case except possibly by way of appeal, while there was some doubt as to the right of appeal. "Small tithes," it was explained, were always personal or mixed tithes, and included hops, flax, saffrons, potatoes, and (sometimes by custom) wood.

On December 11, in the Mayor's parlour, Mr. E. F. Benson delivered a lecture to the members of the Lancashire and Cheshire Antiquarian Society on the recent excavations at Chester. About £80 is still needed for the completion of these important excavations. Sir W. C. Brooks sent a donation of five guineas, and others contributed to this important undertaking.

At the November meeting of the CHESTER ARCHÆOLOGICAL AND HISTORIC SOCIETY, two interesting papers were read, one by Mr. F. Aidan Hibbert, B.A., on "The Guild History of Chester," and the other by Mr. Henry Taylor, F.S.A., on the kindred subject of "The Chester City Companies." In the former paper Mr. Hibbert contended that the English guilds were eminently social and non-political bodies. They were local, not national, institutions. They were one of the means of expressing that sentiment which was perhaps stronger than any other during the Middle Ages, the principle of association, that feeling of the common brotherhood of men, that abhorrence of selfish, anti-social individualism. The guild of merchants (*i.e.*, simply tradesmen) sprang up rapidly all over England in the years immediately succeeding the Norman Conquest. They had no charters at first, and were voluntary institutions. The earliest authorization of the Chester guild is contained in Earl Ralph's Charter, given in the first half of King John's reign. This document proves that the guild had been in existence a considerable time. The increasing complexity of the task of regulating trade, as division of labour developed and commerce expanded its bounds, became difficult, and the central body was glad to depute its powers to, and to exercise its functions through, smaller and specialized agencies, *e.g.*, craft guilds, whose inception the merchant guild favoured, and whose progress it fostered. The merchant guild was not in conflict with the craft guild, as Dr. Brentano and a great many English writers had erroneously concluded. Nothing was more certain than the fact that the craft guilds were not only not opposed by the merchant guild and its successor, the town corporation, but were positively supported by the latter. The corporation, which might for all practical purposes be looked upon as the continuation of the merchant guild, ceased to take cognizance of trade affairs; these it delegated to the craft guilds.

The Council of the SURREY ARCHÆOLOGICAL SOCIETY is contemplating the early publication of a calendar of the Surrey fines from Richard I. to Henry VII., some 3,000 in number, the manuscript having been most generously offered to them by a well-known Surrey antiquary.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY was held at Shrewsbury on Saturday, November 14, under the presidency of the Venerable Archdeacon Lloyd. The annual report showed that the question of removing the ancient abbey pulpit still remained *in statu quo*; a gate has been opened into the old crypt of St. Chad's; the work of sorting and rough indexing the Municipal Records has been completed; in future the financial year is to commence in January, instead of in June as heretofore. Some discussion took place as to the possibility of future work at Wroxeter; over 190 acres yet remain uncovered, and it was suggested that the society should presently approach Lord Barnard, the owner of the site, on the subject. The chairman read a paper on the "Churches of Shrewsbury."

A meeting of the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE was held on December 16, when a paper was read by Mr. Oliver Baker on "Baddesley Clinton Hall," a most interesting moated mansion which remains in many particulars just as it was in mediæval days.

Dr. Alfred C. Fryer read a good paper on "Sundials" last month before the members of the BRISTOL LITERARY AND PHILOSOPHIC CLUB. The interest belonging to the sundials of our Teutonic forefathers was pointed out, and the lecturer drew attention to the dials placed on English cathedrals. The one on the south porch of Gloucester Cathedral with the motto "Pereunt et imputantur" was removed during the restoration; but the dean has erected one in the cloister-garth with the motto, "Give God thy heart, thy service, and thy gold; the day wears on, and time is waxing old." A vestige of the old dial on Bristol Cathedral may still be seen on the south transept. The lecturer had collected a large number of mottoes, which he arranged under the following heads: Classical, as "Labitur et Labetur"; sententious, as "Now is yesterday's to-morrow": a play upon words, as "Fugit, Hora, Ora"; alliterative

ring, as "Orimur Morimur"; hospitable, as "Amicis Quælibet Hora" (To friends any hour they please). Mention was made of the Seven Dials of the London slums; the pocket dial which Charles I. gave to his attendant just before his execution; the dying wish of Howard, the philanthropist, that his last resting-place should be marked by a sundial; and Harriet Martineau's Ambleside dial with the words of her own invention, "Come, light, visit me." Allusion was made to the West of England sundials; and the lecturer mentioned a considerable number still existing in Gloucestershire, Somerset, Devon, and also Cornwall. The lecture was illustrated by a series of views shown under the oxy-hydrogen light.

The second meeting of the twenty-second session of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on December 1, when Mr. Le Page Renouf, the president, read "The Introduction to the Book of the Dead," which was the first of the series of papers referred to in the *Proceedings* for last June. The anniversary meeting of the society will be held at 9, Conduit Street, Hanover Square, on January 12, at 3 p.m., when the council and officers of the society will be elected, and the usual business of the anniversary meeting transacted. We are glad to see that this excellently conducted society is continuing steadily to increase in number.

A meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held on November 25, at the Chapter House, St. Paul's, when a paper was read by Mr. J. Starkie Gardner, F.S.A., entitled "Enamels in connection with Ecclesiastical Art." On December 9, a meeting was held at which a variety of objects of Ecclesiological interest were exhibited and described.

The general meeting of the HENRY BRADSHAW SOCIETY was held at the rooms of the Society of Antiquaries on November 24. It was reported that considerable delay has occurred in issuing the first volume of the Westminster *Missale* owing to the fact that no fount of true mediæval music can be obtained in London. The Council have now determined to issue without further delay the first volume, postponing to the second volume the Ordinary of the Mass, in which the music begins. Owing to the sudden death of the Rev. S. S. Lewis, who had undertaken the editing of the Benedictional of Robert of Jumièges, many hindrances have arisen to the printing of this book for this year, and the Council have therefore decided to issue in its place *The Martyloge in Englyssh after the vse of the Chirche of Salysbury, and as it is redde in Syon*, Wynkyn de Worde, 1526. The work is already in the printer's hands, and active progress is being made. As soon as it is completed it will be issued to the subscribers for 1891.

The report of the PLAINSONG AND MEDIÆVAL MUSIC SOCIETY for 1891 records a satisfactory growth, as there are now 137 members and associates on the roll, against 93 at the corresponding date of last year. *Songs and Madrigals of the Fifteenth Century*, which was issued to members for the year 1890, met with a sale which almost defrayed expenses. The society has also published, through Messrs. Masters and Co., and issued to members for the past year, the Tenth Century Mass *Rex Splendens* in Latin, and an English version of the same. The preliminary work of photographing the first part of an English Gradual of the thirteenth century for issue to members for the past year has been completed, and the printing will be proceeded with forthwith. This part will contain 144 pages of photographs, and will be so costly that members are particularly urged to obtain subscribers to the work, which should be of especial interest to cathedral organists, librarians, and precentors, as it will place them in possession of the music that was formerly used by their choirs. The council report that for the development of the work of the society it is essential that there should be a proper fount of music type available in England for printing Plainsong. A scheme has been proposed, in conjunction with the Henry Bradshaw Society, by which this society should contribute towards the cost of a fount the sum of £50, of which, according to the balance sheet, £8 14s. 6d. is in hand. The council are glad to announce that the Rev. G. H. Palmer has kindly offered to assist any choirmaster in instructing a choir in Plainsong in accordance with the system of the Abbey of Solesmes. The third annual meeting of the society was held at 32, Sloane Gardens on December 10, when, after receiving the report and electing the officers, a paper was read by Mr. Birkbeck on "The Eight Ecclesiastical Modes," with musical illustrations.

Literary Gossip for Archæologists.

M. HAUSSOULLIER is preparing a new critical French translation of Aristotle's *Constitution of Athens*.

* * *

Professor Weber, of the Evangelical School at Smyrna, has published an essay on the most ancient Christian Church of Asia Minor, which he thinks must be represented by the ruins on the Acropolis of Celænæ, which, in his opinion, was the Biblical Mount Ararat.

* * *

Professor Hirschfeld has made to the Berlin Academy an important communication concerning the organization of police amongst the ancient Romans. The arrangements made by Augustus and his successors for Rome and the provinces are herein discussed at length, and the author announces his intention of extending his researches into the Byzantine period.

* * *

Professor Schiapparelli, Director of the Egyptian Museum at Florence, and known for his translations from the *Book of the Dead*, has been despatched on a special mission by the Italian Government to Egypt, in order to make fresh studies and acquisitions of objects of antiquity.

Celtic archæology has to deplore the death of René Galles, born at Vannes in 1819, and for many years President of the Société Polymathique. He is best known for his discoveries at Locmariaker and Carnac, for his excavations at Mont St. Michel in 1863, and for some seven memoirs on archæological researches in Brittany.

* * *

Professor Krahl, of Vienna, has had the singular good fortune to find several hundred lines of an Etruscan inscription (the longest we possess) on the linen bands of an Egyptian mummy which has been for the last forty years in the museum of Zagabria. It dates probably from the Ptolemaic age, and will be published shortly by the learned Professor, though the meaning of the words must remain to us unknown until some bilingual Etruscan text comes to light. Only a few words have been recognised as occurring before.

* * *

Mr. David Nutt will publish at once a volume entitled *The Growth of German Unity*, by Dr. G. Krause. It is the outcome of a lecture delivered at the Hull Literary Club.

* * *

A work of more than local interest, by Mr. Bull, is promised for early publication on Kettering, a historically interesting and rising town. Works on Northamptonshire increase in number and interest. Mr. Alfred Chamberlain, B.A., has just produced a useful and carefully written guide to the ancient church of Rothwell. The same writer recently prepared an attractive little work on the famous "Rothwell Market House."

* * *

Mr. William Stevenson is busy with a new book to bear the title of *Bygone Nottinghamshire*, and it will be published by Messrs. William Andrews and Co., Hull.

* * *

Mr. James Yates, the genial and painstaking public librarian of Leeds, is bringing together, in the Leeds Public Free Library, a fine collection of books on Yorkshire. He is to be congratulated on his well-directed labours.

* * *

Messrs. Archibald Constable and Co. are preparing for publication a series of volumes of original and selected publications on the religions, history, literature, and arts of India, to be entitled *Constable's Oriental Miscellany*. From the prospectus it promises to be a really valuable series. The first volume, now in the press, is Bonner's *Travels in the Mogul Empire*, 1656-1668, which we hope to notice when issued.

* * *

Winchester History from the National Records, a book commenced in 1884 by Mr. F. J. Baigent, a well-known local antiquary, in order to commemorate the 700th anniversary of the Mayoralty (the premier one in England), will be published in the coming spring. It will be a large volume, including every possible information from the national, local, and other records.

* * *

Messrs. Sampson Low, Marston and Co. are inviting subscription to a fine work on *Historic Bindings in the Bodleian Library*, a quarto book containing twenty-four plates, and full descriptions by Mr. W. Salt Brassington, F.S.A. It promises to be a noble work, and will be issued only to subscribers; 150 copies with plates in monotint are offered at £2 2s., and 50 copies with coloured plates at £4 4s.

* * *

Another important illustrated work of the same firm, about to be issued to subscribers at £3 3s., is *The Weavers of Akhmim*, by Mr. Alan S. Cole, which is an account of the woven and embroidered costumes, cloths, etc., produced and used during Roman, Christian, and Saracenic periods (1st to 11th centuries A.D.) in Egypt, discovered in the burial-grounds at Akhmim and elsewhere in Upper, Middle, and Lower Egypt.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

HISTORY OF NOTTINGHAMSHIRE. By Cornelius Brown. *Elliot Stock*. 8vo. Pp. xvi., 306. Price 7s. 6d.

What a storehouse of romance, of legend, of tradition, is a volume like the one before us! We may well apply to it Sir Walter's lines on the chronicles which first formed his taste, and roused his feelings:

> Old tales of woe or mirth,
> Of lovers' slights, of ladies' charms,
> Of witches' spells, of warriors' arms,
> Of patriot battles won of old.

Let us hope that Nottinghamshire readers will take advantage of the treat offered to them, and that "even by the winter hearth" the story of our own county will find a welcome place. Mr. Cornelius Brown, already the author of two valuable works, the *History of Newark* and of *Nottinghamshire Worthies*, has united the painstaking industry of a Dryasdust with an easy, agreeable style unusual in a book of this kind, and the idlest reader may gain something from his pages, while a student will delight in them, as following up his Thornton and Throsby with well-selected and minute particulars.

The history of places and persons is carried down to the present time; and it is interesting to learn, for instance, that when the Prince of Wales visited Belvoir, the golden key of the Staunton Tower there was presented to him by the Rev. Francis Staunton, the head of that family who defended the Castle as long ago as the time of the Conqueror.

Another link with the past is the connection between Scrooby and the great Republic "across the Western Ocean." The eldest of the Pilgrim Fathers, William Brewster, was the son of the postmaster of that village, and on leaving England, for conscience' sake, he wrote to Sir Edwin Sandys, then Governor

of Virginia, who happened to be the brother of Brewster's old landlord at Scrooby, Sir Samuel, and no doubt this connection ensured a cordial welcome to the passengers of the *Mayflower*.

In the chapter on Bingham, an explanation is given of the phrase that has probably often puzzled the residents in that "capital of the Vale"—"All the world *and* Bingham." Mr. Brown thinks "the legend is accounted for by a notice-board once posted on an ancient hostelry at Newark, bearing the words 'Passengers and parcels conveyed to all parts of the world, and Bingham'!" The old distich is not given,

> The pleasantest mile in all the vale
> Is the mile from Bingham to Saxondale;

but many other quaint sayings are recorded in the chapter on "Legend, Tradition, and Anecdote." Mr. Brown seems to be under the impression that the Plough Monday play is a thing of the past, but it was acted as lately as January, 1890, by the Cropwell and Titleby "Plough Bullocks," and an account of it sent to the *Revue des Traditions Populaires*, by a Nottinghamshire member of that society who witnessed the performance at a neighbouring house. The portion of this history devoted to dialect is disappointingly short, especially as no Glossary of Nottinghamshire words has been published separately. It is to be hoped that the new Dialect Dictionary will supply this want, as there are many words of very great interest still in use in the county.

Mr. Brown gives us "addle" and "clemmed"; but not "mut" and "mun" for "must," which are very common, and seem to point to the A.S. "ic mót," as given in Skeat's *Etymological Dictionary*.

The Chaucerian "sike" for "sigh" is alluded to, and though now rare, we heard it last year, in the phrase (used of an old man who had lost a favourite cow), "I could hear him sobbing and siking all through the night."

"Fause," in the sense of cunning and clever, is mentioned, and is a very characteristic Nottinghamshire expression, being a term of praise and commendation, rather than otherwise; but the peculiar use of "while" for "till," of which Sir Charles Anderson gives such an amusing instance in his *Lincoln Pocket Guide*, is omitted.

Mr. Brown completes his volume by giving a list of the birds and flowers of the county, notably the lovely purple Nottingham crocus, a sight never to be forgotten under a bright March sun, when the blossoms carpet the meadows above which towers the gray Castle Rock.

It should be remembered, in taking leave of this pleasant volume, that among the worthies whose memory it enshrines is Charles Darwin, the Bacon of the nineteenth century, a scion of the family of Darwin of Elston, for which reason, if for no other, Nottinghamshire would possess an interest for the whole civilized world. In thanking Mr. Brown for his book, he must be congratulated on the entire absence of bitterness or party feeling in his treatment of historical questions.

L. CHAWORTH-MUSTERS.

✠ ✠ ✠

HAZELL'S ANNUAL, 1892. *Hazell, Watson and Co.* 8vo. Pp. 726. Price 3s. 6d.

We are glad to notice in the seventh issue of that indispensable work *Hazell's Annual*, just to hand, that a much-increased prominence is given to the subject of "Archæology." In the volume for 1891 we notice there was an article on this subject, but that for 1892 contains an exhaustive résumé of the progress of archæological work and research throughout the kingdom.

We have an impression that in the preparation of the article our own pages have been laid under contribution; but apart from such a possibility, we are glad to see a publication of so important a character, and a book that has to the student and literary worker become a *sine qud non*, devoting so large a space to our particular subject. Starting from the Society of Antiquaries, and working downwards, almost all archæological societies in the kingdom, whether general or local in their objects, are referred to, and the leading feature of their year's labour alluded to in an interesting manner.

As a condensation of information, the article does not afford room for detailed remarks upon each society; but as upwards of fifty societies are chronicled, and as many great discoveries mentioned, our readers will understand that, as a consensus of archæological labour and work, the article is of peculiar value.

✠ ✠ ✠

CHURCH-LORE GLEANINGS. By T. F. Thiselton Dyer. *A. D. Innes and Co.* Pp. vi., 352. Illustrated. Price 10s. 6d.

This is an unusually pleasant and attractive book of "Gleanings," and one which we can unhesitatingly recommend to antiquaries, for, unlike many books of this class, it is trustworthy. It is obvious that much pains, time, and research have been spent upon this volume, and its pages show traces of extensive and careful reading.

Mr. Dyer has consulted a goodly number of authorities, and we note that on more than one occasion reference is made to articles that have appeared in the *Antiquary*. The book does not pretend to be original, yet to many readers much of the well-arranged information will be new; as, for instance, the chapters on "Church Pigeon-houses" and "Acoustic Jars," dealing with topics which are but little known. The chapter on "Churchwardens" is not as full as it easily might be, and the author names certain Norfolk parishes where three churchwardens are appointed, seeming to suppose that it is a very unusual thing that they should exceed two in number; this, however, is not the case, for where there are three townships in one parish, three wardens are frequently chosen, one for each hamlet. The much-vexed question of "Low Side Windows" comes under discussion; but though Mr. Dyer faithfully enumerates the various theories (improbable or otherwise) that have been advanced in explanation of their use, he hardly lays enough weight on the one that is now generally received, viz., the sanctus-bell theory. With regard to the subject of "Rush-bearing," it is a pity that Mr. Alfred Burton's admirable work on this curious bygone custom should not have been consulted, for much new and valuable information might have been gained from his exhaustive treatise; but we cannot blame Mr. Dyer much for this omission, as the book referred to has only been published recently.

Many quaint legends and singular traditions are contained in these pages, and we feel sure that this

interesting book will meet with the appreciation it deserves.

✣ ✣ ✣

THE MARQUIS OF SALISBURY. By H. D. TRAILL, D.C.L. *Sampson Low, Marston and Co.* Crown 8vo. Pp. viii., 224. Price 3s. 6d.

The last of the series of the *Queen's Prime Ministers* is devoted to our present premier, the Marquis of Salisbury. It is almost unnecessary to state that Dr. Traill gives us 200 and odd pages of good, clear, readable English, from the days when Lord Robert Cecil first entered Parliament down to the still burning controversies of Home Rule or Three Acres and a Cow. The book forms a valuable and interesting account of the Marquis's political life from 1853, together with an able and elaborately worked out apology for recent Tory policy. In one respect Dr. Traill cannot be congratulated on his defence of Lord Salisbury, for it is suggested in justification of the Marquis's public denial of the accuracy of the Schouvaloff Memorandum, that it is paralleled by Sir Walter Scott's denial of the authorship of the Waverley novels. The one, however, dealt with matter affecting a single private individual, the other with public policy affecting nations.

The book is compiled exclusively from newspapers and other public sources; at least this is our conclusion when there is not a single page in the volume that could not have been obtained from such sources. This does not detract in the least from the worth of Dr. Traill's work in one respect, for who would have the patience to hunt through innumerable journals, often difficult to discover, in order to ascertain the facts that were desired? But we confess it is somewhat disappointing not to find a single sentence about Lord Salisbury as a journalist, as a man of letters, as a chemist, as an antiquary (for to some extent he is one), or as a churchman. There are not two words in the 200 pages that reveal anything as to the personality of one of the greatest of the Queen's Prime Ministers. It would be possible to write much that would gratify not the curiosity but the more healthy thirst for worthy traits of half the intelligence of the nation who believe in the Marquis's policy, and of the other half who recognise in him a worthy representative of the traditions of the great historic family of Cecil. Here is one unpublished and unknown incident, for the accuracy of which we can personally vouch as it was communicated to us by X., which will give great gratification to religious churchmen of the most diverse politics.

X., an eminent member of Parliament, was summoned one evening to Hatfield during that "breathless and agitating" (as Dr. Traill calls it) winter of 1885-6. He found that the Marquis had been hastily summoned by the Queen. He slept at Hatfield House to await the Marquis's return, and was awoke by the noise of his arrival at four o'clock in the morning. Feeling confident that his host would not require him early in the forenoon, X. did not come downstairs till about ten o'clock. He was told that the Marquis was waiting to see him, and on expressing surprise at his early movements after a night journey and so late a return, X. learnt that Lord Salisbury had risen before eight o'clock to attend the early celebration at the adjacent parish church as it was a Saint's Day morning.

THE INFLUENCE AND DEVELOPMENT OF ENGLISH GILDS. By F. A. Hibbert, B.A. *Cambridge University Press.* Crown 8vo. Pp. xii., 168. Price 2s. 6d.

Considerable attention is now being given to the interesting subject of English gild life, to which Mr. Hibbert has made an important addition by giving us the present essay, which is based on a careful study of the craft gilds of the town of Shrewsbury. It is a subject to which the writer of this notice has given some attention ever since the Early English Text Society brought out (in 1870) *English Gilds*, edited by Miss Toulmin Smith. To that volume was prefixed an able introduction by Dr. Brentano on the history and development of gilds, which, as the one masterly summary of the question, has naturally exercised much influence on subsequent historians and local annalists whenever they have had occasion to touch upon the subject. It is with pleasure that we find that Mr. Hibbert is at issue with Dr. Brentano in his undue attempt to trace analogies between the old gilds and modern trade unions, whereby he failed to appreciate the spirit which animated the mediæval merchants and craftsmen in their relation to each other. This volume is divided into chapters which respectively deal with—The Merchant Gild—The Craft Gild—The Early History of the Gilds—The Reconstruction of the Gild System—The Degeneracy of the Companies—The Shrewsbury Show—and The End of the Companies. We can, without reserve, commend the book as clear, painstaking, and convincing. Anyone touching on the subject of English gilds in the future ought first to master Mr. Hibbert's concise treatise.

✣ ✣ ✣

THE WARDS OF THE CITY OF NORWICH. By Rev. W. Hudson, M.A. *Jarrold and Sons.* 4to. Pp. 42. With three maps. Price 5s. net.

The ancient city of Norwich is now divided into eight wards; but this division only dates back to the Municipal Reform Act of 1835. The old names for the sections of the city were swept away, and a mere numerical sequence substituted. Mr. Hudson, however, points out that the organization, though changed, remained substantially the same, so that the citizens are now for governing purposes under a like system to that which has prevailed for nearly 700 years. Previous to 1835 Norwich was divided into twelve small wards, which were sub-divisions of four larger sections called "The Four Great Wards." The first detailed record of this fourfold division of the city is in the Leet Roll of 1288; but there seems to be no doubt that they existed at least as early as 1223, when the headship of Norwich was transferred from a provost to four bailiffs, for as soon as any evidence is forthcoming we find that these four officers were chosen for the four divisions, one for each. Indeed, Mr. Hudson thinks that there are some substantial reasons for believing that three of the four great wards, Conesford, Westwick (afterwards Wymp), and Over-the-Water, existed as separate townships long before the Norman Conquest, whilst we know that the Mancroft district was settled about the time of the Conquest, and added to the rest under the title "New Burgh." Primarily these four divisions would be utilized for the peaceable ordering of the city by watch and ward, and

perhaps for the collection of dues for which the city was responsible through the constable of the castle or provost appointed by the king. Then came May 5, 1194, the birthday of the municipal freedom of Norwich, when the citizens purchased from Richard I. the liberties and profits of the city, together with the right of choosing their own provost. With the appointment of the four bailiffs, in 1223, to supersede the provost, came, probably, the sub-leets, or sub-divisions of the four centres of jurisdiction. During the fourteenth century there grew up a changed state of affairs, culminating at the beginning of the next century in the establishment of a municipal assembly formed of mayor, sheriffs, citizens (*i.e.*, aldermen), and commonalty. All these changes are most interestingly worked out by Mr. Hudson in this volume, which is of far more than local value, as it is an important essay on the general subject of municipal government. The book is made more attractive and valuable for Norwich readers by three coloured plans of the ward divisions at different epochs in the history of the city. Mr. Hudson concludes by an appeal to the authorities of Norwich which we trust will be successful, to restore to the historic wards the old names in the place of the meaningless numbers.

✣ ✣ ✣

Several REVIEWS AND NOTICES of new books have to be held over for lack of space. Among minor works and pamphlets received may be mentioned: A commendable little *History of King's Clipstone*, by Mr. A. Stapleton. J. Linney, Mansfield. Price 2s. 6d. —*The Dwarfs of Mount Atlas*, a most interesting extension of a paper read by Mr. Haliburton, Q.C., before the recent Oriental Congress. David Nutt.—*Roman Devon*, by Mr. R. N. Worth, F.G.S.; and *Biographical Notes of Dean Sutcliffe*, by Mr. F. B. Troup; both reprinted from the transactions of the Devonshire Association.—Part three of *Historic Houses of the United Kingdom*. Cassell and Co.—*Quadripartitus*, Ein Englisches Rechtsbuch von 1114, Herausgegeben von F. Liebermann. David Nutt. —And among current numbers and publications, *Scottish Notes and Queries*, *The Lithographer*, *Building World*, *Western Antiquary*, *East Anglian*, and *Minerva Rassegna Internazionale*.

Correspondence.

PRIAM'S TROY AND ROMAN BRITAIN.

In the account of the late Dr. Schliemann's Excavations at Troy, by Dr. Karl Schuchhardt [translated by Eugénie Sellers-Macmillan, 1891], occurs on p. 69, the following paragraph:

"Some vase shapes are specially interesting because they are found again in the oldest necropoleis of Cyprus, *and nowhere else besides*. *Such are* the slim vases with long bill-like neck (the so-called German Schnabelkanne, Fig. 73), so frequent in Troy, and *the vessels made up of several vases fastened together*, as in Fig. 74."

The italics are mine.

Two of these triple vessels found in England have come under my notice. The first, a very perfect specimen, was discovered at the Roman station of Vinovium (Binchester, near Bishop Auckland, co. Durham), and has been deposited in the Durham University Museum, where it may now be seen.

TROY

The second one was unearthed in 1874 at the popular health-resort of Ilkley in Yorkshire, formerly the Olicana of the Romans. This one, discovered by workmen during building operations, was unfortunately broken; but there is still sufficient of it remaining to indicate the general outline.

From the accompanying sketches it will be noticed that in each case the idea in these triple vessels is the same, although they differ slightly in execution. Archæo-

VINOVIUM

logists have not yet had sufficient evidence to enable them to decide with any degree of certainty what was the utility of these vases. One thing seems certain, that they could not have been used to pour anything, as it would have been impossible to pour from one mouth without pouring from all three.

Of the many who have visited the Durham University Museum, and who have taken an interest in the triple vase, almost all, I believe, have regarded it as unique.

It would be interesting to know if other readers of the *Antiquary* have come across additional specimens in any other parts of the country, or can throw any light on the connection between the Trojan and the

OLICANA

Roman vases. Are the links that connect them missing, or have they never existed? In other words, is the resemblance merely fortuitous, or was the pattern handed down by one generation to another from Trojan to Roman times?

WALTER J. KAYE.

Durham University.

FRANC-ALMOYNE.

In the article on Boxley Abbey in the current issue of the *Antiquary* an explanation of the term "franc-almoyne" is quoted from Hume.

Will you allow me to substitute for this Sir William Blackstone's definition, which is as follows:

"Tenure in frankalmoign (in liberâ eleemosynâ, or in free alms) is that whereby a religious corporation, aggregate or sole, holdeth lands of the donor to it, and its successors for ever."

He adds that the corporation was bound to render the service of praying for the souls of the donor and his heirs.

It is pretty obvious that Hume's explanation (which appears to be inaccurate) does not meet the case of a grant from the King to Boxley Abbey.

WILLIAM J. SCALES.

Belvoir House,
Hornsey Lane.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject; nor can he undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

Communications for the Editor should be addressed "Antiquary, Barton-le-Street, Malton."

Our contributor Mr. F. Haverfield, F.S.A., Lancing College, Shoreham, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

The Editor much regrets that, owing to the miscarriage of "revise," the two recent articles by Professor Halbherr, on "Excavations in Crete," were published with several uncorrected errors.

The Index to Vol. XXIV. will be given with the February issue.

The Antiquary.

FEBRUARY, 1892.

Notes of the Month.

THE report of the Silchester Excavation Fund for 1891 was issued to the subscribers early in January. The more particular results have been already chronicled in our columns, but the excavations are of so much importance, that we are glad of the opportunity of again calling attention to the subject, and urging its claims for support upon all antiquaries and archæological societies. The excavations were begun on Friday, May 15, 1891, on the northern of two *insulæ* immediately to the west of and adjoining the basilica. The principle adopted last year was again followed, namely, of first tracing the limits of the *insula*, and then trenching it diagonally at short intervals. By these means there were brought to light the foundations of many buildings, arranged round the street sides of the *insula*. The central space contained a number of rubbish pits, but was otherwise free from buildings. The buildings include the remains of four houses, one at each corner of the *insula*, with traces of intermediate constructions. The remains of a complete little house at the south-west corner, with a row of shops attached, were of so interesting a character that a model of them has been made to a scale of half an inch to a foot.

The southern of the two *insulæ* was begun towards the end of June. Whatever buildings had stood in the northern and western parts of this *insula* were almost entirely destroyed, but along the east side and part of the south remains of buildings were disclosed. Those at the south-east corner are of exceptional interest, and are perhaps the remains of a private bathing establishment. On the south side also a small but complete house was discovered. This may have been the residence of the proprietor of the baths, with which it appears to be connected. The trenches and rubbish-pits throughout the two *insulæ* produced numerous articles in pottery, glass, bronze, iron, and bone, superior both in quantity and interest to those found last year. Some interesting architectural fragments, both in stone and marble, were also unearthed, including a piece of a Purbeck marble slab with part of an inscription in well-cut characters. The number of coins found was also considerable, though they were generally ill-preserved. The animal and vegetable remains include bones of the ox, sheep, horse, badger, hare, red deer, roe deer, cat, and dog, and of the raven, goose, wild swan, cock, and other birds. A black pot covered with a stone and containing the bones of a fish, and an earthenware bowl filled with the remains of plums and cherries were also discovered. After the harvest, which was long and late, the portion of *Insula I.* lying south of the modern road traversing the city, which had only been outlined last year, was taken in hand and carefully worked out. The trenches revealed the existence of a house at the south-west corner, with traces of three hypocausts of interesting construction, and of various buildings whose uses could not be determined. A rubbish-pit in this section of *Insula I.* yielded a perforated bronze roundel of singular character, bearing a figure of a Roman eagle surrounded by an inscription. This, however, as yet has not been satisfactorily interpreted. A precisely similar roundel was found in one of the stations north of the Roman wall. Amongst other articles turned up is a large piece of some foreign marble, an object of the greatest rarity in Britain.

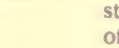
A detailed description of all the discoveries has been communicated to the Society of Antiquaries, and in due time will be published in *Archæologia*. Copies of the account of last year's discoveries, illustrated by plans

and numerous plates (some coloured), can be had at 2s. 6d. each, or post free 2s. 8d., from Mr. W. H. St. John Hope, Burlington House, W. By the permission of the Council a special exhibition of the various objects of interest found, and of the plans, drawings, etc., was held at the rooms of the Society of Antiquaries, Burlington House, during the first fortnight of January, when visitors were admitted free by ticket or on presentation of visiting card. With respect to the work to be undertaken next year, the Executive Committee propose first to excavate the extensive areas on the north, east, and south of the basilica and forum. It is also hoped to investigate the surroundings of the baths near the south gate, and to construct a model of the baths themselves. The operations after harvest will depend upon the progress made with the above-mentioned works. The Executive Committee have also pleasure in announcing that Lieut.-General Pitt-Rivers, F.R.S., V.P.S.A., has promised to undertake the examination of the city wall, with the inner and outer mounds and ditches; a subject which, as is well known, he has made his especial study. The treasurer of the Excavation Fund, Mr. F. G. Hilton Price (17, Collingham Gardens, South Kensington), will be glad to receive promises of further subscriptions.

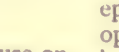
The death of the Duke of Devonshire, at the ripe age of eighty-three, has removed from among us a distinguished personality, who will be sorely missed wherever his influence was felt. "Rarely indeed," as has been truly said by one of our contemporaries, "has such territorial power, in all its inward capacities for good or evil, fallen into the hands of one so sincerely modest, so largely benevolent, so inflexibly upright, and so scrupulously just." His was emphatically a well-spent life from whatever aspect his long career is viewed. It is with the late Duke as a man of letters, and as an archæologist that the antiquary is chiefly concerned. When at Trinity College, Cambridge, he devoted himself with such zeal to his studies, that he eventually took the position of being the most distinguished university scholar of his day. He was second wrangler, first Smith's prizeman, and in the first class of the classical tripos. To the last he retained a keen interest in a variety of literary pursuits. His innate modesty hid from many of those who knew him well both the varied extent and considerable depth of his knowledge. Those, however, who were fortunate enough to have communications with the Duke respecting the literary treasures of the great library of Chatsworth, the muniments at Hardwick, or other kindred subjects, soon learnt how far-reaching was his grasp of not a few out-of-the-way questions and subjects. His generosity and trust, even with regard to rare manuscripts, was remarkable when he once understood that the seeker of such favours was an honest worker in literature even if he might be altogether unknown to the literary public.

In connection with archæology the seventh Duke of Devonshire will be a genuine loss; especially will this be the case in Derbyshire, of which county he was the twentieth Lord-Lieutenant, and the twenty-first Custos Rotulorum since that office became a patent. When the project of an Archæological Society for Derbyshire was started in 1878, the original promoter received special encouragement from his grace, and he subsequently became its first president, and in divers ways gave it ready support. When it occurred to Rev. Dr. Cox, in April, 1888, to initiate a petition to the Society of Antiquaries to form a union of provincial archæological societies (a project that has now made a firm and most useful beginning), the Duke at once consented to sign as President of the Derbyshire Society. He said in his letter: "I have but little claim I fear to be an antiquary, but as I grow older my interest in all that brings the past back to memory grows greater. Your project for a union of the county archæological societies commends itself much to me. It ought to tend to make their work still more accurate and interesting. I desire to support the scheme, and you are at full liberty to add my name to the petition." Even after the Duke had passed the age of fourscore he corresponded with interest as to the position and responsibilities of the Custos Rotulorum with regard to the Quarter Session documents, and entered with remarkable clearness and perspicuity into the questions of a missing old

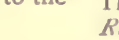
county seal of silver, and as to the devices on the seal of the new County Council.



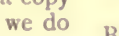
The greater part of the existing west front of the cathedral church of Rochester has now been repaired, and on the whole well, judiciously, and carefully. The turrets have not, however, yet been taken in hand. The south-west or Norman turret is to be repaired and strengthened. The north-west turret, a plain octagonal one, set up in the fifteenth century, because the Norman one collapsed with the nave clerestory, Mr. Pearson proposes to destroy and replace by a copy of its Norman fellow. Of the two large turrets flanking the front, the south one has been repaired, and Mr. Pearson proposes to again carry it up to its full height. The north turret is a curious rebuilding of the early part of the last century, and is also condemned by the architect, who would replace it by a copy of the south turret. If this is to go, we do not see why he cannot carry it up in a design of his own, so as to mark the era of the work for the future. We hope, however, that it is not too late to plead that the little Perpendicular turret, which is a most interesting bit of the history of the church, may be spared.



In digging the foundation of a new house on the south side of Ludgate Hill, Mr. Samuel Knight has come upon a section of the ancient Wall of London, which runs almost east and west, and which, at this spot, joined the tower that formed the south side of Ludgate. The wall is of solid, even masonry, with a small number of Roman tiles incorporated here and there. A surface of about 12 feet by 5 feet was laid open in the digging operations. In the rubbish dug out was found a wooden mud-clog, nearly 14 inches long, with a metal ring for fastening it to the foot.



A grievous loss has been sustained to the archæology of Norfolk by the destruction by fire of the church of St. Mary, Great Plumstead, on the night of December 14. It underwent a complete "restoration" in 1876, in the Perpendicular style; and the fabric itself was not of any particular interest, and the walls and porch, and towers are still standing. But it contained some treasures of much antiquarian value which cannot be replaced. The fire was observed by persons passing at about 10.45 p.m., smoke being seen to rise from the floor at the base of the rood-screen. The flues of the heating apparatus were situated there, and no doubt some accumulated soot had caught fire and smouldered, and eventually ignited the lower supports of the screen. Water and hand grenades soon arrived, and were used through a window, the smoke being too dense to allow of entrance, but the rest of the screen caught fire, and the inflammable pitch-pine roof was soon involved in the flames, and by midnight the building was ablaze from end to end. The Norwich fire-brigade, with a steam-engine, did effective service, but too late to avert the disaster. The church and chancel were insured for £1,350.



Besides the organ and the general fittings of the church, the losses to art and archæology are: (1) A good screen of Perpendicular date, extending across the chancel-arch, and having on the lower panels paintings of much interest, viz., of St. Benedict, Abbot, with a crosier, and holding a scroll; St. Martin, in episcopal vestments, with a crosier and an open book; St. Giles, also with crosier and book, and with a hind resting her forefeet on his knee, the other knee wounded with an arrow; and St. Dunstan, as archbishop, with a cross, seizing the devil with pincers. These have been beautifully etched by the late Mr. C. J. W. Winter, of Norwich, in his *Selection of Norfolk Antiquities*, Vol. II., Part V. (2) A rare example of a leaden font, of late Norman date. The bowl only was of lead, ornamented with stiff foliage and a running border, and, of course, was melted at once: the pedestal is of stone, and plain. This is etched in Cotman's *Architectural Remains*, Vol. I., Series 2, Plate 37. (3) An ancient chest, bound with iron, containing parish papers, and a copy of Erasmus's *Commentary*, translated by Nicholas Vidal, and illustrated with curious vignettes. The parish registers were in another safe, but they have been partially charred, and some of them destroyed. The Communion-plate and altar-linen were safe at the Vicarage.

It is to be feared that underground flues, after some years' use, are not safe, and should be carefully examined from time to time, and swept out. The Vicar states that in this case there were three underground furnaces, communicating by flues, with a chimney in the tower; and that the flue next the screen, instead of running due westward, was turned north and south, to avoid an old stone slab with an inscription in brass. The flooring of the seats was thus exposed to danger from over-heating. The three bells fell from the tower at 2.15 a.m. They are of great interest. The treble, made by W. Brend in 1596, was broken; the second, by Brasyer, is inscribed: "✠ Sanctorum Meritis Pangamus Cantica Laudis," in most beautiful letters, and is illustrated in L'Estrange's *Bells of Norfolk*, p. 191; the third is an ancient alphabet bell; and these two are apparently unhurt.

⚜ ⚜ ⚜

The town of Hertford has also sustained a great loss by fire. Early on Monday morning, December 21, the church of All Saints was found to be in flames, and in a short space of time everything about the old building that could be destroyed by heat had completely perished. The ring of ten bells in the tower was fused into molten metal. The only thing saved was an iron chest in the vestry, containing the old registers, though the modern ones were burnt. The safe was almost red-hot, and the contents are somewhat injured. Strange to say, if it had not been for a visit from burglars in the previous week, the ancient registers would have perished. It will scarcely be credited, that up to then, to the great disgrace of the vicar and churchwardens, *the registers were kept in a wooden box;* but on the Eucharistic plate being removed from the chest for greater safety, the old registers were placed in it instead. There seems no doubt that this is another of the numerous cases in which church-warming flues are responsible for the destruction of an historic building. Such cases are, alas, scandalously common.

⚜ ⚜ ⚜

We are glad to hear that an effort is to be made to repair the church of Enford, near Marlborough, which is in sore need, and which has certain peculiar features that give it a special claim on archæologists. It is thus described by Mr. C. E. Ponting, F.S.A., the architect. After speaking of a remarkable arcade of sedilia of early thirteenth-century work which occupies the whole north wall of an unusually long chancel, he thus proceeds: "On the north of the chancel, and connected with it by a narrow passage lighted by a small lancet window is a coeval vestry of unique design. It is octagonal in plan, 9 feet 9 inches in diameter: in each of the north, east, and west sides is a small lancet window, and in each of the four canted sides is a recess—that in the south-east being a piscina with rebates, as if intended for a shutter; those in the north-east, north-west, and south-west are aumbries also with rebates, and the two former with iron hooks to which the folding shutters were hung." The walls of this interesting sacristy are spoken of in another part of his report as being "coated with green slime"—"much fractured by settlement so that daylight can be seen through them," and as "requiring to be underpinned."

⚜ ⚜ ⚜

In Mr. T. P. Wood's *Chesterfield and North Derbyshire Almanack* for 1892, a substantial annual of nearly 500 pages, the question is asked: "What are the proper arms of the borough of Chesterfield?" It is a curiously intricate question that has not yet been solved. Mr. Wood gives illustrations of the extant seals, and of an impression of the old one of which he possesses a perfect example. The old seal was circular, and about 2 inches in diameter, with the legend: "Sigillum Commune Burg de Cestrefeld," in Lombardic capitals. The centre of the seal was boldly ornamented with an effective pomegranate tree treated conventionally. The design, as well as the lettering, point to thirteenth-century date, so that it was probably the original seal of the borough as first enfranchised by Henry III. in the seventeenth year of his reign. This seal is attached to a charter of 8 Elizabeth among the corporation muniments. Though occasionally superseded by what appears to be private seals of the respective mayors, the pomegranate-tree seal remained in use down to and during the Commonwealth. After the restoration (1663), the mayor, aldermen,

and capital burgesses were removed from office for not taking the oaths. Apparently the seal went with them, and was perhaps considered attainted from having been used by disloyal hands. At all events a new seal was about this time procured. A small old silver seal, which was used up to 1818, had the legend: "Burg de Chesterfield," and the arms—argent, on a fess or, a lozenge of the first. This is bad heraldry, metal upon metal, but it is supposed that it was granted by the College of Arms. If so, probably the engraver made a blunder. When the question of the Chesterfield seal was under discussion in 1874 (owing to a local antiquary in his wisdom giving to the borough the arms borne by a family of the same name who had their origin at Chesterfield, near Lichfield), the Heralds' College gave the seal arms, but with different tinctures—gules, on a fess or, a lozenge azure. About 1818, a large circular seal, copied from the small silver one just described, was made, and is the one now in use; the spelling of the lettering was slightly changed—"Burg de Chesterfield," but the arms are the same with the false tinctures. It is expected that an extension of the borough of Chesterfield will shortly take place, and it will then be, as Mr. Wood suggests, an appropriate time for the corporation to break, change, and make anew their seal, and to have the question of the arms authoritatively settled.

Satisfactory progress is being made with the alteration of the interior of the old Norman Keep of Norwich Castle, till recently used as a prison, to suit the purposes of a county museum. A noble gift has just been promised to the city. That venerable Norwich antiquary, Mr. Robert Fitch, F.S.A., has notified his intention of giving the whole of his most valuable collections to the new museum, and we understand that the Castle Museum Committee has already made arrangements for building a suitable room to receive them. Mr. Fitch's collections include not only many important and unique specimens of great local interest in the various departments of archæology and geology, but many articles of vertu, besides artistic and literary productions and manuscripts, which the inhabitants of Norwich cannot fail in being proud to possess.

During a recent thorough search in the library of the church of St. Peter, Tiverton, the missal that was supposed to have been lost, and which was referred to in the *Antiquary* of last April, has been happily discovered. We hope, ere long, to be able to give our readers a brief account of it.

An interesting souvenir of Stirling's fighting days was recently turned up in digging the foundations of a stable in course of construction in Shore Road, about a quarter of a mile north-eastward from the castle. It is a stone ball, artificially rounded, and about four inches in diameter—evidently a projectile from one of the "war-wolves," mangonels or other engines used in the attack or defence of the old "gray fortress of the north." It was found by workmen employed under Mr. P. Macgregor Chalmers, F.S.A., architect, who has made a present of it to one of his brother archæologists in Glasgow. Possibly the stone is a legacy from one of the great engines with which the castle walls were battered in the siege of 1304, or from one of the *quatuor ingenia castri* with which Edward Balliol strengthened the "pele" which he had made in the inner bailey on the north side of the castle in 1336.

The air which antiquaries breathe is at present charged with Roman problems, and one may as little expect to escape the infection as to pursue one's journey harmless and scathless from the *bacillus influenzæus*—or whatever other name that direful entity is destined scientifically to bear. In the North, fresh themes are being opened up, involving grave considerations touching the theory of the berme, the angles of scarp and counterscarp, the lines of pressure of aggested and of built work respectively, the distinction between the fortifications of camps and those of trans-isthmian ramparts, and a whole host of other matters scarcely less alarmingly recondite which have arisen out of the work on the Antonine wall. In all this, military mathematical science will have a big part to play, for every test seems to prove that the Roman was a consummate master of the principles of structure applied in fortification. The relativity of fosse and vallum is an outstanding proposition which has great pos-

sibilities behind it—possibilities which, once fairly set agoing, will soon lead to certainty in many points still enveloped in reasonable or unreasonable doubt.

⚜ ⚜ ⚜

Meanwhile there is pressing need of more light on sundry subjects in Continental antiquity. The cry is for further facts and figures; for exact, hard, specific, dry details regarding the dimensions and character of the great Roman ramparts of Europe, especially the Pfahlgraben. May the German Commission's work of investigation give birth to a Dr. Bruce as enthusiastic and as painstaking! It is only upon a collocation of the scattered phenomena, painfully and minutely chronicled, that ultimate conclusions can be based. It is to be hoped the ensuing summer will not pass without a notable display of English ardour in the realizing of some such antiquarian desiderata. We hope none of our readers will go up the Rhine or down the Danube this year without carrying in his impedimenta a measuring-tape, if not a pocket-level or clinometer as well. *Sic itur ad astra.*

⚜ ⚜ ⚜

Somebody in the *Saturday Review* (December 12) has the gift of imagination. A recent article on Ruthwell, the home of the famous runic cross, lightly disposes of an old established puzzle in place-names by saying that the Brow Well (where Burns, dying, went too late to recruit his shattered system) was anciently called the Rood Well—whence Ruthwell, the name of the parish. This is, *imprimis*, bad history, for the Brow Well never was called Rood Well. *Secundo loco*, it has the worst fault that a philological blunder can have, namely, that it is a deliberate coinage, unsupported by either fact or reputable authority of any kind. This (politics aside) is so very rare a circumstance in the *Saturday*, that some one's toes need to be severely trod on.

⚜ ⚜ ⚜

We hear from Newcastle that a pretty little intaglio, representing Victory seated to the left on a rock, has just been found at the Roman station of Corchester (Corstopitum), near Corbridge. It is of rude, and therefore late Roman, work. The gem was found by a little girl, for whom it has been set in a ring.

We are glad to notice that Rev. G. F. Browne, F.S.A., Canon of St. Paul's, and Disney Professor of Archæology at Cambridge, is one of the Saturday lecturers (3 p.m.) on Science and Art at the South Kensington Museum. Professor Browne is announced to lecture on February 13, 20, and 27; his subject is "Early Christian Art: (1) Ireland, (2) Scotland and Mann, (3) England."

⚜ ⚜ ⚜

The editors of our London "dailies," if not archæologists, ought really to employ a "sub" learned in antiquities, or capable of a little independent inquiry. As we never present our readers with mere newspaper cuttings, the inquiries that the paragraphs in our daily contemporaries lead us to pursue quite frequently eventuate in mare's nests. Last month a paragraph went the rounds telling, with much explicitness, that the engineer of the Metropolitan Railway, Mr. E. R. Seaton, C.E., in making a subway to the Great Northern Railway terminus, had discovered a solid block of concrete, several yards square, "which, according to old plans, is the foundation of the cross erected in 1290 by Edward I. as one of the resting-places of the body of Queen Eleanor on its way," etc., etc. It was added that the mediæval stonework and mortar were so hard that "the steel wedges of the workmen turn up like paper!" Suspecting this was probably the invention of some hard-up penny-a-liner preying upon the ignorance of editors, we wrote to Mr. Seaton, and on January 12 received a courteous reply, wherein it was stated: "I am sorry to say the block of concrete found is of no mediæval interest whatever, it being a block put in on the top of the tunnel from the Metropolitan Railway to the Great Northern Railway, possibly to avoid settlement after the ground was filled in."

Notes of the Month (Foreign).

By royal decree all the prehistoric antiquities in Greece are to be gathered together in one of the rooms in the centre of the Polytechnic Museum at Athens. This room will thus contain all the recent discoveries at Mycenæ,

Tiryns, Spata in Attica, Menidi, Vaphion and Dimene in Thessaly, and it will be called the Mycenæan Room.

* * *

Near the temple of Theseion in Athens an inscribed altar has been found. The excavations at Marathon have been resumed, and at Livadier, in Bœotia, a local museum has been founded, in which will be placed all the antiquities discovered at Chæroneia and Lebadeia. The collection possesses already 68 inscriptions and 55 pieces of sculpture, with some terra-cottas.

* * *

At Rhamnus, near the temple of Themis, a temple of Amphiarus has been discovered, and several statues and many inscriptions found at the same time will be shortly illustrated and published.

* * *

The Greek Archæological Society has recently carried out some excavations in Arcadia, and has discovered some important buildings, of which two are temples. The first of these was disinterred near the village of Vachlia, and consists of a square construction of good Hellenic period; it is 9 mètres long and 6 mètres wide. It is built of local limestone, and there is no trace of marble. In the interior may still be seen the remains of the base of the image of the deity, which seems to have been a seated figure, probably an enthroned Jupiter. The second temple, discovered near the village of Dioritza, is of the same form and width as the first, but the length is nearly double. The walls still stand to a height of nearly 3 feet above the ancient level. In it were found, besides the base of the image—which, it is supposed, was a standing figure—many votive objects; and, amongst the rest, a terra-cotta head of Athena, a terra-cotta disk bearing the Medusa head, several bronze arrow-heads, and many small terra-cottas representing young women of the type of Proserpine. Hence we are in doubt whether the dedication was to Athena or Kore. The temple seems to have been in use down to the latest Hellenic times. A third building was discovered near the village of Voutsi, resembling in shape and size the first temple; but as no trace of columns can be found, and as the entrance was at the side, it would not appear to have been of a sacred character.

During the excavations in the street called Athena, in Athens, have been found a very fine sepulchral *anthemion*, with a flower surrounded by fourteen rays; four fragmentary marble *hydriæ*, on two of which are funereal representations in relief (upon one the deceased is seated with his hand stretched towards his son standing before him, whilst the wife is weeping between them; upon the other, an old man standing with hands stretched towards his son, traces of inscription being visible above them); ten round marble *stelæ*; seven sepulchral slabs, and the base of a stela. One of the inscriptions on the *stelæ* bears the name of a certain Amphidetios, from the demos of Prospalta, another the name of a certain Demetria of Heraclea.

* * *

At Laurium, in excavating amongst the ancient scoriæ, an ancient relief has been found, representing a man seated on a kind of cushion, within the left hand a *caduceus*, the arm resting on the elbow. With the right hand he touches the shoulder of a woman standing and bowing towards him. On the left is a nude boy, with a vase in his right hand and something round in his left.

* * *

Near Rovereto, in Austrian Tyrol, the remains of a prehistoric village have been found, which will prove of more than ordinary interest to archæologists.

* * *

At Bologna, in making repairs in a house in Via Poggiale, an *ossuarium* and a mosaic were found. When examined by Professor Brizio (director of the town museum), by Professor Azzolini (inspector of excavations), and by Professors Rubbiani and Faccioli, it was declared to be a Roman house, of about the year 150 B.C., situated outside the ancient enclosure.

* * *

At Rome, in digging on Monte Celio, the torso of the statue of a nude man, lacking, however, a great piece of the arms, was found buried in the soil. The figure, resting on the left leg, held the right arm raised aloft, the left falling by the side. It may represent Mercury. It is of good sculpture and carefully finished, even behind.

* * *

In a building belonging to the Banca Nazionale, in Via Merulana, Nos. 105-110, in

turning over the ground, several noteworthy antiquities were found, and amongst the rest a considerable group of sculptured marbles and a column of verde antico, which for the present remains in part buried beneath the area occupied by Via Merulana.

* * *

In making a new sewer in the Via Borgo Vecchio, has come to light a fragment of relief representing the figure of Mithra mystico in the usual attitude of slaying the bull. It is well preserved from the breast downwards, but wants the left leg and part of the right. The bull's tail, terminating in a bristly bunch, is also preserved; and near the left leg of the deity may be seen the small lamp-bearing genius, with the torch raised on high. It is remarkable that Mithra, instead of the short tunic, is invested in a long chiton besides the *candys*, or mantle, the extremities of which float in the air behind the shoulders. It is held to be of good workmanship, and has been deposited near the office of the Archæological Commission.

* * *

In Via Cavour, between Via Alessandrina and la Salara Vecchia, and precisely where it is intersected by the Via del Sole, has been discovered a large square pedestal of green marble, but wanting the lower portion. The holes for fastening the feet of the statue can still be seen. The inscription, in Greek, cut in fine characters of the time of Adrian or of the first Antonines, informs us that the statue was dedicated to Pithocles of Elis, an athlete who fought in the *pentatlon*—that is, in boxing, wrestling. It would appear that this statue formed part of the votive and honorary ones erected near the Thermæ of Titus, where was the Synodus of Xisti, or the athletes of Hercules, of which Roman corporation various monuments have been found on the heights of St. Pietro in Vinculis. This pedestal must have borne a somewhat modified copy of the statue of Pithocles, the work of Policletus, which existed at Olympia, according to the testimony of Pausanias, and of which the base was found at Olympia, in 1879, between the temple of Juno and that of Pelops.

* * *

At the bottom of Via Emanuele Filiberto, near the spot where since 1885 have been placed the quarters of the *equites singulares*, have been found several inscriptions relative to those soldiers, amongst them being one very important, as it records the dedication of an *ara* to Silvanus by those dismissed at the end of their service in the year 145, the register setting forth the names and grades of each.

* * *

Another important inscription of a funereal character, belonging to a certain T. Calidius, who sold garments in the Vicus Tuscus, was found outside the walls, near the Porta Salaria, to the left.

* * *

In the new works for the Policlinico, near the Castro Pretorio, have been found a pin, a brooch, a piece of bronze, a glass bottle, balsamaries, etc., and a tomb containing the remains of a skeleton, having in its mouth the customary coin to pay the boatman Charon. From a stamp on one of the tiles which covered the tomb, it may be safely attributed to the second century.

* * *

Near Nocera Umbra the seat of an ancient sanctuary has been explored, where the ruins have been found, and a statuette of bronze and some coins have been recovered, from which it would appear that the spot was frequented from the fifth to the second century B.C. The excavations brought to light in the neighbourhood are the remains of Roman villas, of a bath, and of a kiln for baking terra-cottas.

* * *

The researches resumed under the walls of Todi, in the Tudortine necropolis, have laid bare a tomb, in which were found numerous ornaments in gold and other objects in bronze. Other tombs of the third and second century B.C., belonging to the same necropolis, were discovered in another place, which also contained remains of grave-goods.

* * *

In Sardinia, in the territory of Bunannaro, an unrifled tomb has come to light, in which were found badly-baked pottery of a primitive character, like that found in the Sant' Creri cavern, in the Commune of Flumini Maggiore.

Ivy and Artists.

THE correspondence about Kirkstall Abbey in the *Athenæum*, to which we referred in our penultimate number, came to an abrupt and rather amusing termination just too late for us to notice it in our last. As we left the matter, Mr. J. T. Micklethwaite, the architect who is directing the work at Kirkstall, had replied to some objections made to it by a plain statement of what is really being done, and of the reasons for doing it. In his letter he commended the firmness of the Corporation of Leeds in refusing to "listen to the clamour of ignorant sentimentalists, and of 'artists' of the class which regards a ruin as only an incident in landscape gardening, and a variety of the rockery."

A Mr. A. H. Palmer, who had not before appeared in the matter, seems to have felt himself shrewdly hit by this, and after a fortnight he sent a letter, written in the style of the superior person, but going off into the usual nebulous sentimental talk about ivy which "time out of mind, and almost as far back into antiquity as any modern savant cares to reach, has been associated with ancient buildings in our national song, story, and legend." As to this we will confess in passing, that we must hitherto have been mistaken some way, but whether by overestimating the range of the modern savant or underestimating the antiquity of our national song, story, and legend, we are at present uncertain. Perhaps Mr. Palmer will be good enough to set us right, and at the same time to say whether the national song referred to is a lyric of venerable age, in which mention is made of a "rare old plant."

Furthermore, Mr. Palmer, as many of his way of looking at things have done before, denied the mischievous effect of ivy on ruined buildings, saying that "they who have lived in the country for many years, and have kept their eyes open . . . will be able to call instances to mind, where, kept within proper bounds, it has become a source of strength—a reprieve granted by kindly Time, postponing his own inevitable sentence on man's handiwork."

A week later there appeared a short letter from Mr. Micklethwaite, in which, whilst refusing to enter into a profitless discussion on the sentimental side of the dispute, he asked Mr. Palmer if he would "give a few examples, which may be tested, of ruined buildings which have been, and are being benefited by the ivy growing on them." This proposal to transfer the matter from the realms of romance to those of hard fact seems to have been too much for Mr. Palmer. In his wrath he fell from his pinnacle of lofty superiority. His answer is long and rambling, but, when it is cleared from mere fencing, and from some incoherent nonsense intended for scathing sarcasm, there remains only the one little statement, that Mr. Palmer is "*unable to accept the invitation to give examples of ruined buildings which have been and are being benefited by the ivy growing on them.*"

At this point the editor stopped the correspondence, we think rightly, for Mr. Palmer had answered himself, and the discussion could scarcely have been continued with becoming dignity when one of the disputants had so far lost his temper. But still there is room for more to be said on the subject. It is easy for men who know better to laugh at the childish babble of Mr. Palmer and his kind. When they are met by a direct challenge they always run away as he has done. But amongst those who do not know better they get a following. Vague talk, with appeals to the feelings, is mighty convincing to the uneducated, and they have a trick in the administration of potent words, which the vulgar have in much awe. One of these words of might is ARTIST, and Mr. Micklethwaite's reference to the misuse of it seems to have been the cause of Mr. Palmer's entering the fray. Against that misuse we, too, protest. Far be it from us antiquaries to say anything to disparage artists, indeed we know that the best of them are on our side in this matter. But in the popular mind an artist is a painter, and all who dab paint on to canvass or paper are equally artists, they are a race apart not to be understood of the people, and the opinion of any one of them on any "artistic" point is final. When John Bull goes on a summer excursion to the ruined abbey or castle, he finds the artist there, and reverences him. If he

ventures to talk with him, the talk will be of the ivy. The chances are greatly that the artist has no appreciation at all of any art except his own, and it may be not much even of that. Heavy masses of greenery are what he came to the ruin to find, and, if they are not there, he has his say about those who have taken them away. It is nothing to him that the removal of the ivy has brought to light things of infinite beauty. They are not of the kind he came for and can appreciate. To him the ruin is spoiled because, as Mr. Micklethwaite truly said, he regards it only as a variety of the rockery—a place where foliage is let to grow wild amongst stones. This, we repeat, is the sort of artist the ivy-lovers mean when they declaim on platforms, or write to the newspapers.

But there is another sort, a man who knows the many-sidedness of art, and who sees that the old building is itself a precious work of art, worth a thousand times more than the ivy that hid it. He may think that a little ivy would add a beauty, but when he learns the danger of it, he will say as we do: Away with it—every fibre.

We do not dispute the beauty of ivy in trail, or in mass; but passing over the harm it does, which we consider proved, we still would have all ruins cleared of it. There are many other places where it can grow. And our abbeys and castles are worth more than to be made mere frames whereon to grow creeping plants.

Indenture for Military Service, 1421.

By VISCOUNT DILLON, Sec. Society of Antiquaries.

THE lines in Shakespeare's *Henry V.*,

> The confident and over-lusty French
> Do the low-rated English play at dice,

have generally been thought expressive of the boastful style of the French; but, as will be seen by the terms of this document, the disposal of the enemy before they became prisoners was not an unusual custom of the time even in our armies. In making arrangements for the services of captains with their bands it was advisable to take such measures beforehand as might prevent any misunderstandings afterwards. We know the trouble that was caused by the claim on the part of the king for certain prisoners taken by Hotspur, and it was to avoid such consequences that the terms of agreement were careful to mention the disposal of all "gaignes de guerre," whether prisoners or booty. Troubles often arose, as in the case of King John of France, as to who were the real captors, but such could hardly be avoided sometimes; the actual ultimate ownership of the prisoners, that is, of their ransom, was made quite clear by indentures like the one under consideration.

This indenture is an agreement on the part of William Swinbourne, Esquire, to serve the king in foreign parts for the space of six months with ten men-at-arms, including himself and thirty mounted archers.* For this he was to be paid at the rate of sixpence a day for each archer and twelvepence a day for himself and each man-at-arms, with the usual allowances. The amount of these wages was to be paid in the following manner: For the first quarter of the half-year the money was to be paid down, and for the second quarter, at the beginning of each month, the payments were to be made in English gold or other money current in France, by the treasurer at wars of the king for the time being. Swinbourne was bound to be at Dover on May 23 to muster his band on the downs near the town, on which day the service for the half-year would commence, or on such other day as the muster might be held. With regard to the "gaignes de guerre," that is, the profit to be made out of ransom of prisoners and booty, the king

* For representations of mounted archers see the following. In Royal MS. 20, d. 1, is one of the beginning of the fourteenth century. It is also given in Hewitt's *Ancient Armour*, vol. i., p. 195. In Harl. MS. 1319, an account of the deposition of Richard II., the illustrations of which have been well engraved in *Archæologia*, vol. xx., at plate 9 are specimens of mounted archers of the beginning of the fifteenth century. In the bas-relief of the meeting of Henry VIII. and Francis I. at the Field of Cloth of Gold in 1520, still existing at the Hotel Bourgtherolde, Rouen, and a cast of which is at the Crystal Palace, we see what were probably the latest examples of this class of soldier.

was to have one-third of the profits of the said Swinbourne as well as the ninth of the profits of the force under his command, whether prisoners or other booty. For these thirds and ninths Swinbourne and his heirs were answerable to the English exchequer according to his oath.

All prisoners taken by him or his force, were to be his property, save any kings, princes, or sons of kings, especially Charles, *calling* himself Dauphin. Great captains of the blood-royal, with chiefs and lieutenants holding authority under the dauphin, were also excepted, and any of those who had slain and murdered, or were in any way accessories by word or deed to the murder of the late Duke of Burgundy. Any and all of these excepted persons were to be the property of Henry V., who would give to their captors reasonable compensation.

Swinbourne was also to have gayte and garde, and to hold all necessary musters of his band and their equipment. He was also to have skippeson and reskippeson, *i.e.*, transport by sea to France and back for his men, horses, and armour at the king's expense.

Sir Harris Nicolas has, in the second and third appendices to his work on Agincourt, printed translations of indentures made in the early part of this reign between the king and Thomas Tunstall, and between the Earl of Salisbury and William Bedyk. These indentures, which are in Rymer, vary in many particulars from that now under consideration, but the reference in this latter to the assassination of Jean sans Peur in August, 1419, give to it a special interest. It will be remembered that the Duke of Burgundy's murder, which is described pretty fully by Monstrelet and Juvenal des Ursins, was by some attributed to the dauphin, by others it was urged that the duke's unfortunate gesture, when on kneeling he put his hand to his sword to get it out of his way, caused the attendants of the dauphin to suspect an attempt on the life of their leader. Whatever may have been the actual facts of the case, Philip, the new Duke of Burgundy, at once threw himself and his party onto the English side, and remained a determined adversary of France until the events of 1433 again made him change sides (1435), and in so doing contributed materially to the delivery of France from the hands of the English.

This William Swinbourne was one of the sons of Sir Robert Swinbourne, of Little Horkesley. Clements Markham, Esq., C.B., has in the forty-sixth volume of *Archæologia* given an interesting account of the tombs of this family, but does not mention this William. That he was a son of Sir Robert is, however clear, for on the seal attached to this indenture is his name, William Swynborne, and the shield of arms which only he and his brothers and their descendants could have borne, viz., quarterly, one and four gu. crusilly of crosses botonné, three boars' heads couped ar. (Swinbourne); two and three, a saltire engrailed sa. (Botetout or Botetort). The latter coat he derived from his mother Joane, daughter and heiress of Sir John Botetout. It is evident, therefore, that either William was another son of Sir Robert and Joane, not mentioned in the pedigree, or else that the Richard there mentioned is an error. According to the inscriptions on their tombs his brothers Thomas and Andrew died respectively in 1412 and 1418. Jeffrey, another brother, is also mentioned in the pedigree, but must have died before 1422, for on May 22 of that year William died, according to his Post Mortem Inquisition taken in Cornwall.* That document, after stating the lands of which he died possessed, such as Tremordret, Trevelen, Laureythorne, Hellond Trefryneck manors, and the advowson of Laureyhowe, notes that his heir is his brother John, aged thirty and more. Of these brothers we learn nothing; but in the Harl. MS. 782, in the "Retinue of the Earl Marshall at Agincourt," among the lances is John Swinbourne.

The Post Mortem Inquisition of "Philippa quæ fuit uxor Willi Swinbourne," etc., taken in the eighth year of Henry V., probably refers to the wife of this William. She died possessed of much property in Oxfordshire, Cornwall, etc., and is mentioned as having been wife to Ric. Paseley, by whom she had a son John, her heir, and then aged twenty-two. She died July 12, eighth Henry V. It was by the marriage of William Swinbourne's sister Margery, to Nicholas Berners

* 3 Hen. VI.

that the lands of Little Horkesley passed to the Fyndernes.

In Rymer, William Swinbourne is mentioned as being in 1408 Captain of Mark (near Calais), and in 1420 he is again mentioned in a letter to King Henry from the Provost, Eschevins and burgesses of Paris. His name nowhere occurs in connection with the glories of Agincourt, but he was evidently not one of those "gentlemen in England now abed," but serving his king elsewhere.

The brass of Sir Robert Swinbourne, who died 1391, and of his son Sir Thomas, who died 1412, is well known from the beautiful engraving of it in Waller's brasses. It is one of the most interesting and valuable of English memorials of this class, as in it we have many most important changes in the fashion of armour represented just at the turn of the fourteenth and fifteenth centuries.

Sir Thomas was, according to his brass, Captain of Hammes, besides holding other important posts, such as Captain of Fronsac and Mayor of Bordeaux.

In Rymer we find Sir Thomas mentioned as Mayor of Bordeaux in the years 1402-1410.

The causes which led to the engagement of William Swinbourne and others by Henry V. were as follows: As has been mentioned, Philip, Duke of Burgundy, on his father's murder at once joined the English, and the French king and queen also agreed to the treaty of Troyes, which was concluded May 21, 1420, by which among many other arrangements Henry was to marry the Princess Katherine, and be acknowledged as heir to the kingdom of France. The marriage took place on June 2, and Henry and his queen next day set out to Sens, which he soon captured, and thence went to Montereau, which, as well as Melun also, yielded to the soldier king. Henry and Charles then went with their queens to Paris, where they kept Christmas. In January, 1421, Henry and Katherine set out for London, where, after a splendid reception, the queen was crowned. But very soon came the serious news of the defeat and death at Beaugé on March 22 of Henry's brother, Thomas, Duke of Clarence. This event caused the king to at once prepare for a fresh expedition to France, and William Swinbourne's band was one of the many raised for the war against the dauphin. The king left Katherine at Windsor, and having liberated his prisoner James, King of Scotland, who had been for the last sixteen years in captivity, he assembled a large force at Dover. With this army Henry reached Calais on June 11, and proceeded to Paris to help his uncle, the Duke of Exeter, in command of that town. Thence in October he went to lay siege to Meaux, at that time held by the savage Batarde de Vaubru, whom he executed on the reduction of that place in June, 1522. Meanwhile, on May 21, Queen Katherine, with her infant son, arrived at Harfleur. William Swinbourne died on May 22, but we are not informed as to the place or cause of his death. His engagement for one half year would have ended on November 1, 1421, but may have been renewed.

The clauses in the indenture as to the disposal of prisoners suggests the subject of ransom as practised in the Middle Ages. It would be an interesting ground for inquiry, not only as to the usages connected with it, but also as to the date when such an ancient custom ceased to exist:

Ceste endenture faite par entre Le Roy notre Souverain Seignur dune part et William Swynbourne Esquier d'autre part tesmoigne que le dit William est demorez devant notre dit Seigneur le Roy pur lui faire service de guerre en les parties par de la pur un demy an. Et avra le dit William continuelment demorant ovec lui durant le dit temps dys hommes d'armes lui mesmes acountez & trent Archers montez armes et armies come a leur estats il appartient. Et prendra le dit William gages assavoir sibien pur lui mesmes come pur chacun des dits autres hommes d'armes douze deniers le iour ovec regards accustumez et pur chacun des dits Archers syx deniers le iour durant le temps sus dit. Des queux gages et regards serra le dit William paiez pur le premier quart du dit terme en main. Et pour le second quarter du dit terme il sera paiez de moye en moye au comencement de chacun moye en or dengleterre ou en autre monoye adonques currante en ffrance a la value de mesme lor en Engleterre susdite par les

mains de le Tresorier des guerres du Roi notre dit souvrain Seigneur qui pour le temps sera. Et serra le dit William tenus destre ovec les gents de sa dite retenue au port de la ville de Dovore le vingt et tierce iour de ce present moye de May pur faire la moustre entier d'iceux sur les donnes pres dillecques. Et comencera le dit demy an le iour en quel tiel moustre sera fait. Et aura notre dit seigneur le Roy sibien la tierce partie des gaignes de guerre de lavant dit William come la tierce des tierces donnt les gents de sa dite retenue serront a lui respoignants, de leur gaignes de guerre soient ils prisoners preyes ou autres choses prinses & tous les droits accustumez. De lesquelles tierces & droits serra le dit William tenus de respoundre a notre dit seignur Le Roy a son Eschequier en Engleterre par le serement de mesme cellui William ou de lexecutour ou executeurs de son testament en son nom & noun autrement. Et aura le dit William tous les prisoners si aucuns durant le dit temps par lui ou aucun de ses dits gents serront prinses, fors prises Roys & Princes donnt qils soent & fils des Roys et en especiale Charles qui s'appelle Dauphin de Vienne & autres grands Capitains du sang roial & aussi Chieftains & Lieutenants aidits pouir du dit Dauphin, et fors prises ceux qui tuerent et murdrerent Johan nadgaire Duc de Bourgoigne et ent furent sachants & consentants ou a ce conseillants et aidants Lesqueux tous et chescuns demoreront prisoners a notre dit seignur le Roy & pur lesqueux serra il resonable agreement a cellui ou ceux qi les aurront pris. Et ferra le dit William gayte & garde & aussi moustres de lui et de ses dite gents darmes et archiers quant et si souvent come il il en serra de part notre dit Seignur le Roy duement garnis et requis durant le temps susdit. Et aura le dit William skippeson & reskippeson pur lui & sa dite retenue et ses chivalx et harnoys as coustages de notre dit Seigneur le Roy avant dit. En tesmoinage de quelle chose a la partie de ceste endenture demorante devant notre dit Seigneur le Roy le dit William admys son seal. Donné a Westminster le premier iour de May lan du regne du Roy notre dit Sounverain susdit noesisme.

Notes on some Cornish Bench-Ends.

By Robert J. Preston, B.A.

THE churches of Cornwall are full of interest to the archæologist, principally on account of the antique and beautiful carved work that is found in them. Many a village church, that lies remote from the beaten track of the volatile tourist, guards within itself some priceless treasure of antiquity, maybe a richly-carved rood-screen,

> "All garlanded with carven imag'ries
> Of fruit and flowers and bunches of knot-grass"
> (Keats: *St. Agnes' Eve*),

or some ancient bench-ends, or an Early English font, or perhaps, as in the case of a church unfortunately destroyed by fire a short time ago, one of the few cresset-stones that this country possesses.

But Cornwall can boast most of all of her bench-ends, "mystic, wonderful" evidences of that zeal for the house of God, in bygone days, which had "eaten up" the souls of the workers. They may be found in churches all over the county. Very few old Cornish churches are without them, or did not have them until time or vandalism robbed them of their treasures; and the grotesque devices that are found on them again and again give them a seemingly incongruous aspect, which, however, gradually fades away as we investigate the lesson which they were intended to teach the simple country-folk who came, Sunday by Sunday, to their village church.

The scope of this article is necessarily limited to the few striking examples of this church carving. All the churches mentioned lie within the Land's End district of Cornwall—a real treasure-ground of Celtic antiquities, and a part which, perhaps, the great wave of church renovation has least affected. In several cases the bench-ends may be found where they have remained for centuries; in others they form the panelling of a modern pulpit or chancel-screen, while in some few instances beautifully carved linen-panel bench-ends have been discovered rotting away in the damp and darkness of the belfry-

floor, discarded by vicar and churchwardens alike as useless lumber!

ST. BURIAN.

The church is dedicated to St. Buriena, an Irish princess who lived and died in this district in the sixth century. According to Leland, she made an oratory here and "King Ethelstan *goyng* hens, as it is said, *onto* Sylley, and returning, made, *Ex voto*, a college where the oratorie was" (Itin., iii. 18). Such is the tradition of the founding of a collegiate church here by Athelstan in 936 A.D., and in all probability it is historically true. From the Domesday Book we learn that there was a college of canons here who possessed an estate free from all assessments. "Canonici St. Berrione tenent *Eglos-berrie*, quæ fuit libera tempore regis Edwardi. Ibi est i. hida, terra viii. carucatarum. Ibi est dimidium carucatæ et vi. villani et vi. bordarii et xx. acræ pasturæ. Valet x. solidos. Quando comes terram accepit, valebat xl. solidos" (Domesday Book, fol. 121). And Camden says that Athelstan also granted rights of sanctuary to it,* and to this day there are the ruins of an old building locally known as "The Sanctuary." But apart from conjecture of "things that are past," we have the fact that up to 1864 St. Burian was a deanery, and that for nearly 900 years it was a royal-peculiar similar to Westminster and Windsor.

Of the original church not a trace remains. The present one, which dates from the fifteenth or sixteenth century, is the third, perhaps the fourth, from the original foundation. At the beginning of this century, the church contained what must have been the most exquisite carved work in Cornwall. But in 1814, when some repairs—so called "restoration"—were effected in it, the beautiful screen—a rood-screen which extended the whole breadth of the church—was ruthlessly torn down, on the plea that it deadened the preacher's voice, and the richly-carved bench-ends were thrown aside as rubbish. Happily there are some survivals of this work of vandalism, which, however, only give us the bitter consolation of realizing and grieving over the value of the work that has been lost. Of the rood-screen, the cornice (or the greater portion of it) has been replaced, and of the rest some fine arcades are preserved in a chest in the church. But of the bench-ends not a remnant is to be found. The spoil of the church seems to have been distributed among the parishioners, and put to various base uses. "Some figures of saints belonging to this work" (*i.e.*, the rood-screen) says Blight in his *Cornish Churches*, "were to be seen as chimney ornaments in houses of the parishioners, and some of the bench-ends and panels were used as ordinary wood about farm-houses."

The cornice of the lost rood-screen is a beautiful example of the carver's fancy and art, and it is doubtful whether any of our English specimens surpass it. The upper part consists of a vine-pattern extending the whole length; beneath this there are represented endless figures of man, beast and bird, heraldic devices, fleurs-de-lys, and grinning, demoniacal heads. Here is a representation of a combat between a bird and a strange quadruped. Further on we see curious fish sporting around grotesque, inverted figures of men. At another part is portrayed a hunting scene—hounds in leash and free—and one huge fierce-looking dog with grinning jaws is about to seize his quarry:

"Jam, jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est."
Vergil: *Æneid*, XII.

The colouring of this cornice is still very plain, and adds much to the effect of the whole. The inside part, facing the altar, is coloured red and blue, while the outer portion is finely gilded.

In the chancel are four oak miserere stalls with movable seats.* These were evidently intended for the dean and the three prebendaries. That there were three prebends attached to St. Burian appears from an indorsement to a writ of subsidy issued to the sheriff of Cornwall in 1372, wherein is mentioned "P'och̄ sce Beriane in qua sunt *tres* p̄bende."

* "Huic (*sc.* Ecclesiæ Burienæ), ut fama perhibet, *asyli jus* concessit Rex Athelstanus, cum e Syllinis insulis hic victor appulisset."—Britannia, 136.

* These seats have been recently nailed down. Unlike the stalls of most collegiate churches there is no carving underneath. The brackets are very prominent and plain.

ST. LEVAN.

St. Levan Church is but three miles from St. Burian "church-town," and was formerly in the deanery of St. Burian. The style of its architecture is Late Perpendicular, with the exception of the transept, which appears to be Early English. Nearly twenty years ago the church was "restored" with almost as disastrous results as at St. Burian, but, fortunately, the destruction was not as complete. In the chancel, forming the base of a modern screen, is a portion of the old *jubé*, or rood-loft, which contains some fine carving. On shields in the lower part of this screen are the figures of a winged bullock and lion, curious heads with other heads growing out of them (like the woodcuts in Sir John Mandeville's *Travailes*) and harpy-like birds with human faces, and the legs and feet of quadrupeds. It is probable that the carver intended to depict the Vision of Ezekiel or the Revelation of St. John.*

BENCH-END — ZENNOR.

PORTION OF ROOD SCREEN.

R.J. PRESTON del '89

BENCH-END . ST LEVAN.

But the finest carved work in the church will be found in the bench-ends. At the west end there are two representing jesters in cap and bells. These are supposed to symbolize the scoffers at the mysteries and ritual of the sanctuary, and doubtless are in allusion to a passage in the Vulgate (Psa. xxxiv. 16 "Subsannaverunt in tabernaculo tuo"). Other figures on the bench-ends are, a monk with breviary and discipline (or is it a palmer with a palm-branch?), and females with strange head-gear. The arms of the passion (a very common ecclesiastical device) and the letters I.H.S., and several monograms of benefactors of the church, appear *passim*. The whole are very clearly carved, and in good condition.

The saint to whom the church is dedicated is said to be Livin or Levan, an Irish bishop, who settled here and lived the life of a fisherman, and was martyred in 656 A.D.

ZENNOR.

The church of Zennor dates from the twelfth century, but the tower is a fifteenth-century structure. The church itself is very plain, and with the exception of a late Decorated font, a Norman "light," and a single bench-end, has nothing to commend

* It is but recently that it has been possible to make out what the carving on these shields represented. Some vandals in years gone by (probably the *soi-disant* "restorers" of the church), in hope of better effect (!), had painted and even *blackleaded* the screen, and the sexton's wife informed me that it had taken her husband and herself weeks of trouble to remove the paint and dirt from it.

it to the antiquary. This bench-end contains the curious carving of a mermaid, crudely cut, but the singularity of the subject chosen at once attracts attention.* At first sight such a figure seems out of place in a Christian church, but its symbolization dispels all idea of incongruity. It is intended to represent the double nature of our Lord —the human and Divine—and when we remember the symbolic significance to the early Christians of each letter of the Greek word ἰχθύς, we can hardly fail to see the end that the carver had in view. The Philistines of old, who were a maritime people—just as the Zennor folk are—and who derived their substance from toiling on the deep, had among the number of their deities the fish-god Dagon, who "shamed his worshippers" and the goddess Derceto, half human, half marine, at Ashkelon. At Khorsabad are bas-reliefs of human beings with the tails of fish,† and one of the incarnations attributed to the Hindu god Vishnu took the same form. And especially among the Cornish people — shore-dwellers as they mainly are, and a naturally superstitious race—the figure of a mermaid would (as in fact it did) appeal to their feelings of reverence for the mysterious, and materially help to impress a religious fact on their minds. The result of this old carving has been a legend, a story that cannot fail to remind us of the Mediterranean Circé of the old classics and her seductive wiles, or of the beautiful French romance of Melusine, or, again, of the water-sprites, the Undines, of the North. Every Zennor man, woman and child knows the legend of the lovely mermaid, who could not choose among "the bold merry mer-men under the sea" but, spurning their advances, came on land to seek an earthly lover; how that on a Sunday she came to Zennor Church and heard the beautiful chanting of Mathey (Matthew) Trewhela, the squire's son; how that after the service was ended she tried to induce Mathey to go with her to her ocean-home; and how that Mathey at last consented and went, and never returned to Zennor again. Such is the romance that has woven itself around two bare facts—the carved holy-oak image of the mermaid in the parish church, and the reputation of Zennor men for their good singing! The mermaid, however, plays an important part in the folk-lore of Cornwall, and may be found in many an old Cornish "droll." In one family to this day there is religiously preserved as an ancient heirloom a comb, which is said to have been given to an ancestor as a mark of favour by a "maid of the sea." And yet sceptical iconoclasts say that it is the spine of a hake, or some other large fish!

* The mermaid was not an uncommon subject of mediæval carvings. Wright gives a cut of a mermaid from one of the stalls of Winchester Cathedral on p. 199 of his *History of Caricature and Grotesque in Literature and Art*. In it she is depicted without the looking-glass, and a merman with a fish in one hand forms the corresponding lobe of the bracket.

† *Vide* Layard's *Nineveh*, ii., p. 466.

ST. IVES.

The parish church of the quaint little fishing town of St. Ives is dedicated to St. Andrew.* It was built in the beginning of the fifteenth century, and was formerly dependent on the neighbouring parish of Lelant. The church consists of a nave and two aisles, and a chapel onthe south side. There is a curious thirteenth-century-pattern font bearing the legend "Omnes baptizate gentes," and at its base are figures of demons exorcised by the rite of baptism, while on the bowl are angels wearing crowns. In the gloom of the old tower are some oak seats with richly-carved ends. Other bench-ends —most of them showing fine work—are to be found in the south-east aisle, in the chancel, and ingeniously adapted to the modern "butter-tub" pulpit. Those in the choir show, perhaps, the best carving of all, and are noticeable as being the work of one Ralph Clies, a self-taught blacksmith of the town. This man seems to have been—as, in fact, Cornishmen of his time were—proficient in many things. Carew in his *Survey*

* There must have been a rededication of this church at some period, on the supposition that St. Andrew was a more suitable patron saint of a fishing town. The parish church in Leland's time was dedicated to St. Iä: "The paroch church is of *Iä*, a nobleman's daughter of Ireland, and disciple of *S. Barricius*. *Iä* and *Elwine*, and many other, came into Cornewaule and landed at *Pendinas*. This *Pendinas* is the peninsula and stony rok where now the town of *St Iës* stondith. One *Dinan*, a great lord of Cornewaule, made a church at *Pendinas*, at the request of Iä, as it is written in St Iës legend."—*Itin.*, vol. iii., fol. 788.

of Cornwall (1602), speaking of Cornish physicians, says: 'Amongst these, I reckon Rawe Clyes, a blacksmith by occupation, and furnished with no more learning than is suitable to such a calling, who yet hath ministered physic for many years, with so often success and general applause, that not only the home-bred multitude believeth in him, but even persons of the better calling resort to him from remote parts of the realm, to make trial of his cunning by the hazard of their lives: and, sundry, either upon just cause or to cloke their folly, report that they have reaped their errand's end at his hands" (p. 172). The portraits of this Protean blacksmith and his wife, and facsimiles of the hammer, pincers, nails, horseshoes and other implements of his craft, find a place on the panels of the chancel-seats of the church he so loved. On the standards of the east ends of two seats are rich carvings of figures intended to represent SS. Andrew and Peter. Above the figure of St. Peter is a shield, bearing the legend "John Peyn," supported by two angels, apparently later work than that below it. On the other seat, above St. Andrew, is the coat-of-arms of this same John Peyn—impale (1) three pine-apples; (2) an arrow-head in pale reversed. The pine-apples here represented are evidently "all out of the carver's busy brain," for such pine-apples have never been seen, and even Blight mistook them for *pears*.* The John Peyn, or Payne, who is thus honoured, was a mayor of St. Ives, who was hanged for participating either in the Perkin Warbeck rebellion, or in the Cornish rising in 1549, and some of his direct descendants still live in the district. Formerly there was a good rood-screen in this church, but no vestige now remains of it, except the stairs and what appears to have been once the opening to the rood-loft.

Such are a few of the characteristic bench-ends of Cornwall. That there are many in the more remote country churches that have been disregarded or unnoticed is a fact that seems indisputable; and it is to be hoped that some attempt will be made to preserve a record of them before the relentless hand of Time has descended on them and crushed them to dust, or still worse, as in the case of St. Burian mentioned above, they have gone, alas! to form firewood for the houses of the parishioners.

* That the fruit here represented was intended to be *pine-apples*, and not *pears*, was first discovered by a passage in old Hals: "In like manner the marshal hanged John Payne, the mayor or portreeve of S[t] Ives, on a gallows erected in the middle of the town, whose arms are still to be seen in one of the fore-seats in that church, viz., in a plain field three *pine-apples*."

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., R.R.S.L.

(*Continued from* p. 249, vol. xxiv.)

CAMBRIDGESHIRE.

CRATENDON: ST. AUDRY'S WELL.

St. Audry's Well is situated southward of Cratendon, about a mile from the city of Ely.

CHESHIRE.

BRERETON: BAG OR BLACK MERE.

"Here is one thing exceeding strange, but attested in my hearing by many persons, and commonly believ'd. Before any heir of this [Brereton] family dies, there are seen in a lake adjoyning, the bodies of trees swimming upon the water for several days together."—Camden: *Brit.* (Gibson's ed.), i. 677.

That black ominous mere,
Accounted one of those that England's wonders make,
Of neighbours Blackmere named, of strangers Brereton's lake,
Whose property seems farre from reason's way to stand;
She sends up stocks of trees that on the top doe floate,
By which the world her first did for a wonder note.
—Drayton: *Polyolb.*, xi. 90-96.

Mrs. Hemans wrote a poem on this lake, "The Vassal's Lament for the Fallen Tree."

DODLESTONE: MOOR WELL.

The boundaries of the parish were marked by a series of wells, which used to be cleaned out by the parishioners in their perambulations. A curious entry exists respecting the well on Dodleston Moor, 1642:

This year the Curate of Gresford with some of the parishioners, having come for divers yeares to Moor

Well, some of them over the Moor, and some of them through Pulford parish in procession, saying that they were sent thither to claim that well to be in their parish, and now this yeare when they were in the Moor, they saw some soldiers standing by the well, which wanted to see their fashions, on which the said Curate and his company went back again, and never came again to the well.—Murray's *Guide to Cheshire*, 156.

CAPESTHORNE: REEDSMERE.

In the grounds of Capesthorne is a fine sheet of water called *Reedsmere*, forming a floating island about 1½ acres in size, which in strong winds is blown here and there. A country legend accounts for this floating island by a story that a certain knight was jealous of his lady-love, and vowed not to look upon her face until the island moved on the face of the mere. But he fell sick, and was nigh to death, when he was nursed back to health by a lady, to reward whose constancy a tremendous hurricane tore the island up by the roots.—*Ibid.*, 95.

CORNWALL.

DULOE: ST. KILBY'S WELL.

Between Duloe and the village of Sandplace, on the canal, is a celebrated spring sacred to St. Cuby—believed to be St. Cuthbert—and commonly called St. Kilby's.

CUMBERLAND.

COCKERMOUTH: MOCKERKIN TARN.

A small town on the left-hand side of the road leading from Cockermouth to Egremont, and near the village of Mockerkin, about four miles from Cockermouth, is said once to have been prosperous, but for some reason the waters submerged it. It is affirmed that at times the roofs and chimneys of the houses may be seen. A stream runs from it, but not into it; the springs in the tarn are probably the source of the supply. It is known as Mockerkin Tarn.

DERBYSHIRE.

HAYFIELD: MERMAID'S POOL.

Near Downfall, a short walk from the old Oakwood, not far from Hayfield, is the Mermaid's Pool. There is a local tradition that a beautiful nymph lives in the side of the Scout, who comes to bathe daily in the Mermaid's Pool, and that the man who has the good fortune to see her whilst bathing will become immortal.

The old folk of Hayfield, moreover, have a long story of a man who, some time in the last century, went from Hayfield over the Scout, and was lucky enough to meet this mountain nymph, by whom he was conducted to a cavern hard by. Tradition adds that she was pleased with this humble mortal, and that he lingered there for some time, when she conferred on him the precious gift of immortality.

DEVONSHIRE.

EXETER: ST. ANNE'S WELL.

St. Anne's Well was formerly known as Lion's Holt Well; it anciently supplied the city with water. Its history is of considerable antiquity. St. Anne, in the Roman Catholic Calendar, stands next in order to the Blessed Virgin.

EXETER: ST. SIDWELL'S OR SATIVOLA'S WELL.

On the spot where St. Sidwella is reputed to have been martyred is the well dedicated in her honour; it is situated on the left-hand of the Exeter side of the tunnel leaving the city, at a place called Lion's Holt.

St. Sidwella, virgin martyr 740, was buried near St. Sidwell's Church, Exeter. William of Worcester speaks of her thus: "Sancta Satwola virgo canonizata ultra portam orientalem." She is commemorated on December 18.

A fine spring still supplies the ancient well bearing her name, by which, tradition has it, she lived the life of a recluse.

In the east window of Exeter Cathedral she is represented with a scythe in her hand, and a well behind her, probably but a rebus on her name Sittewella; she also figures on one of the columns in the cathedral, carrying her head in her hands (*Cal. Ang. Ch.*, 287).

Bishop Grandison in his *Legenda Sanctorum*, states that St. Sidwella was the eldest of four devout sisters, daughters of Benna, a noble Briton residing in Exeter. On his death, her cruel and covetous stepmother, envious of the fortune of St. Sidwella, who inherited considerable property in the eastern suburbs of the city, engaged one of her servants, a reaper or mower, to become her assassin, which he did, whilst she was occupied in her devotions, near the well in Hedewell Mede, at a little distance from the parish church which still bears her name.

The locality of the spring agrees very well with this, as it is situated in what is now called Well Lane. Some time hence people may wonder why this street is so called, as the well is not now to be seen; it has been destroyed, and the site is occupied by a house which has been built over it. The well, however, is distinctly marked on Rogers' map of Exeter, dated 1741, as "Sidwell's Well."—*Trans. and Reports Dev. Ass.*, xii. 450.

DARTMOOR: FICE'S OR FITZ'S WELL.

One and a half miles north of Dartmoor Prison is the above well, protected by rude slabs of granite, bearing the initials I. F., and date 1568. It is said to possess many healing virtues, and to have been first brought into notice by John Fitz, of Fitzford, near Tavistock, who accidentally discovered it when, riding with his wife, he had lost his way on the moor. The legend runs that, "After wandering in the vain effort to find the right path, they felt so fatigued and thirsty that it was with extreme delight they discovered a spring of water, whose powers seemed to be miraculous; for no sooner had they satisfied their thirst than they were enabled to find their way through the moor towards home without the least difficulty. In gratitude for this deliverance, and the benefit they had received from the water, John Fitz caused a stone memorial to be placed over the spring, for the advantage of all *pixy-led* travellers. It is about 3 feet deep, and lies in a swamp at a short distance from the remains of an *ancient bridge*, or *claw*, on the Blackabrook. The bridge was swept away by a flood" (1873).—*Murray's Guide*, 207.

NORTH TAWTON.

In the parish is the barton of Bath, and famous for a pool which was usually dry in summer, but which "before the death of any great prince or other strange accident" would in the driest time become full of water, and so continue until the matter happened that it thus foretold: so says Westcote, writing about 1630. The pool is on the left of the road from Bowr to Okehampton.—*Ibid.*, 217.

BRAUNTON: ST. BRANOCK'S WELL.

"I forbear," says Leland (*Itin.*), "to speak of St. Branock's cow, his staff, his oak, his well, and his servant Abel, all of which are lively represented in a glass window of that church."—*Ibid.*, 256.

DORSETSHIRE.

CERNE: ST. AUGUSTINE'S WELL.

St. Augustine destroyed the idol Heil or Heile, or, as Leland, Helith, the Saxon Æsculapius, or preserver of health, who was worshipped here at that time. This saint's company being weary and thirsty, he stuck his staff in the ground, and fetched out a crystal fountain, whence this place was called Cernel, from Cerno and El. Fuller thinks it should be Cerneswell, behold the fountain, or Cerne Heal, *i.e.*, see the destruction of the idol.—Author of *Flores Sanctorum in Life of St. Augustine* (pp. 515, 516); Fuller's *Ch. Hist.* (pp. 66, 67); Dugdale (ii. 621).

WAREHAM: ST. EDWARD'S WELL.

This well, of miraculous virtue, is said to have sprung up on the spot where St. Edward the Martyr, King of England, died 979.

DURHAM.

LAMBTON: WORM WELL.

Worm Well is a wishing well, wherein pins are dropped as an offering. There is an elaborate legend as to the worm of this well, which is given at length in local handbooks.

DARLINGTON: HELL-KETTLES.

The above is the name of three deep pits at Oxen-le-Hall, in the parish of Darlington. Many fabulous traditionary tales are told of them. It is said that they are bottomless; that the water is hot in consequence of reverberation; that geese and ducks thrown therein have discovered subterraneous passages to the river Tees, etc. Harrison (1577) calls them "three little poles, w'ch the people call the Kettles of Hell, or ye Devil's Kettles, as if he should seethe soules of sinfull men and women in them; they adde also that ye spirits have oft beene harde to cry and yell about them."

Many centuries ago the owner, or occupier, of the fields where the Hell-Kettles are situate, was going to lead his hay on the *feast day* of St. Barnabas (June 11), and being remonstrated with on the impiety of

the act by some more pious neighbour, he used the rhymes:

Barnaby yea! Barnaby nay!
A cartload of hay, whether God will or nay,

when instantly he, his carts and horses, were all swallowed up in the pools; where they may still be seen, on a fine day and clear water, many fathoms deep.—*Denham Tracts.*

PIERSE BRIDGE: PEG POWLER.

The spirit, nymph or demon who inhabits the river Tees is known as Peg Powler. Wonderful stories are told at Piersebridge, of her dragging naughty children into its deep waters when playing, despite the orders and threats of their parents, on its banks, especially on Sunday.—*Ibid.*

GLOUCESTERSHIRE.

WINCHCOMBE: ST. KENELM'S WELL.

While the body of St. Kenelm was being brought to Winchcombe; the bearers becoming very weary and thirsty, were obliged to stop and rest on a high down on the east side of the town. There being no water, they prayed to the Almighty, who heard their request, and answered by causing a well or spring to rise on the spot, near which was built St. Kenelm's Chapel.

CONDICOTE: FLOWING WELL.

There is a beautiful old well flowing from under a wayside cross here, close to the church. The cross and well were restored by the late rector, Rev. H. Van Notten Pole.

EYEFORD: MILTON'S WELL.

The following charming embodiment of the local tradition and description of the well and its situation is still to be seen, inscribed in 1866 on the wall near the well, which is covered in by a dome above. The punctuation and spelling are copied exactly.

Milton's Well.

Tis said amidst these lovely glades
These crystal streams these sylvan shades
Where feathered songsters on their wing
In heavenly chorus join and sing
That Milton penned immortal lays
On Paradise and Heaven's praise.
Each object here that greets the eye
Raises the Poets thoughts on high
No earthly things their cares intrude
On lovely Ey ford's solitude
But beauteous Nature reigns supreme
And Paradise is all his theme.

W. H. C. PLOWDEN, ESQ.

The above lines were written by a friend
for Mrs. Somerset D'Arcy Irvine.
Who Restored and Embelished [*sic*]
this Ancient Well in the year 1866
Beside this spring Milton wrote *Paradise Lost.*

A. R. Shilleto: *Notes and Queries*, 7th S., ii. 246.

LANTONY: "OUR LADY'S WORKHOUSE."

Near Lantony Abbey is an old conduit which used to be styled Our Lady's Workhouse. Its waters were reputed to be medicinal; on the east side is a carving showing the Virgin addressed by kneeling figures. The edifice is about 6½ feet square; many who washed in the waters were relieved of their infirmities.

KENT.

BROMLEY: ST. BLAIZE'S WELL.

Within the demesne land of the manor, and near the palace, is an ancient well, which from time immemorial has been dedicated in honour of *St. Blaize*, there having been a shrine attached to the well, to which pilgrimages were encouraged by promise of indulgences to those who worshipped there on certain occasions.—*Archæologia Cantiana*, xiii. 155.

LEICESTERSHIRE.

HINCKLEY: ST. MARY'S OR OUR LADY'S WELL.

There is a well here known as St. Mary's Well, or more commonly as Our Lady's Well; it still supplies most excellent water to all the neighbourhood.

RATBY: HOLY WELL.

At Ratby, four miles north-west of Leicester is a place called the *Holy Well;* the waters are anti-scorbutic.

LINCOLNSHIRE.

HEBBALDSTOW: JULIAN'S STONY WELL.

Here are two springs, one called Julian's Stony Well, the other Castleton Well.

ALLINGTON: HAGSTON WELL.

There is a spring here called Hagston Well (*lapis ad aggerem*), on the way to Sho Lane.—Stukeley's *Diaries*, j. 296—Surtees Soc., 76.

(*To be continued.*)

Old St. Martin's Church, Dover.

By Canon Scott Robertson.

IN Market Street, Dover, upon clearing away the floor and foundations of an old cottage, which stood on the south side of the street, two graves were found hewn out of the chalk. One grave was that of a priest, with whom had been interred a "coffin-chalice, and paten," of pewter. The date of these may be early in the thirteenth century, as Mr. Franks and Mr. De Gray Birch think.

Close to this grave, on its north side, was part of the north wall of the north chancel of old St. Martin's Church. Its Norman masonry was uncovered when the cottage was removed. Further south, parallel with the two graves, was seen part of a Norman turret staircase. It stood south-east of the north transept of the old church, adjacent to the north wall of the choir-aisle. No doubt the graves and the stair-turret were at the west end of a small chapel or chancel, which projected eastward from the north transept. These features of the ancient church could not be seen in 1846 by the Rev. F. C. Plumptre, master of University College, Oxford, who made a plan of the ruins, which will be found fully described in vol. iv. of *Archæologia Cantiana*, pp. 23-26, Plate V. In fact, Mr. Plumptre wrote thus: "So far as could be ascertained, there were not any traces of projecting chapels in the transepts." The careful observations of the architect (Mr. Edward W. Fry, of Dover) and of the clerk of the works, employed in removing the cottage, have enabled us to ascertain that there was certainly a projecting chapel on the east side of the northern transept of this ancient church.

The history of "Old St. Martin's," or the church of St. Martin-le-Grand, is somewhat remarkable. It was at first a Collegiate Church. In A.D. 691, Wihtred, King of Kent, removed the College of Canons from Dover Castle into the town, where he built for them a church dedicated to St. Martin. This church was then accounted to be "a royal chapel," and the canons were increased in number, so that there were twenty-two of them. These canons of St. Martin's were so largely endowed that in the *Domesday Survey* their lands occupy a separate and considerable place, under the heading "*Terra Canonicorum S. Martini de Dovre.*" But their church, built for them originally by King Wihtred, in 691, did not survive the great fire which devastated Dover about A.D. 1066-67. So terrible were the effects of this fire upon the town of Dover that the *Domesday Survey* makes specific mention thereof. It records that on King William's "first arrival in England, the town itself was burnt, and therefore its value could not be computed, how much it was worth when the Bishop of Baieux received it."

The Saxon church being thus destroyed by fire, a handsome Norman church was erected *circa* A.D. 1070. Fragments of its chancel and transepts have remained until now behind and within the houses on the west side of the market-place. The nave with its aisles was pulled down soon after A.D. 1536. Its pews were given by King Henry VIII. to the parish of St. Mary for use in St. Mary's Church. The site of the nave was used as a churchyard for burials, and within it was interred the body of the poet, Charles Churchill, in the year 1764.

The history of this Norman church between the years 1070 and 1536 was not of the ordinary type. Its privileges as a royal chapel were lost in A.D. 1130, when King Henry I. granted it to Archbishop Corboil and the Priory of Christ Church, Canterbury. Archbishop Corboil and his successor, Theobald, turned out the canons of St. Martin's-le-Grand on account of irregularities, and, considering that the position of that church within the town was to some extent conducive to irregularities, a new priory and church were erected outside the walls of Dover, and filled with Benedictine monks. This new priory and its church obtained the name of St. Martin Newark or St. Martin-the-Less, while the ancient church in the market place was thenceforward known as Old St. Martin's and St. Martin-le-Grand.

This old church, from A.D. 1139 to A.D. 1536, had a parochial character of a very peculiar kind. It was, like many others,

exempt from the jurisdiction of the Archdeacon of Canterbury, and subject only to the Archbishop himself. Archdeacon Richard de Ferringes endeavoured to exercise jurisdiction over old St. Martin's, but the Mayor and Commonalty of Dover energetically disputed his claim, so that in 1284 Archbishop Peckham issued a commission of inquiry, whereat the matter was settled.

The chief or incumbent was called an archpriest (*archipreshyter*); but in Kent the parish of Ulcombe shared this peculiarity.

The special peculiarity of old St. Martin's Church in Dover was, that after A.D. 1139 it combined beneath its one roof the churches of three parishes. They were those of St. Martin, St. Nicholas, and St. John the Baptist. This peculiar arrangement continued even in the time of Leland. He visited Dover before the death of Henry VIII., and apparently before A.D. 1536. He says: "The towne is devided into vi paroches, wherof iii be under one rofe at S^{t} Martines yn the hart of the town."

A cathedral has in some cases contained the church of a parish beneath its roof. Rochester Cathedral permitted the parish of St. Nicholas to use part of its nave as a parish church. The case of St. Faith under St. Paul's, in London, is well known.

St. Martin-le-Grand, at Dover, is almost unique in its peculiarity of combining within itself three separate churches of three distinct parishes. In Devonshire, the parish of Tiverton was divided into four portions, each having a rector, while there was but one church; at Pontesbury, in Salop, there are three similar "portions," as there were also, until modern times, at Bampton, Oxon., and at Waddesdon, Bucks.

The structure, cruciform in plan, was undoubtedly grand in its design and its proportions. The choir was apsidal; it had two choir-aisles, vaulted with tufa; from its eastern end projected three apsidal chapels. It possessed a triforium, above which was the clerestory. Its three eastern apsidal chapels were carried up into the triforium, so that upon their site stood two tiers of chapels, six in all. It had transepts north and south of the great central tower, and the discoveries now made by Mr. Edward W. Fry prove that these transepts had each a chapel projecting from its east end.

When Archbishop Warham held his visitation in 1511, it was found "that the church and steeple of S^{t} Martin are unrepaired; the which doeth great hurt to the Churche of Seynt Nicholas." Also, that the church of St. Martin "is not served with more masses a day but the passage masse." Also, that "the wages of th'archpreest of Seynt Martynys in Dover is so small that noo honest preest will tary there, and so Divine Service is not dewly kept."

At the same visitation the churchwardens of St. Nicholas parish reported "that the church of Seynt Martynes doeth the parisshe churche of Seynt Nicholas great hurt in fawte of reparation of the said church of Seynt Martynys." Also, they complain "that the parson paieth a pension to the Prior of Dover xj*s*. a yere, and the benefice is but v marks a yere" (equivalent to £3 6s. 4d.).

The report made by the churchwardens of the third parish (St. John the Baptist) shows that they had abandoned all idea of attempting to have divine service in their portion of the grand old edifice. The churchwardens of St. John say "that they have no preest to serve the church, but at the parisshe fyndyng; & the parish is in such debility that it sufficeth not for a rector's sustenance." They add also "that the parsonage [of S^{t} John's parish] is decayed bicause there is noo parson and by reason of that is nyghe lost."

The reader will gather from these visitation presentments that there had been a rector of St. Nicholas' parish and a rector of St. John the Baptist's parish. The records of the institutions of these clergymen are worded in the peculiar manner which we should expect, when we know that the high altar of St. Nicholas' Church and the high altar of St. John's Church were both beneath the roof of St. Martin's Church.

As an example we will translate from the register of Archbishop Islip (folio 253*a*) the record of collation of one such rector: "On the 7th of the Kalends of April A.D. 1350, at Mortlake, the most reverend Father, the Lord Simon, by the grace of God archbishop of Canterbury conferred on Richard, called of Woodstock, a chaplain, the Rectory of the Altar of S^{t} Nicholas in the Church of S^{t} Martin at Dovor, now vacant, and to his collation of full right belonging by reason of

the vacancy of the office of Prior of Dovor, and did canonically institute him rector of the said altar," etc. In the register of Archbishop Arundel, Simon Passemer is described as "curator of the altar or *altaragium* of S^t^ Nicholas in the Old Church of S^t^ Martin at Dovor," when he exchanged that position with John Flewe, who for it gave up the vicarage of St. John's in Thanet, August 26, 1400. In the year 1445 John Lascyngham was instituted by Archbishop Stafford "to the rectory or portion of the altar of S^t^ Nicholas in S^t^ Martin's, Dovor."

It is highly probable that the grave lately found was that of a former rector of this altar of St. Nicholas. It is quite possible that the altar may have stood in the eastern chapel of this north transept of the old church of St. Martin. In the year 1291 the benefice of St. Nicholas was assessed as being worth £5 per annum, although the churchwardens, in 1511, said its income was only five marks. It seems always to have been better endowed than the similarly situated benefice of St. John the Baptist in this old church of St. Martin. At the Archbishop's visitation, in 1511, the procurations due to his Grace were from the church of St. Nicholas 2s. 6d., and from the church of St. John 1s. 8d. In like manner the pension payable to the Priory of St. Martin of the New Work from the parish of St. John was only 6s. 8d. per annum; while the parish of St. Nicholas had to pay 11s. per annum to that priory.

It seems that, although the western portion of old St. Martin's Church was pulled down in 1536, or soon after, its altars were not removed until 1546. At that time the Corporation began to let the site of the church and churchyard to tenants upon leases, reserving, however, "a sufficient and lawful way to approach the burying-ground from the market-place." This way was kept open as lately as the time of George IV.

The Corporation sold for £13 2s. 6d. the silver-gilt pyx and bells of St. Martin's Church, in September, 1548. Their total weight was 52½ oz.

In July, 1875, the Kent Archæological Society visited the site of old St. Martin's Church, and saw relics of the north aisle of the choir (in the yard of Mr. Gregory's house), the groined roof of the western bay of that aisle (in Mr. Humphrey's yard), and the north-east pier of the tower and chancel-arch, with the triforium passage through that pier.

Notes on Archæology in Provincial Museums.

No. IX.—SOUTH SHIELDS PUBLIC MUSEUM.

By Robert Blair, F.S.A.

THE Public Library building, which is a puzzle to describe architecturally, but, I suppose, is a bit of everything, is situate in Ocean Road, one of the main thoroughfares of the town. It was erected in 1860, at great cost, by the members of the Mechanics' Institution, most of the money being raised by a mortgage of the premises. On April 24, 1871, the Free Libraries Act was adopted, and on October 28, 1873, the building and its contents were by deed enrolled in Chancery, vested in the Mayor and Corporation of the borough for the purposes of a Free Library under the provisions of the Act. The Corporation, instead of being thankful at having a valuable building thus ready to their hands, for which not a farthing had to be paid, except the interest on the money borrowed, and glad to pay this out of the general funds of the town, hampered the Free Library committee by leaving the responsibility of meeting this interest on them, and not only has this been a charge on the small Free Library rate ever since, but the interest of the money borrowed for alterations which were thought necessary, and the instalments of the principal sums borrowed have also had to be met. These charges have been, and are still, hanging like millstones round the necks of the committee.

The premises, as ill adapted for the purposes of a public library as can well be, consist of a basement, ground and first floors. The basement was formerly for many years occupied by the attendant, but it is now used as store-rooms. While the ground-floor is comparatively low, the first floor

is disproportionately high. The space on the ground-floor is occupied, on one side of the entrance-hall by the general and reference libraries, and on the other chiefly by the newsroom—a small room about 30 feet square behind this being considered sufficient for the museum. A large hall is the principal room on the first floor; it extends the entire length of the building, and with its retiring-rooms covers the whole area. This hall, to assist the committee in paying the interest and instalments of the loans, is let for the purposes of nigger minstrelsy, dances, and to quack-doctors, or indeed to anyone who will pay the set charge per night for it. And this in a county borough of nearly 80,000 inhabitants, with no end of rich people who have from nothing sprung into affluence by the iron shipbuilding and other iron industries, and by land and house-jobbing. This letting of the principal portion of the building is going on, while the library museum, the former for want of books, and the latter for want of room and a few pounds judiciously and timely spent, are simply starved.

The museum, the main object of this communication, owes its existence to the fact that being a seaport, sailors and others in their world-wide wanderings, purchased curiosities which in due course on returning they presented to the Mechanics' Institution, founded 1826, the only institution in the town. The museum, then, is, as I have already said, cramped into a little room—the Free Library committee in their 1881 report, speak of "the crowded state of the museum"—at the back of the newsroom, and consists of the usual *omnium gatherum* of fifty years ago. Amongst the curios are a Turkish gravestone; a number of bottles of pickled serpents; the fragments of an Egyptian mummy in a small glass case; a large wooden idol about 6 feet high, and painted black, from Burmah, on whose head the mischievous boy (and where is there not such at hand?) not long ago placed a barrister's wig (formerly belonging to a worthy member for the borough) which was on view in the room, and into whose mouth he stuck a clay pipe; Chinese slippers; a fine collection of shells, which formerly included the orange cowry, a *desideratum* amongst collectors, but which seems to have disappeared. This collection was, a few years ago, scientifically arranged and labelled, but is now jumbled up anyhow, merely to look pretty, according to the notions of the jumbler. A collection of minerals and fossils in the same unclassified condition, an aquarium, a small case of Swiss Lake dwelling objects from Robenhausen, presented in 1877 by Dr. Lunge, of Zurich, formerly a resident in the town, which were discovered during excavations specially made by himself, consisting chiefly of bone and stone weapons, fragments of pottery, charred corn, hazel-nuts, apples, and other fruit, and remains of fishing-nets, woollen garments, etc. Then there is the orthodox number of assegais, boomerangs, knobkerries, and other South African and South Sea weapons. A few of the larger animals, *carnivora* and others, duly stuffed, occupy a large portion of one of the walls, there, I presume, to please both little and big children. The remainder of this wall and another are taken up by a miscellaneous collection of stuffed birds, chiefly, I believe, local, and therefore if they were properly labelled, of some educational value.

Another interesting object is the original zinc model of the lifeboat made by "Willie Wouldhave," who, according to the "folks of Shields," was the inventor of it; there are models also of the lifeboats of the local society, a form in use at South Shields only, and of the National Society's boats; into the latter the South Shields pilots who man the boats in cases of shipwreck will not go.

But the chief interest and value of the museum, however, are in the objects discovered during the excavation of the Roman station at the Lawe, between the years 1874-6, and placed there by the committee who had charge of the work. In their annual report to the council on January 9, 1877, this is thus referred to by the Free Library committee: "To the committee in charge of the recent excavations of the Roman station at the Lawe, the Institution is primarily indebted for the valuable collection of relics of Roman rule in Britain discovered during the excavations; a complete catalogue of which the committee purpose publishing at an early date." This "early date" has not yet arrived! Since then three small collections have been purchased by the Free Library

committee from private collectors in the town. The finest collection of antiquities in private hands has, however, been allowed to leave the town owing to the apathy and short-

sightedness of the authorities, and maybe will never come back; indeed, it is perhaps as well that these valuable objects have gone elsewhere, as the specimens at present in the museum are in a higgledy-piggledy, dusty condition, unlabelled and uncared for, and scarcely fit for anyone to look at.

The writer of this may be told that as one of the honorary curators he should see to the proper ordering and labelling of the objects under his care. It is all very well to talk, but what pleasure can there be in either arranging or dusting the articles, seeing that in the first place the cases are as old as the hills, and only fit for firewood, and far from being air-tight are simply sieves for the carboniferous dust of the place, moreover not one penny is set apart for the purchase of objects for the museum. Besides, if the objects were placed in something like order at once, a few days after a dance would probably take place in the hall above, with the consequence that the vibration, which is great, would cause everything to dance in unison.

The most important objects are the two fine Roman tombstones discovered by accident on the site of the Roman graveyard, where also many graves and urns and personal ornaments have been unearthed. This graveyard was situated a little to the south-west of the station, and probably by the side of the Roman road, which farther west is still named

the Wrekendyke. The modern Bath Street runs through this cemetery.

One of these monuments is that set up by Barates the Palmyrene* to his wife Regina, of the Catuellaunian tribe, and which is unique owing to its having an abridged version of the Latin inscription in the dialect of Palmyra. No other instance of this has occurred in England or, I believe, in Europe. The late Professor William Wright, of Cambridge, dealt fully with the Syriac inscription in his paper in the *Proc. Soc. Bibl. Arch.* for 1878, pp. 11, 12. The departed is represented seated in a coved recess on a chair of wickerwork, in her left hand she holds what the late Roach Smith thought were materials for weaving, and a basket with similar things on the ground below, while with her right hand she is opening a small box at her feet.

The other (belonging to the writer, but lent for the present to the museum) is to the memory of Victor, a Moor, aged 20, a freedman of Numerianus, a soldier of the first ala of Asturians, who most piously followed him to the grave.†

In this case the departed is represented reclining on a couch with some object in each hand—in one probably a fir cone—while a youth is offering a cup to him, while a larger vessel is standing upon the ground.

These two stones are very finely carved in a close-grained freestone, and are, so far as the writer has seen, the finest specimens of Roman sculpture to be found in the island.

Another important inscription is an altar, 2 feet 3 inches high, dedicated to the god Esculapius by Publius Viboleius Secundus,‡ which Professor Hübner thought, judging from the lettering, was one of the oldest epigraphical monuments found at South Shields.

Other inscriptions: One a tombstone to Av[idien]nus, who died at the age of nine years and nine months, set up by his father Lucius Arruntius Salvianus to his well-deserving and very dutiful son; a fragment reading "... OCVLVS PP"; another fragment reading "SENILIS" in rude letters; while still at the station are two large flat stones, one, with "LEG VI" inscribed on the edge in a sunk ansated panel, the other with an eagle on the edge.

Of sculptured stones the finest is undoubtedly the nude figure (beautifully formed) of a youth minus the head, arms, and lower limbs; resting on his shoulder is a cloak. A large phallus with the addition (unusual in this country) of a stem, found in the Roman graveyard, is also in the museum.

(To be continued.)

* D M · REGINA · LIBERTA · ET · CONIVGE
BARATES · PALMYRENVS · NATIONE
CATVALLAVNA · AN · XXX.

† D M VICTORIS · NATIONE MAVRVM
ANNORVM · XX · LIBERTVS NVMERIANI
EQITIS [*sic*] ALA I ASTVRVM QVI ⁊
PIANTISSIME PR[OSE]QVTVS EST.

‡ D ESCVLAP P. VIBOLEIVS SECVNDVS
ARAM D · D.

Boxley Abbey.

By REV. J. CAVE-BROWNE, M.A.

(*Continued from* p. 207, vol. xxiv.)

II.

ANOTHER side of this picture of Boxley Abbey, and a far less pleasing one to contemplate, is presented in the pages of more recent chroniclers, and it, too, if indirectly, may be traced to its proximity and connection with Canterbury, during the thirteenth and fourteenth centuries. Pilgrimages had come to be the order of the day, the rage of the times. Some saintly relic, however small, was everywhere eagerly sought for to supply an attraction for the piety and liberality of the devout. Now Canterbury eclipsed all other "holy places" in England in the possession of the very body of the martyred Becket, "St. Thomas of Canterbury," as he was reverently styled. To his shrine thronged crowds of votaries — royal, noble, and plebeian, "earl and churl" alike; into the Canterbury coffers flowed streams of costly offerings, to the great gain, as well as the glory, of the monastery. All that Boxley could offer at first appears to have been only the little finger of St. Andrew encased

in silver, until a strange mysterious chance brought a double attraction—nothing less than that miraculous touch-stone of purity, the image of St. Rumwald, sometimes called St. Grumbald, and more wondrous still, what was itself a standing miracle, the Crucifix, seemingly instinct with life and knowledge, commonly known as "The Rood of Grace."*

Before these the finger of St. Andrew became quite a secondary object of worship; indeed, so much did the fame and importance of the abbey centre in this crucifix that the original style of the dedication "to St. Mary the Virgin" was soon, so early at least as 1412, absorbed into that of "the Abbey of the Rood of Grace" (*Abbatia Sancte Crucis de Gratiis*).† And even the glory of the shrine of St. Thomas began to pale into insignificance in the eyes of the devout pilgrims, whose journey towards Canterbury was doubtless often arrested by the greater attraction of Boxley. Thus did the spirit of greed creep into that poverty-vowed community, and find in success, acting on the prevalent ignorance and superstition of the day, an excuse for, and justification of, the adoption of a "pious fraud."

At what exact time these images made their appearance in the Abbey Chapel is not recorded. Indeed, the origin and history of St. Rumbald is a perfect blank; not so with "the Rood of Grace." To old William Lambarde we are indebted for an account of the circumstances under which it arrived here. And as if the very strangeness of his recital might lay him open to the charge of invention, he prefaces his narrative with the declaration that he "set it downe in such sorte onely as the same was sometime by themselves published in print for their estimation and credite, and yet remaineth deepely imprinted in the mindes and memories of many on live (alive) to their everlasting reproche, shame, and confusion." Thus Lambarde's account, now so vehemently repudiated by modern Romanists, comes to us on the testimony of the monks themselves—a testimony to which, according to him, they had set their own hand and seal.

Lambarde's lengthy account may be thus abridged: He says that an English soldier, who had been made prisoner during the war with France, a carpenter by trade, had occupied the leisure hours of his imprisonment by ingeniously constructing a figure of the Saviour on the Cross "of such exquisite arte and excellence" that it could move the head, hands, and even the eyes and brows, so as to give varied expression to the face, indicating approval or displeasure. On his release and return to England, he brought with him this piece of clever workmanship, and it chanced that the poor horse on which he was carrying the image, as he halted at an alehouse in Rochester to refresh himself, started on his own account, and never stopped till he found himself at the chapel-door of Boxley Abbey. Here, by continual kicking, he obtained admission; he then took up his position at the foot of a pillar, from whence neither persuasion nor blows could move him. At length the monks, seeming to recognise in the jaded beast some mysterious influence, bargained with the carpenter for the image, and reverently placed it on the chancel beam near which the horse had stood. "Thus (says Lambarde) you see the generation of this great God of Boxley."

(*To be continued.*)

* In the will of Rest Redfyn, widow of Nicholas Redfyn, of Queenborough (Canterbury Registry), a bequest is made to the "Roode of Grace," which is termed a "woman of wax," *i.e.*, a waxen figure of the Virgin (*Arch. Cantiana*, XI., lxii.).

† Close Roll, 10 H. VI., m. 5.

Publications and Proceedings of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

PUBLICATIONS.

[THE beginning of the year is a time when but few of the publications or journals of the archæological societies are issued, hence there is comparatively little to chronicle under the head of "publications" this month. The editor, however, wishes it to be understood that no pains will be spared to make this section of practical use to country antiquaries and others (who cannot possibly see the publications of all the societies), by giving the contents of each part or volume immediately after issue, together with occasional brief criticisms. The journals or other publications of the following societies are already received, as they are issued:

The Society of Antiquaries.
The Society of Antiquaries of Scotland.
The Royal Society of Antiquaries of Ireland.
The Royal Archæological Institute.
The Cambrian Society.
The Newcastle Society of Antiquaries.
Berkshire Archæological Society.
Birmingham and Midland Institute (Archæological Institute).
Bradford Historical and Antiquarian Society.
Royal Institution of Cornwall.
Cumberland and Westmoreland Archæological Society.
Derbyshire Archæological and Natural History Society.
Glasgow Archæological Society.
Hampshire Field Club.
Lancashire and Cheshire Antiquarian Society.
Leicestershire Architectural and Archæological Society.
Maidenhead and Taplow Field Club.
The Upper Norwood Athenæum.
Oxfordshire Archæological Society.
Powys Land Club (Montgomeryshire).
Sussex Archæological Society.
Warwickshire Field Club.
Worcester Diocesan Architectural and Archæological Society.
Yorkshire Record Society.
The Henry Bradshaw Society.
The Huguenot Society.
The Gypsy Lore Society.
The Society for Preserving Memorials of the Dead.
The Society for Preserving Memorials of the Dead (Ireland).
The Cambridge University Association of Brass Collectors.
Ex Libris Society.

If other societies not mentioned in the above list desire to send their publications, arrangements can probably be made through the editor for exchange with the *Antiquary*.]

The twenty-sixth volume of the WILTSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY'S magazine has just been issued, and is a good number of 172 pages. The opening paper by Mr. Penruddocke on "Mistress Jane Lane," the elder of the two sisters to whose devotion and courage Charles II. was largely indebted for his escape from England after the fatal battle of Worcester. The link connecting this Staffordshire heroine's story with that of Wilts is of the slightest, being little more than the marriage of her sister Mary to Edward Nicholas, of Manningford Bruce, a descendant of a very ancient Wiltshire family. This sister, to whose memory a tablet, with a long inscription, setting forth her services to the king, is to be seen in Manningford church, was, according to the family tradition, the person from whom Sir Walter Scott draws the charming heroine of his "Woodstock." This interesting article is accompanied by two interesting illustrations, a salver in the Ashmolean Museum, made from the wood of the Boscobel oak, and a curious piece of needlework executed by Lady Fisher in her old age.—The next paper is by the Rev. C. Soames, reprinted from the *Numismatic Chronicle*, on a very remarkable find of several hundred Roman coins, ranging from Licinius I. to Constantinus II., near Marlborough. A large number of them, with the broken pot in which they were found, are now in the possession of Mr. J. W. Brooke, of Marlborough.—Mr. Talbot's notes on Lacock Abbey are of historical interest, giving as they do the names of several abbesses hitherto unrecorded by writers on the subject.—One of the most valuable contributions to the number, from a county point of view, is the paper by the Rev. C. Soames, on the will (dated September 6, 1432) of Thomas Polton, who, after a career of rapid preferment in the Church, was successively Bishop of Hereford, Chichester, and Worcester. It is of great local interest from the manner in which the testator, who was most probably born at Poulton, near Marlborough, makes bequests to various places in that neighbourhood.—"Contributions towards a Wiltshire Glossary," by Mr. G. E. Dartnell and the Rev. E. H. Goddard, containing something like 2,000 words and phrases, a number of which have already become obsolete, so rapidly is the use of dialect dying out in many parts of the county, occupy about ninety pages. But Wiltshire has had but little attention devoted to it, and would perhaps have been still more neglected had not the works of Richard Jefferies recently attracted the notice of the reading public. The existing glossaries by Akerman, Britten, and others, the history of which is briefly sketched in the introduction, make up together about one-third of the matter here presented to us, and the remaining two-thirds, containing many hitherto unrecorded words of great interest, has been collected by the editors themselves, mainly from their own knowledge, and contributed by them during the last few years to the materials accumulating towards the English Dialect Society's projected dialect dictionary. This word-list seems to be very carefully compiled; we may note that the editors will be glad to receive notes of any words that

may accidentally have been overlooked by them.—Mr. Cunnington's memoranda upon Canon Jackson's bequest of fossils to the society draws attention to the absolutely congested state in which the museum-rooms, as well as the cabinets, now are, and the necessity of taking immediate steps to remedy this. It appears from a statement on the cover of the magazine that about £160 has so far been raised for the Canon Jackson Memorial Fund for the enlargement of the museum.

The thirty-fifth report of the WORCESTER DIOCESAN ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY gives a valuable, but not critical, account of the principal church-work done in the diocese during the past year at Bedworth, Coventry, Dodderhill, Langley, Severn Stoke, and Worcester. With the report are issued four papers, covering forty-two pages: "The Seals of the Bishops of Worcester from St. Dunstan, A.D. 957, to Nicholas Heath, A.D. 1542," a most admirable paper by Rev. Alfred G. Porter, F.S.A.; "Bishop Hough," a gossipy paper by J. Noate, hon. sec.; "The Political Reasons for the Worcestershire Monasteries," by J. Willis-Bund, F.S.A., a clever paper, well worth study, though its conclusions do not altogether commend themselves to us; and "Some Account of the Royal Manor of King's Norton, Worcestershire," by W. Salt Brassington, F.S.A.

The tenth number of the transactions of the CAMBRIDGE UNIVERSITY ASSOCIATION OF BRASS COLLECTORS begins the second volume of the society's publications. In addition to lists of officers, members, balance-sheet and notes, it contains: "Orphreys and Apparels," a careful article by R. A. S. Macalister; "The Hervey Brasses," illustrated by H. K. St. J. Sanderson; "The Pandon Brass at Macclesfield," illustrated, a remarkably curious example both in engraving and subject; "St. Patrick's Cathedral," by Rev. H. W. Macklin; "Simon de Wenslagh, A.D. 1360, Wensley Church, Yorks," with a rather poor illustration of this beautiful Flemish brass. With regard to this society, which is now gradually gaining that general recognition which it fully deserves, we would suggest, as membership is open to all brass lovers, that it might be wise to drop the first two words of its long title, or at all events place them in a less conspicuous position. At present it is usually supposed that membership is confined to one seat of learning, but we can assure those who are anxious to join that they will not be asked the proctorial question, "Are you a member of this university?" The hon. corresponding secretary is Mr. R. W. M. Lewis, of Corpus Christi College, Cambridge.

The January issue of the journal of the EX LIBRIS SOCIETY contains: "Book-Plates engraved by Cork Artists," by Robert Day, F.S.A., well illustrated and chatty; a continuation of "List of Modern-Dated Book-Plates," by Walter Hamilton, 1873-1880; "An Ancient Library Interior," by W. H. K. W.; "Bibliography of Book-Plates," by H. W. Fincham and J. R. Brown, continued; "Library Interior Book-Plates," by Arthur Vicars, F.S.A., Series I., Addenda et Corrigenda. The number also contains correspondence, miscellaneous and editorial notes. It has as frontispiece an impression of Mr. Gladstone's book-plate, which was a gift from Lord Northbourne on the occasion of Mr. and Mrs. Gladstone's golden wedding in 1889. It is of an heraldic and symbolical character, and reflects much credit on the designer, Mr. T. E. Harrison.

PROCEEDINGS.

At the ordinary meeting of the SOCIETY OF ANTIQUARIES OF LONDON, on January 14, the following exhibitions and communications were laid before the society: Silver-gilt Chrismatory, by Rev. T. W. Prickett, F.S.A.; Pottery found at Nottingham, by F. Clements; Epigraphic Evidence as to the date of Hadrian's Wall, by F. J. Haverfield, M.A., F.S.A.; Offa's Dyke, by Professor T. McKenny Hughes, M.A., F.S.A. At the meeting on January 21, the following exhibitions and communications were laid before the society: A carved casket belonging to the Earl of Verulam, believed to have been the property of Mary Queen of Scots, by A. W. Franks, C.B.; on a remarkable group of ecclesiastical figures at Wells, by W. H. St. John Hope, M.A.; Wells cathedral church: Fabric notes, 1242-1337, by Rev. Canon Church, M.A., F.S.A.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, held on January 11, a paper was read by Mr. James Curle, jun., F.S.A,, Scot., on two brochs recently discovered at Bow, Mid-Lothian, and Torwoodlee, Selkirkshire. In 1871, when Dr. Anderson compiled his list of brochs in Scotland, he was only able to give one to the south of the Frith of Forth; but now these two of recent discovery will have to be included in any subsequent catalogue. The collection of objects found in the Bow example has been presented to the museum by Captain Pringle. It consists principally of pottery, and shows fragments of many vessels of Roman time, such as amphoral and other jars, mortaria, bowls of Samian ware, and other varieties of domestic pottery and finer kinds of ware, and some fragments of coarser material, which may be of native manufacture. There were many fragments of green glass and amber-coloured glass vessels, and of bottles of blue glass, all of Roman pattern, and also a number of articles of distinctively Celtic character. The special interest of this discovery is that it extends the area of the brochs as well as the period to which they must be attributed.—Mr. Galloway Mackintosh contributed an account of the excavation in 1885 of a sepulchral mound, known as "The Laws," in the parish of Urquhart, Elginshire. The barrow, which was almost circular, and composed of sandy earth, was about 62 feet in diameter, with a total height in the centre of about 12 feet. It was found to have been erected over a central cist formed of large slabs, and surrounded by two consecutive circular walls of boulders. The cist thus inclosed was only 3 feet 3 inches in length, and less than that in width and depth, so that the body, which was not cremated, had been buried in a contracted position. A finely ornamented urn of the "drinking cup" type, and a necklace made of carved

bones or teeth of some animal, pierced at both ends, were found with the burial.—Mr. Cathel Kerr sent an account of a group of chambered cairns in the parish of Farr, Sutherlandshire, one of which was recently demolished for building-stones.—Mr. Malcolm M'Neill, F.S.A., Scot., contributed an account of the excavation of a Viking burial mound in Colonsay, which was discovered in August last. The mound was oval in form, about 30 feet long by 20 feet broad, and 7 feet high. The articles which had apparently accompanied the interments were an iron pot, with handle entire, an iron axe-head, and portions of a broken sword of Viking type. The sand of which the mound was composed was found to be freely sprinkled with boat rivets or clinker nails of the characteristic Viking shape, while in the bottom lay a flat stone covered with ashes, no doubt the boat's cooking hearth. Within the boat lay the skeleton of a horse, the only recognisable part of the horse furniture being the bridle-bit, also of the characteristic form usually found in Viking interments. The broken socket of an iron spear head, portions of shield bosses of iron, an amber bead, and a penannular brooch of bronze were also found.—Mr. Patrick Dudgeon, of Cargen, contributed a short description of St. Queran's Well there, and exhibited a number of offerings found in it. This well is one of the old saint's wells or Holy Wells, which had long a great repute for the cure of diseases. Generally the person expecting benefit from the well left an offering of some kind in it, a small coin being the most common. About twenty years ago, Mr. Dudgeon had the well cleared out and put in order, when many hundreds of coins were found in it. They consisted chiefly of Irish pennies and half-pennies of Queen Elizabeth, twopenny-pieces (Scots) of James VI., Charles I., and Charles II., bodles of William and Mary, foreign copper coins, and pennies, half-pennies, and farthings of George II. and III. No later coins than those of George III. were reported. Forty or fifty years ago it was the custom of persons visiting the well to hang bits of ribbon and rags of cloth on the adjacent bushes as is still done in the East, but this practice is now discontinued. In the Presbytery records of Dumfries about 1630, there are several denunciations of persons who resort to the idolatrous well at Cairgen called St. Jargon's Well.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on January 6, Mr. C. H. Compton, vice-president, in the chair. A large number of antiquities belonging to various members was exhibited, among which the following may be noted: Mr. B. Winstowe, a very fine milk-white glass medallion of Sir Hans Sloane, Bart. Mr. Winstowe also showed to the meeting one of the office books of the Commissioners of the River Start, containing early minutes of proceedings. Mr. C. N. Compton described some interesting brasses in the church of Ringwould, Kent, of which rubbings were submitted for inspection.—Mr. J. M. Wood produced some hard Roman mortar from Colchester, and he also described some of the original lead piping used by Sir Hugh Myddleton at Sadlers' Wells. The metal is half an inch thick, formed of plates, hammered into shape and jointed in a remarkable manner without soldering. Mr. Watling, drawings of curious Elizabethan paintings on the walls of St. Clement's Church, Ipswich. Mr. Carl Way, Roman and mediæval remains, recently found at Southwark, including a large number of fine blue spherical Roman beads.—A paper by Mr. Andrew E. Cockayne, on the antiquities of Derbyshire, was then read by Mr. W. de Gray Birch, in the author's absence. It treated for the most part of the evidences of the existence of man, in prehistoric times, and the recent discoveries were passed in review.—The chairman read a note on the date of the foundation of Furness Abbey.—The concluding paper was on a find of Roman remains at Caerleon. These consist of the remains of former buildings. Roofing tiles stamped with the Legionary mark LEG II AUG., pottery, coins, etc. They have been found in excavating for a house for Mr. T. Parry, on the Common.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on December 23, Mr. Maberly Phillips read a paper on "Some Forgotten Burying Grounds of the Society of Friends." Those described were at Gateshead, West Boldon, Newcastle, and South Shields. The reader alluded to the difficulty the Society of Friends had in former times in securing interment in the ordinary manner. The religious persecutions of the Nonconformists led to the formation of private burying grounds in garden, orchard, or field. Many of these interments were not entered in the parish books, and this had led to the formation of private registers, in which births and deaths were also recorded. No body of Dissenters was so careful in keeping its register as the Society of Friends.—Mr. William Shand read a long and elaborate paper on Dr. Thomlinson and his family.—An able paper by Mr. F. Haverfield, F.R.S., on the *Deæ Matres* and kindred deities was taken as read; it will be printed *in extenso* in the *Archæologia Æliana*.—Mr. R. Mowat, of Paris, followed with a brief paper on "Three Altars Consecrated to the Ollotot Goddesses at Binchester."—The secretary (Mr. Blair, F.S.A.) reported the discovery at Chester on December 3 of a Roman altar, 3 feet 6 inches high, with faint traces of an inscription on the front. On one side is a dish, and on the other a jug.—The secretary also reported that several years ago a sculptured stone had been found near Bardon Mill, and was now built into the portion of a farmhouse near Ridley Hill Bridge. It represents a masculine figure (? Atlas) supporting a globe, at either side of him is a Victory standing on a globe. A somewhat similar carving in marble was discovered in 1887 at Askalon, in Palestine, of which a lithograph is given in the *Quarterly Statements* of the Palestine Exploration Fund for 1888, p. 23, though in this case there is only Victory, and she is standing on the globe which Atlas is supporting, and he is resting on his left knee.

An unusually interesting gathering of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held in the Guildhall, Norwich, on December 14, when the members had, for the first time since his journey round the world, the pleasure of meeting their president, Sir Francis Boileau, who, with true antiquarian

instinct, had secured when abroad a great quantity of curious objects illustrative of the thought and art of the peoples of the Far East, and of these he brought representative specimens for exhibition. Perhaps some may think that antiquities and curiosities from Cashmere, Bhootan, Thibet, Ceylon, Japan and Java are altogether "foreign" to the objects of the Norfolk and Norwich Archæological Society; but to those gifted with the faculty of comparison the various articles exhibited and described by the president were fraught with remarkable interest, for they illustrated the darkness from which the Western nations have escaped, and suggested a common origin for many of the mediæval myths.—Dr. Jessopp described the extraordinary character of Castleacre, where on one spot we have British, Roman, Saxon and Norman strongholds, and attached to the latter was the second Cluniac priory in the kingdom. Excavations at Castleacre had disclosed about one hundred urns of the Saxons, containing bones and knives of men, and combs and tweezers of women, of which samples were exhibited.—Mr. S. Bolingbroke read a particularly good and carefully worked out paper on "Pre-Elizabethan Plays and Players in Norfolk." He began by describing the representation of miracle plays and mysteries in the churches, which began in Early Norman days, and continued to the Reformation; he drew interesting illustrations from the early churchwarden accounts of St. Nicholas, Yarmouth. How the religious houses of the county regarded plays and players, Mr. Bolingbroke showed from the accounts of the expenses incurred by the Priory of Thetford from 1461 to the time of its dissolution. These accounts contain several hundred entries of payments made to players, minstrels, and waytes, but no mention of players occurs from the 13th year of Henry VII., when a sum of 2s. was given to the minstrels and players on the feast of the Epiphany. In the same year occurs the payment of 4s. in regard of twelve capital plays—no doubt miracle plays. In the 19th year of Henry VII. there is a contribution of 12d. to the play of Mildenhall, and four years later gifts of 16d. to the Ixworth play, and 4d. to the Shelfanger play; while in the 2nd year of Henry VIII. there is a donation of 2s. to the play of St. Cuthbert, Thetford. In 11th Henry VIII. there is a series of items, such as "lusoribus cum adjutorio conventus, 2s."; "jocatoribus cum adjutorio conventus, 2s."; and "jocatoribus in Nativitate Domini cum auxilio conventus, 20d." These representations, with the assistance of the convent, usually occurred twice or thrice every year; but in 22nd Henry VIII. there were five performed. After that date only three such entries were met with; and in the 24th Henry VIII. they ceased altogether. The "lusores" and "jocatores" here mentioned were no doubt strolling play-actors. In the Norwich Convent rolls of the fourteenth century are numerous items relating to "historiones" and "joculatores," which terms appear to have included minstrels, jugglers, or harpers, as well as players. It must not be supposed that Thetford Priory confined its hospitality to players of purely religious miracle plays and mysteries, for on the contrary its doors and its purse-strings appear to have been alike open to any band of players strolling through the country-side, as in the reign of Henry VIII. the king's players, the king's jugglers, the king's minstrels, or the king's bearwards, visited the priory, and were paid from 4d. to 6s. 8d. On one occasion Cornyshe, the Master of the King's Chapel, was paid 3s. 4d., while Master Brandon and Master Smith were more than once rewarded as "jugglers of the King." There were also making "provincial tours" in the time of Henry VIII. the queen's players, the prince's players, the players of the Queen of France, of the Duke of Norfolk, of the Duke of Suffolk, of the Earl and Countess of Derby, of the Lord and Lady FitzWalter, of the Lord Privy Seal, Lord Chancellor, and others. At Christmas, for the amusement of the younger members in religious houses, there were ceremonies in the nature of plays, as the choosing of a make-believe abbess at Carrow Priory and the choosing of a boy bishop at Norwich Cathedral. Mr. Bolingbroke concluded with describing and illustrating from the old records the plays and pageants of the gilds of Norwich city; but the most valuable part of the paper, because the most original, was that in which he dealt with the connection between plays and the religious houses.

At the December meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, Mr. William Cudworth read an interesting paper on some recent early "finds" on Hope Hill and Rombalds Moor. Mr. Cudworth commenced by referring to a visit paid to this district by Canon Greenwell in 1871, when, from the cursory survey then made, the Canon came to the conclusion that few districts in England were richer in the evidences of early occupation than Rombalds Moor. Beyond drawing attention to these undoubted evidences, however, Canon Greenwell added nothing in their elucidation, leaving it to local antiquaries to examine and determine the antiquarian value of the many barrows, curious hollows, standing stones, and the cup-and-ring marked rocks which abound. Much had been done in this direction, and the research was still in progress. He exhibited a unique collection of flint, stone, and bronze implements which had been found at Eldwick Glen; in the grounds of Littlebeck Hall, Gilstead; Warren House, Gilstead; Horncliff House, and the Shooting House, Rombalds Moor; Hawksworth Moor, Morton Banks, Couper Cross, and Silsden. With one or two exceptions, these specimens had been found within the past eighteen months by W. E. Preston, son of Mr. John Emanuel Preston, the artist and antiquary, of Littlebeck Hall, Gilstead. They include celts, knives, flakes, scrapers, awls, and arrow-heads of the barbed, stemmed, leaf-shaped, and square-based forms found in other places; as well as a fine bronze celt of the socketed type, and a stone celt of unique form. Another antiquarian "find" of a recent date to which Mr. Cudworth drew attention was that of a large quantity of broken pottery of very rude type, also heaps of iron slag or scoria, upon Hope Hill, which is the highest ground adjoining the High Plain on Baildon Moor. The pottery is well baked, and in colour varies from brick red to dark gray, blue, and cream colour. Some of the pottery bears traces of having been made upon the wheel. There is an entire absence of

ornamentation of any kind upon any of the pottery. From the general appearance of the fragments, the pottery was probably made by British potters either during the latter part of the Roman occupation or soon afterwards. Passing on to the endeavour to account for the large quantities of iron scoria on Hope Hill and Baildon Moor, Mr. Cudworth went fully into the subject of iron smelting in primitive times, and showed that the high altitude of Hope Hill, open as it is to the western breezes, was just such a situation as would be chosen for that purpose in those times. The fact that native ironstone is not found near the surface was no disqualification, as the labour of transporting it from the nearest beds was of small account. In point of fact, a seam of ironstone crops out on the southern face of Hope Hill, at no great distance from the place where the slag is found. The fuel employed for smelting purposes would probably be charcoal, but even coal could be obtained within a measurable distance. He inclined to the opinion that the slag was left by the people who made the pottery, and that they were British workmen dwelling on the sunny slopes of Baildon Moor either during the Roman occupation or soon afterwards.—We are glad to learn that the Bradford Society has subscribed five guineas to the projected Ilkley Museum, in which many of its members take a great interest.

The first meeting of the winter session of the PENZANCE ANTIQUARIAN SOCIETY was held on December 19. The first paper, read by Mr. Tregelles, was by the Rev. W. S. Lach-Szyrma, a former president, and suggested that, in conformity with the practice on the Continent, it might be well to commemorate the works of "Eminent men of Penzance." Penzance has its monument to Sir Humphry Davy, Truro the Landor column, and the Henry Martyn baptistery, and Redruth the plain memorial tablet against the house of Murdock, which was first lighted with gas, and where the first locomotive was constructed. Mr. Lach-Szyrma thought that similar memorial-tablets might be placed against the houses where many Penzance worthies lived, and he instanced the late Mr. Ralfs, whose reputation was European, Mr. Thomas Cornish, Lord Exmouth, and Dr. Borlase, stating that a tablet to the latter could be placed in the town hall if it proved that this eminent man never lived in Penzance.—Mr. R. J. Preston, B.A., read a supplement to his previous able paper on Architecture as illustrated by Cornish churches. This specially alluded to the windows and piers of Paul, Mullyon, Sancreed, Buryan, etc., which show the gradual changes in the style of English architecture.—Mr. Tregelles read a paper on the old circular huts at Chyoone—a rejoinder to the communication of Mr. J. B. Cornish. Mr. Tregelles said it was a rude shock when they were told that these huts, instead of being the remains of an old British village, were probably occupied within the last 200 years. The essayist then answered the various contentions of Mr. Cornish. He was not surprised that Mr. Cornish shied at the date "2,000 years ago," as being a long way back to place the building of the huts, which were rudely grouped together, presumably for warmth and protection from cattle robbers; and in which cattle and human beings were only separated by a row of loose stones. The modern houses referred to by Mr. Cornish were rectangular and solitary, and entirely a different type to the old Chyoone huts.—The president, Mr. W. S. Bennett, said we too often forget the wolf-hunting and serious cattle-lifting in Cornwall a few years ago.—Dr. Hugh Montgomerie emphasized the importance of the shape of the huts in determining their age. He supported Mr. Tregelles' theories. The Esquimaux build round huts; the ancient Egyptians could not build squares. Everything done by the ancient Britons must have been by copying; and round nests were nearest to hand as models.—Mr. Preston said Hindoo families live in clusters of houses, and the Chun huts may have been occupied by families of the same blood, when the family was the unit of society and not the individual.—Mr. Cornish said the late Richard Edmonds dated the huts as far beyond the Christian era; Mr. Lach-Szyrma suggested 2,000 years; and Mr. Cornish added that it is impossible to fix a date for them except after ascertaining when such houses ceased to be built. He thought that the modernity of the huts (assuming they are modern) should not diminish, but rather enhance, the interest all ought to feel in the abodes of the poorer classes of people.

At the meeting of the POOLE NATURAL HISTORY SOCIETY on December 16, the Rev. F. W. Weaver gave an interesting and valuable lecture on "Early Wills as an Illustration of Manners." The lecturer introduced the subject by pointing out the great value of these records both to the genealogist, the philologist, and the ecclesiologist. He then illustrated the usual form in which wills are made, by reading the will, dated January 2, 1531, of Nicholas Tolman, of Luccombe, co. Somerset, "pore bedman of the chantre of Porloke."* Mr. Weaver went on to speak of "gilds," which he explained should be spelt *gild*, and not *guild*; of "Stained Cloth," an imitation of tapestry; of "Highways and Causeways," to the repairing of which testators often left bequests; and of "The Marriage of Poor Maidens." It was considered especially meritorious to help the two last-mentioned objects, and they are often, oddly enough, associated together in wills. "Girdles" was the next subject touched upon, and a list of beautiful girdles which had been bequeathed by various people was given. A "tucking girdle" was explained to be one with which the monks and others tucked up their gowns or cassocks when at work, and it was shown that this was the origin of the name Friar *Tuck*. Mr. Weaver then spoke of the subject of "Prices," and said that he had come upon the expression—

"ten sester of ale.....xx^{s}" (date 1520).

He had not been able to find the word *sester* in any of the dictionaries; but said that there was little doubt that it meant "a cask holding six gallons," which is now called a *pin* in Dorsetshire. All the above subjects were illustrated by quotations from various collections of wills, such as the *Testamenta Vetusta*, *Testamenta Eboracensia*, *Bury Wills*, *Wells Wills*, and from the lecturer's own MS. collections.

* See *Wells Wills*, p. 101.

The Council of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, having lost their president through the lamented death of the sorely missed Duke of Devonshire, took a wise step in offering the position to the Duke of Rutland, who through Haddon Hall is so closely associated with the county. His Grace has kindly accepted the proffered office. It remains for the choice of the council to be formally ratified by the general meeting of the members.—The annual meeting of this society is to be held at Derby on Tuesday, February 2, when Rev. Dr. Cox is announced to deliver a lecture on the Sepulchral Monuments of England.

The members of the GLASGOW ARCHÆOLOGICAL SOCIETY held a meeting on December 17, in the Hall, Bath Street, Mr. C. D. Donald presiding, when Mr. William Jolly read his third report on "The Exploration of the Antonine Wall," and Mr. George Neilson submitted a paper on "The Purpose of the Periodic Expansions on the Antonine Wall." Mr. P. Macgregor Chalmers also read a paper on "The Vallum, Berm, and Fosse: their Correlation," and Mr. James Lang spoke on "The Theory of a Berm between a Rampart and a Fosse."—The energy of this society is much to be commended. We are looking forward with much interest to their forthcoming survey of the great turf rampart of Antonine.

A meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on January 8, at the Chetham Hospital, Mr. C. W. Sutton presiding. Amongst other exhibits, Mr. G. C. Yates showed a small bronze figure, of Roman manufacture, said to have been found at Ribchester. Mr. J. J. Alexander exhibited a pewter inscribed plate discovered in the tower of St. Mary's church, Manchester, recently demolished, and commemorating the completion of the tower in the year 1762, which was six years subsequent to the consecration of the church.—Mr. H. T. Crofton read a paper on "The Guilds of Manchester, and the Records of the Corvisors' Guild of Lichfield," in which he gave some particulars of the ancient religious and trade guilds of Lancashire and Cheshire, especially noticing the traces of a religious guild formerly existing in Manchester, indications of which are yet extant in certain place-names in Rusholme. He exhibited and described at length the manuscript records, extending from 1562 to 1870, of the Guild of Corvisers, or shoemakers, of the city of Lichfield, and stated that he intended to present the volumes to the Chetham Library.

The anniversary meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on January 12, when Mr. P. le P. Renouf (President), read a continuation of his former paper on the Egyptian Book of the Dead. The hon. sec., Mr. W. Harry Rylands, F.S.A., presented a satisfactory and interesting report on the year's proceedings.

Literary Gossip for Archæologists.

PROFESSOR MYLONAS, director of the recent excavations of the Dipylon at Athens, is now engaged in composing a consecutive history of the excavations from the beginning, under the auspices of the Italian Government in 1862, up to the present day, when they were resumed by the Greek Archæological Society.

* * *

The Roman sculptor Lucchetti is engaged in executing a marble bust of Commendatore J. B. de Rossi, to be placed by the admirers of the veteran archæologist in an atrium of the catacombs of St. Callisto, in the month of February, on his entering his seventieth year.

* * *

Professor Franz Xaver Kraus, late rector magnificos of the University of Freiburg in Breisgau, has just published a handsome quarto of 160 pp., containing the Christian inscriptions of the Rhineland from the middle of the eighth to the middle of the thirteenth centuries. Part I., the Sees of Chur, Basel, Konstanz, Strassburg, Speyer, Worms, Mainz, and Metz. Part II., including the Sees of Triers, Köln, with prolegomena and indices, will appear in the course of 1892, thus completing the second volume. Vol. I., containing the inscriptions from the beginning of Christianity on the Rhine to the middle of the eighth century, with 22 plates in photogravure, and numerous facsimiles of coins, inscriptions, etc., in the text, appeared at Freiburg in 1890 (pp. 180). The present instalment contains folding-plates in photogravure of an old abbey reliquary cross under St. Blasien (Baden); of a piece of twelfth-century Roman embroidery, with scenes from the Old and New Testament; of a linen cope with scenes in gold embroidery from the lives of SS. Vincent and Blase; a chasuble of the thirteenth century of Roman embroidery, with thirty-eight scenes from the New Testament and the life of St. Nicholas; and under Mainz, of the Adebert-privilegium reproduced in coloured facsimile; besides full pages and smaller figures of metal work, etc. The work is beautifully got up by Mohr, the Academic publisher.

* * *

We desire to draw the special attention of our readers to the two noble volumes of the Rev. John Woodward and the late George Burnett, Lyon King of Arms, just issued by Messrs. W. and A. K. Johnston, of Edinburgh, entitled *A Treatise on Heraldry, British and Foreign*. It is by far the best heraldic work produced in Great Britain during the century. The work is noticed here, rather than under the "reviews," because it has not been sent to us for review; but having seen and studied an early copy, our rule of only noticing those books that are forwarded must be broken, for this able, interesting and finely illustrated treatise cannot fail to give pleasure to all students of heraldry.

* * *

Owing to the great importance of Lord Savile's discovery of the Temple of Diana at Nemi, and the interest it has created, a suggestion has been made

that the descriptive Catalogue of Classical Antiquities found upon the site of the temple, and which Lord Savile has presented to the Art Museum of Nottingham, should be reproduced in quarto size, with illustrations and views. This work has been undertaken by Mr. G. H. Wallis, F.S.A., who will shortly bring out a handsome volume at 21s. to subscribers. Every classical antiquary ought to secure a copy of this book. The collection chiefly consists of important objects in terra cotta, marble, bronze, and glass, as well as a variety of coins of the period known as Italo-Greek, dating from B.C. 300 to B.C. 150.

* * *

Mr. F. J. Snell is making good progress with his forthcoming *History of Tiverton*. Tiverton has already had two historians, Dunsford in 1790, and Colonel Harding about fifty years ago. The latter was a painstaking antiquary, but his style is anything but attractive, and he hid away his most interesting discoveries in an appendix. Mr. Snell finds that he is able in many instances to supplement the accounts of his predecessors, as well as to supply a good deal of fresh material—the result of his own researches.

* * *

A History of the Parish of Tettenhall, Staffordshire, is now nearly ready for publication. It will be published at subscription of £1 1s. Subscribers' names should be sent to the author, Mr. James P. Jones, Lime Road, Tettenhall, Staffordshire. It will be issued in one volume, imp. 8vo., and will contain about 350 pages, with several excellent and original illustrations. We have every confidence in recommending our readers to subscribe to this work on this important and interesting Staffordshire parish, for the author has been engaged for several years in collecting and arranging his materials, and has spared neither labour nor expense in endeavouring to make it reliable and complete.

* * *

It is with pleasure that we are able to state that the laborious and faithful work of Mr. J. E. Nightingale and of Rev. E. H. Goddard in connection with *The Church Plate of the County of Wilts*, which has extended over a period of six years, is now completed. A large 8vo. volume of 270 pages, with illustrations of 135 separate pieces, will shortly be published by subscription at the moderate price of 15s. net. Subscribers' names to be sent to Mr. Brown, bookseller, Salisbury.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

THE PENTATEUCH OF PRINTING. By William Blades. With a memoir of the author, and a list of his works, by Talbot Baines Reed. *Elliot Stock.* Crown 4to. Illustrated. Price 15s.

THE latest and one of the most important works dealing historically with typography, entitled *The Pentateuch of Printing, with a Chapter on Judges*, by William Blades, is published by Mr. Elliot Stock. It is the last work of one who did much and well to make known the history of the craft to which he belonged, and of which he was an able member. Several lasting contributions to the standard library came from his painstaking and tireless pen. His *Life of Caxton* is the leading work on our first English printer. It established his reputation as a literary man. After 1861-63, when his work in two volumes was given to the world, he continued his labours in book-craft, and in such a manner as to realize the high expectations raised by his earlier production.

Mr. Blades was a native of Clapham: was born December 5, 1824, and his busy and useful life closed in April, 1890. For many years he was the head of an important printing firm famous for its fine work. In addition to attending to the concerns of an extensive business, he found time to produce twenty-two volumes and pamphlets. He also contributed largely to the columns of the *Athenæum* and other weekly and monthly publications. One of his volumes, *The Enemies of Books*, met with a large sale, and is to be found in the library of nearly every book-lover.

He was a familiar figure at the annual conferences of the Library Association, and read from time to time entertaining and instructive papers on bookish themes at these pleasant gatherings. One of his addresses, entitled "Books in Chains," threw much new light on an old subject.

Just before his death Mr. Blades had nearly completed a volume bearing the somewhat curious title of *The Pentateuch of Printing*, which has since been seen through the press, and prefaced with a Memoir by Talbot B. Reed. Says the author in his preface:

"*The Pentateuch of Printing* is not so fanciful a title for the present book as might at first sight appear. There is a self-evident analogy between the *Genesis* of the World and the Genesis of Printing. The spread of Typography is not inaptly typified by an *Exodus*; while the laws promulgated in *Leviticus* have a plain parallel in idea with the laws and observances necessary to be followed in making a book. *Numbers* certainly is not so directly suggestive of the many great names which figure upon the Printers' Roll of Honour; but *Deuteronomy* at once suggests, by its very signification, the second birth and reinforcement of the vital conditions of Printing introduced by the steam-machine. No subject is nowadays complete without a knowledge of what specialists have previously written upon it, and the public generally are certain to form their opinions upon the published statements of the best *Judges*."

We get under the section of the work headed "Genesis" particulars of the antecedents of typography. The art of combining separate letters, and taking from them a separate impression, was a growth of the fifteenth century; but Mr. Blades traces its beginning into remote antiquity. He truly observes: "No acorn, no oak; and the idea that Printing, Minerva-like, started up perfect from its birth, in the form of the Mazarin Bible or the Mayence Psalter, will not bear the test of criticism, although long current in typographical histories." Respecting block books, there is some interesting information. "Printing," says Mr. Blades, "from engraved blocks of

wood or soft metal was practised in the fourteenth century, when rude figures of the Virgin and other saints, often coarsely coloured by hand, made their appearance." A picture of St. Christopher, dated 1423—and it is the earliest-dated of woodcuts—forms the frontispiece of the book under notice. Playing-cards printed from blocks were common in the fourteenth and fifteenth centuries. A good example of this class of work is reproduced in the form of a fifteenth-century playing-card from Singer. In this chapter the invention-controversy receives careful consideration. Mr. Blades thinks we must look to Holland for the earliest examples of typography.

The chapter entitled "Exodus" deals with the spreading of printing. Here are set forth particulars of the introduction of the art into Germany, Italy, France, England, etc. The facts respecting Caxton's career are clearly stated. His work at Westminster lasted at least fifteen years. "His first book," says Mr. Blades, "which bears a date, is *The Dictes and Sayinges of the Philosophers*, printed in November, 1477. Upon the strength of this date, the Caxton Quarcentenary Festival was held in 1877; but there can be no doubt that he printed many books of which no copies remain, some of which were doubtless earlier than the *Dictes*."

It is not without interest to read how carefully Caxton conducted his earlier printing operations. "Unlike some of the French and Italian printers," writes Mr. Blades, "who ruined themselves by printing classical books, Caxton began with small pamphlets and short pieces of poetry by Lydgate and Chaucer. These were soon followed by books of greater pretence—historical, poetical, and religious. The most imposing book from Caxton's press was *The Golden Legend*, a thick and large folio volume, full of rude woodcuts, and narrating the lives of all the saints in the English calendar. In translating, editing, and printing, Caxton spent the remaining years of his life, and at a ripe old age was buried in St. Margaret's, Westminster, in the year 1491."

We are disposed to think that the best pages in the work before us are those relating to Caxton. According to Mr. Reed, Mr. "Blades personally inspected no fewer than four hundred and fifty Caxtons in different libraries, collating, comparing, and classifying them as he went along. His printer's instinct at once found the key to the study. . . . He subjected each book to a searching typographical examination, and classified it according to its types. He made the whole work and method of the primitive little printing-house at the 'Red Pale' live before our eyes; we saw when type 1 came to an end, and when type 2 appeared; we found the ingenious craftsman, when type 2 was wearing out, trimming it with his graver, and creating type 2* out of its ruins. We watched the career of each type, from the moment it was cast in its rough mould, till the day when, worn out and discarded, it passed into strange hands, and finally vanished. Meanwhile each book, as it came up, fell into its proper class. The year of undated books was fixed by the evidence of their dated companions; and the relative order in a single year was often determined by the observation of some typographical detail, visible only to the eye of the expert, which clearly marked off one stage in the printer's habits from another. . . . This manner of dealing with the subject marked a new epoch in bibliography, and disposed finally of the lax methods of the 'old school.'"

Oxford is the second town in England where the printing-press was erected. The earliest printers there were two Germans, and their first book is supposed to have been issued in 1478. Cambridge had not a press until 1521. At St. Albans, in 1480, a schoolmaster turned printer. His most noted work was *The Boke of Hawking and Huntyng, and Cote armor*. In 1504 Andrew Millar commenced printing ballads in Scotland, being the first work of the press in that country. It was not until 1551 that printing was commenced in Ireland. A prayer-book was the first work printed. In the New World the first city to receive a printing-press was Mexico, and that was in the year 1540. A press was erected at Cambridge, Mass., in 1638.

Under the heading of "Leviticus" are noticed the Type-Founder and his trade; the Paper-Maker; the Compositor; the Pressman. This section is extremely interesting, and includes in it some quaint pictures of old-time presses. The first presses were extremely small, and made of wood. The power of the old presses was slight, and, as a rule, only a page at a time was printed. The printing was most carefully performed, as is clearly proved by inspecting old books. We agree with Mr. Blades in his statement that if modern tools and appliances were withdrawn, we could not equal with ancient presses printing as successfully as it was done four centuries ago. If we are to advance as printers in this country, we must pay more attention to preparing our work when on the machine. The chief fault of printing at the present time is caused through too little attention being paid to that important matter. Good ink must also be used. Doubtless, ink was a sore trial to the fathers of printing.

Famous printers are noticed in the chapter headed "Numbers." Some capital portraits of celebrated typographers form an attractive feature of this chapter. There is also a pretty picture of the Plantin Museum at Antwerp, and a good portrait of Christopher Plantin.

In the section of the book entitled "Deuteronomy," steam and typography, the printing-machine and its inventor, stereotyping, modern type-founding, composing-machines, etc., are dealt with. The practical printer will peruse the pages of this part of the work with pleasure. The volume closes with "A Chapter on Judges." It embraces a list of the chief works relating to printing. There are also given facsimile title-pages of some curious works bearing on this subject, commencing with "A Decree of the Starre-Chamber, Concerning Printing, Made the eleuenth day of July last past, 1637," and ending with the "History of Printing in America," issued in 1810. A good index is included. The work is instructive and readable, and no pains have been spared to produce a handsome volume; printing, paper, and binding, are alike excellent. It is a work which will find a lasting place in the class of literature to which it belongs. A no more fitting memorial to the memory of the genial and gifted author could have been made, and many will prize the book for the sake of him who did so much for the profession to which he belonged for half a century.

WILLIAM ANDREWS, F.R.H.S.

THE HISTORY, PRINCIPLES, AND PRACTICE OF HERALDRY. By F. Edward Hulme, F.L.S., F.S.A. *Swan Sonnenschein and Co.* Crown 8vo., pp. 281; numerous illustrations. Price 3s. 6d.

The history, principles, and practice of heraldry form a good subject, and one that should not be exceedingly difficult to treat of within the limits of 272 pages. But no one but an exceptionally qualified herald ought nowadays to think of treading heraldic ground, and, alas! Mr. Hulme, in his eight chapters of varying degrees of weakness on heraldry, is clearly not a *master* of his subject.

In a book which is part of a new series, termed *The Antiquarian Library*, the reading public have a right to expect a little more knowledge on such subjects as heraldic knots. Mr. Hulme, on p. 157, informs us that those known as Bourchier, Bowen, Heneage, Dacre, and Stafford, are "found respectively in the arms of the families of those names." Can Mr. Hulme have ever seen the coats of Bourchier, Heneage, and Stafford? Again, the information is faulty and meagre; for instance, on p. 186, where we read that "the arms of bishops are always impaled": Mr. Hulme must know very little of the evidence of seals to have written this. Bishops' seals clearly show that in England these impaled episcopal coats do not begin till the reign of Richard II., and were then of exceptional occurrence. The earlier plan was to have two shields, generally separated by a kneeling figure of the bishop, etc.: on the dexter the arms of the see, and on the sinister the bishop's coat. In Scotland the instances of impaled bishops' coats are rare at any time. On the Continent, besides the simple coat of the bishop, we find at times the impaled shield, as in England; also a quarterly coat, first and fourth the see, second and third the bishop's arms. The Chur breviary has a good example of this on its title-page. At Strassburg the arms of the see were at times put on a chief over the bishop's coat, and again and again the arms of the see are *sur le tout*.

For other blunders there is no excuse. For example, p. 116 is disfigured by the term "ambulant," being used for *passant*. Next, at p. 90, we shudder when we are told that roundels, which are not of the metals, "are to be shaded." Then at p. 86 it is gravely stated that "heraldic law requires that *all* ladies of rank, save the sovereign, should bear their arms on a shield of lozenge form." This is true as regards maids and widows, but it is not true of wives whose lords are in the quick. At p. 163 a Benedictine monk will find Glastonbury Abbey given a coat of arms as unlike the real as may be. Has Mr. Hulme never heard of Reyner's *De Antiquitate Ordinis Benedictorum in Anglia* (Douay, 1626), where the arms of all English Benedictine Abbeys are finely tricked? At p. 164 Mr. Hulme says, "Letters of the alphabet, as bearings, are not found in English heraldry." Papworth, however, at pp. 965, 966, gives a long list of such coats. Burke's *Extinct Baronetage sub voce* Pate of Sysonby, tricks their coat as *argent three text R's sable*, and how about the D in chief in the arms of the Dean and Chapter of St. Paul's? How about the B's in the coat of Bridlington Priory, Yorkshire, and the eight B's in the shield of the Cluniac Abbey of Bermondsey? The mayor and corporation of Preston have two P's in the halo around the head of the *Agnus Dei* in their coat; the mayor and corporation of Rochester have their red cross of St. George charged with a letter; and have not the Deans of Canterbury, like the priors of that church of old, ever exulted in the letters standing for the name of CHRIST in the heart of their white cross?

At p. 233, Richard II. is given as a badge "the sun in splendour." Recent research, which has been given to students in the Benedictine *Downside Review*, shows it clearly to be the *nubecula parva* of Mount Carmel.

At p. 236, the allusive badge of Castile, the sheaf of arrows, is called "the badge of Aragon."

On p. 156, it is really too bad in a grave modern treatise to find the folly about "the arms of the county of Middlesex" repeated. How can a county bear arms? Indeed, if Mr. Hulme had only carefully read the publications of his own Society of Antiquaries, and profited by the superb index made to *Archæologia*, his book might have been of some value. As it is, it is but a *fond thing vainly invented*.

The misprints are few, but on p. 205 "grey-friar" is spelt "gray-friar," and should not "hatchment," on p. 196, be spelt "atchievement"? On p. 168, would not the name Harris be better than Harrison, and "crosier," on p. 162, than "pastoral crook"? On p. 94, the blazon "az. and gules" does not look well, for if "azure" is shortened, why should not "gules" be "gu."? Lastly, in the first foot-note on p. 90, the blazon "sa. fret argent" should be "Sable a fret Argent," or else "Sa. a fret Arg."

Heraldic science and art are very low in England at this hour, else this book could hardly have appeared. This need not be the case, as good heraldic art is everywhere around us, if we will only look at what our mediæval forefathers have left us; they made heraldry a fine art, and we a dismal, mean thing.

In the National Art Library in South Kensington Museum (which is open to all) is an ever-increasing number of printed books and engravings, of illuminations and drawings, of the heraldry of Christendom, which, if properly studied, with the *exceeding magnifical* heraldic examples within the Benedictine *umbra Petri* of Westminster Abbey, and the superb collection of heraldic seals at the Society of Antiquaries of London, not to speak of the heraldic MSS. and seals at the British Museum and elsewhere, the almost lost art might revive.

Heraldry is the handmaid of history and chronology, and is (as Mr. Hulme says on p. 166) "a kind of sympathetic shorthand." It is a silent language which Christendom adopted and developed at the time of the Crusades. In silence and in hope it spoke, through the eyes, to the heart of Christendom, of the noble deeds of her children, and is altogether indispensable if the heraldic allusions in Dante, Chaucer, Spencer, Shakespeare, Scott, etc., are not to be entirely lost.

The lamp of heraldic art and lore burns low at this hour, and the prodigious skill, fecundity of invention, energy, and thoroughness of execution, which we find in the old heraldic work, for instance, in Westminster Abbey, and on heraldic seals, say from the end of the reign of Edward III. to the end of the reign of Henry VI., must be studied as wayside sacraments of

art, if heraldry is again to be a living art. Modern heraldry is no more a noble science or art, as it is deficient in depth, deficient in sweetness, deficient in true dignity and harmony, deficient in those suggestive beauties which inspire a dream and waken sympathy in a beholder; it lacks, too, that vehement reality which throbs in the old work.

Towards the close of the reign of Edward III., and during the reign of Richard II., to the end of the reign of Henry VI., heraldry was at its highest summit of dignity in the respect paid to it, and in its influence on men's mind in inciting them to deeds of chivalrous heroism :

> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end with self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge man's search
> To vaster issues.
> . . . . . .
> To make undying music in the world.
> *Jubal.*

To be a herald, and to understand the divers colours of heraldry, one must know somewhat of the divers liturgical colours of the mediæval Church, which typify some cardinal or theological virtue; if so, each shield of the ages of faith becomes a shield of faith, each helmet the helmet of salvation, and each motto a "word of God."

Subtle also must be the mind of a heraldic student, if not allusive heraldry he will not see. Playful are many of these coats. In Argent, a canton Sable, the coat of the Suttons, he must see "sut on." In the Dormer coat, Azure bilitee Or, etc., he must find the "golden sea," *D'or mer*. In the coat of Sir Henry Green, Lord Chief Justice of England (the friend of Queen Isabella of France, wife of Edward II.), he must understand the colours of France azure and or, and that blue and yellow make green. Isabella of France made Sir Henry Green, who purchased Buckden (Boughton), and hence as a memory and remembrance the coat of the family of Green, of Green's Norton, is Azure, three bucks trippant Or. In the cumbersome coat of Cardinal Wolsey, *sable on a cross engrailed argent, a lion passant gules, between four leopards' faces azure, on a chief or, a Lancaster rose between two Cornish choughs proper*, he must see the sable field and cross engrailed of the Uffords, Earls of Suffolk; in the azure leopards' faces; those on the coat of De la Pole, Earls of Suffolk; in the red lion, the badge of Pope Leo X.; in the rose, the Lancastrian views of the builder of Cardinal's College (Christ Church), Oxford; and in the two choughs the reputed or assigned arms of St. Thomas of Canterbury — argent, three Cornish choughs proper. Thus, in the Cardinal's coat we see his county and its history, his religion and his politics, his Christian name and his patron saint.

Then in the arms of Cardinal Fisher—the martyr Bishop of Rochester—the dolphin embowed between three ears of wheat is *fish-ear*, and which, when seen, makes a good allusive coat, which no doubt oftentimes made merry Blessed Sir Thomas More and his fellow-martyr, Cardinal Fisher.

Mr. Hulme, on p. 7, speaks of arms assigned to our Lord, but he does not seem to know that in many German collegiate churches of noble canons the titles of Christ were :

"The Almighty Unconquerable Lord, Lord Jesus Christ, from and to eternity, the Crowned Emperor of the Heavenly Hosts, Chosen and Immortal King of the whole Earth, Sole High-priest of the Holy Realm, Archbishop of Souls, Elector of Truth, Archduke of Life, Duke of Honour, Prince of Juda, King of Sion, Duke of Bethlehem, Landgrave of Galilee, Count of Jerusalem, Baron of Nazareth, Knight of the Heavenly Gates, Lord of Justice and Glory, Cherisher of Widows and Orphans, Judge of the Living and the Dead, and Our Most Gracious and True Protector, Lord and God."*

In conclusion, as Mr. Hulme is fond of quotations, let me ask him to reflect upon the lines of Dante, in his *Paradiso* (Canto XVI.), which give the catholic idea of heraldry :

> O thou our poor nobility of blood,
> If thou dost make the people glory in thee
> Down here where our affection languishes,
> A marvellous thing it ne'er will be to me;
> For in that region of unwarp'd desire,
> I say in heaven, of thee I make my boast.

EVERARD GREEN, F.S.A.

THE HOUSE OF CROMWELL AND THE STORY OF DUNKIRK. By James Waylen. *Elliot Stock.* Royal 8vo. Pp. vii., 389. Illustrated by engravings, portraits, and plans. Price 10s. 6d.

This book is divided into four parts. The House of Cromwell, which comes down to page 172, traces out the various families that are descended from the Protector, carrying on the work which was begun by Noble in 1787. A good deal of interesting material is brought together in relation to the more immediate descendants of Oliver Cromwell. Many, too, will be surprised to learn that a dozen of our peerages are traceable to the great Protector, including the Marquis of Ripon, Earls of Chichester, Clarendon, Cowper, and Darnley, and Lord Lytton, as well as various baronetcies, such as Sir John Lubbock, Sir William Worsley, and Sir Charles Strickland. Mr. Waylen says that "it is a noticeable circumstance that persons so situated are rarely, if ever, found to ignore the fact. Let a family descend even into Jacobite depths, yet, if Oliver's parentage may be lawfully claimed, his effigy in some form or other will assuredly adorn the domestic portrait gallery." The second section of the work is devoted to Sir William Lockhart and the campaign in Flanders. In this narrative fresh light is thrown on the story of Dunkirk, an episode of the Protectorate hitherto much overlooked by our historians. Then follow some thirty pages occupied by a series of letters and papers bearing Oliver Cromwell's signature, which are unnoticed in the Carlyle collection. The last eighty pages gives a series of entertaining, and in some cases original, anecdotes pertaining to the Protector. Our judgment is that this book certainly ought to find its place on the shelves of all students of English history; it appears opportunely in connection with Mr. Gardiner's important and just completed work on *The Great Civil War*.

* The above titles were put up in the Cathedral Church of Mayence, with the coat armour assigned to our Lord. The latter is described and figured in the *Gentleman's Magazine*, 1860, pp. 571-577.

MAYFAIR AND BELGRAVIA. By George Clinch. *Truslove and Shirley.* Crown 4to. Pp. xii., 183. Forty-seven illustrations. Price 12s. net.

With rare industry Mr. Clinch has now produced a third of his accurate and readable volumes on the history of London districts. This account of the parish of St. George, Hanover Square, is fully equal to those on Bloomsbury and St. Giles, and Marylebone and St. Pancras, which have already been favourably noticed in these pages. Mr. Clinch makes good use of his position in the Department of Printed Books, British Museum, to diligently gather together all out-of-the way materials on the subject in hand. The illustrations are aptly chosen; and the publishers do their part after a good fashion. The result is a pleasant book for the table, which, while not weighted down with any superfluity of dry detail, is sufficiently accurate to be perused by even a well-read London antiquary without any jarring sense of blunders. We do not mean that the book is perfect, but the mistakes are few, and decision as to selection from a superfluity of material is on the whole well exercised.

Antiquaries will perhaps naturally turn to the account of Burlington House. Not a few of the older fellows of the Society of Antiquaries remember the days when they were transferred from Somerset House to Piccadilly, but many are, we feel sure, ignorant of the previous history of the house that now gives them shelter. Burlington House was first erected between 1664 and 1667, being built by Sir John Denham for the Earl of Burlington, its original occupant. It was a comfortable, roomy red-brick house, standing back from the street, with large formal gardens at the back. Mr. Clinch reproduces a plate of its appearance in 1707. About ten years later the south front was entirely changed by being faced with stone. "This work, the great gate, and the street wall were done under the direction of Colin Campbell, but the beautiful colonnade which was built about the same time, and so well proportioned that Sir William Chambers considered it and the house as specimens of one of the finest pieces of architecture in Europe, is attributed to the third Earl of Burlington." This most characteristic portion of the whole structure was, alas! taken down in 1866 to make room for the apartments then built for the accommodation of the learned societies. The colonnade was re-erected in Battersea Park. In 1753 Burlington House passed by marriage to the Cavendishes; in 1854 it was purchased by the Government for £140,000. Eventually, rooms were assigned here, in the newly-built wings, for the Society of Antiquaries, the Royal Society, the Geological Society, and the Royal Astronomical Society.

✣ ✣ ✣

BYGONE NORTHAMPTONSHIRE. Edited by William Andrews, F.R.H.S. *William Andrews and Co.*, Hull. Demy 8vo. Pp. 232. Illustrated. Price 7s. 6d.

It is a pleasure to receive and read another of Mr. Andrews' "Bygone" volumes. This one, in its typography and artistic cover, is, if anything, more winsome in its appearance than even its predecessors, and does much credit to a rising provincial firm. The contents are good and varied. Mr. Thomas Frost opens with a pleasant twenty pages of historic survey of Northamptonshire. Rev. G. S. Tyack writes well on the Eleanor Crosses, giving special attention to the Northampton example, of which a good illustration is given as a frontispiece to the volume. Northamptonshire is also in the unique position of possessing another of these crosses, namely, the one at Geddington, which has suffered the least of the three surviving examples at the hand of time, and has happily escaped so far the grip of the restorer. This cross is also well described and illustrated. Mr. T. Tindall Wildridge contributes two good illustrated papers on the Saxon church of Earls Barton, and on the quaint Miserere Shoemaker of Wellingborough. Mr. Eugene Teesdale gives some of the sad witches and witchcraft stories of the county, whilst Northamptonshire folklore and proverbs have each a chapter. Perhaps the least satisfactory paper is that by Mr. E. Chamberlain on the remarkable charnel-house under the south aisle of Rothwell Church. The subject was worthy of more careful handling. There is no reference to the scientific examination of a large number of the skulls of this ossuary, or bone-house. It is nearly a quarter of a century since we were at Rothwell, but we well remember that many of the skulls bore the numbers with which they had been marked when taken up to London for careful scrutiny. Mr. Christopher Markham, F.S.A., contributes a scholarly paper on the "Liber Custumarum Villæ Northamptoniæ." The other articles that make up this interesting volume are: "Fotheringay, Present and Past"—"The Battle of Naseby"—"The Cottage Countess"—"The Gunpowder Plot"—"The City of Peterborough"—"The English Founders of the Washington Family"—"Anne Bradstreet, the Earliest American Poetess"—"Thomas Britton, the Small-coal Man"—"Old Scarlet, the Peterborough Sexton"—"Accounts of the Towcester Constables"—"Sir Thomas Tresham and his Buildings"—and "An Ancient Hospital."

✣ ✣ ✣

BOOKS, ETC., RECEIVED.—Owing to this being the index number, several reviews have been held over, including *Christian Emblems*, *Scottish Clans and their Tartans*, *World Wide Atlas*, and an excellent work on *English Gilds*, by Rev. Dr. Lambert.

Nor is there space in this number to do justice to another noble work by Rev. W. F. Creeny, F.S.A., of Norwich, *Illustrations of Incised Slabs on the Continent of Europe.* We hope to notice it in some detail in our March issue, but meanwhile it may be noted as one of the few books that cordially deserve unreserved commendation.

Of books and pamphlets that we can only find space to briefly mention may be named: *The County Seats of Shropshire*, of which the four last parts have now been issued from Eddowes' Journal Office, well illustrated and carefully written.—The third part of Mr. Percy G. Stone's *Architectural Antiquities of the Isle of Wight;* this will evidently be a monumental work, a full notice will be given on completion; some of the illustrations are remarkably good, particularly the pulpit at Newport in this part.—*Some Lancashire Sayings*, by Tum o'Dick o'Bob's, a fourpenny pamphlet of sixty pages, full of true Lancashire humour and spirit, and of value to the philologist as a careful illustration of the peculiarities that still cling to the dialect of the district of Blackburn.—*Account of the Discovery of the Remains of Three Apses at*

Oxford Cathedral, by James Park Harrison, M.A. Clarendon Press. This valuable shilling pamphlet, with a plan, is an amplification of the paper read to the Royal Archæological Institute in 1887, together with an account of discoveries of ten years later date; no one knows so much of the Fabric of Christ Church as Mr. Harrison, and all that he writes is thorough and of value.—Another good pamphlet is one of twenty-four pages by Rev. Reginald A. Cayley, published by C. J. Jacob, Basingstoke, entitled *An Architectural Memoir of Old Basing Church, Hants.*—Parts xxxi. and xxxii. (price 3s.) of *Northamptonshire Notes and Queries*, edited by Christopher A. Markham, F.S.A., make a remarkable, strong and well illustrated number of that quarterly journal.—No. 6 of vol. xiii. of *The American Antiquarian and Oriental Journal*, Illinois, fully sustains Rev. Stephen D. Pect's reputation; his illustrated article on the "Religion of the Mound Builders" is of much value; there are several other good articles.

The December quarterly number of *Notes and Queries for Somerset and Dorset* completes the second volume of this successful publication. Folklorists will be much interested in the frontispiece, which illustrates an "ooser," or startling wooden human mask, with movable lower jaw, attached to a pair of bullock's horns. This "ooser" has been preserved in the family of Mr. Thomas Cave, of Holt Farm, Melbury Ormund, Dorset, time out of mind. It is for sale, and should be secured by the Folklore Society, or by some good local museum. We hope it will not fall into the hands of some selfish "bottler."

Correspondence.

DISCOVERIES IN THE CRYPT OF THE CATHEDRAL CHURCH OF CANTERBURY.

I AM afraid the notice of the discoveries at Canterbury in the January number of the *Antiquary* will afford "a fairly wide field for the exercise of the conjectures of antiquaries," but the discoveries themselves are capable of very easy explanation.

First, let me remark that there is no evidence to show that the "round tower," as Gervase calls it, at the east front of the church, has "always been called the *Corona*, or Becket's Crown." The famous relic of St. Thomas called the *Corona sanct Thomæ* was kept on the altar in this "tower," and hence the confusion between the name of the relic and the building where it was shown; but can anyone bring forward any proof that in mediæval days the tower itself was called the *Corona?*

The crypt of the "round tower," where the discoveries in question have been made, not only had its window-openings glazed, but it also contained an altar.

It is true that there are no grooves for glass; but this is accounted for by the way in which windows were often glazed in the twelfth and thirteenth centuries—namely, by fixing the glass in a wooden frame, and securing this by wedges in a rebate in the stonework. The windows in the crypt at Rochester are still so glazed, as were, until very recently (if some do not yet remain), the clerestory windows of the nave at Westminster. Many of the crypt windows at Canterbury have also been lately glazed in the old way.

The rough marble masonry consists (1) of a low wall extending across the circular crypt, and (2) of a square platform on the east side of the wall. The wall was first discovered in January, 1891, by myself and Mr. Micklethwaite, when making researches in the crypt; but we did not lay open its northern end, on account of a water-tank, nor the platform extending behind it.

Now that all is exposed, it is perfectly evident that the rough wall carried a step, part of which remains *in situ* at the north end, while on the platform stood an altar. In whose honour the altar was dedicated I do not know, but the vault above is powdered with large crowned M's, in itself a further proof that the window-openings were glazed.

There is nothing puzzling about the arrangement—all is quite clear; and the Roman fragments are simply old material from the stoneyard reused. The recently-exposed plinths are quite sharp and unbroken, and were evidently covered up at an early date by the sandy loam which was used to raise the area to the level of the steps and altar platform.

W. H. ST. JOHN HOPE.

Burlington House,
London, W.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" *if of general interest, or on some new subject; nor can he undertake to reply privately, or through the* "ANTIQUARY," *to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.*

Communications for the Editor should be addressed "*Antiquary, Barton-le-Street, Malton.*"

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

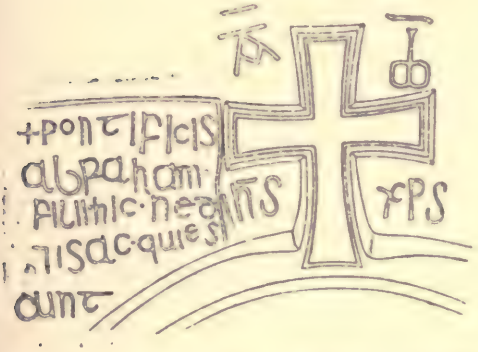
The Antiquary.

MARCH, 1892.

Notes of the Month.

A VERY interesting discovery, of which Mr. J. Romilly Allen, F.S.A. Scot., kindly sends us the particulars, has recently been made at the cathedral church of St. David's. It consists of a sepulchral slab bearing on the front a circular cross ornamented with elegantly designed work, and the following inscription in minuscules:

✠ Pontificis
Abraham.
filii . hic . hed.
7 isac . quies
cunt.



That is, "The sons of Bishop Abraham, Hed and Isaac, rest here." Surmounting the circular cross is a smaller cross with expanded ends, having round it the symbols, "Alpha, Omega, IHS, ☧." On the back of the slab is a plain cross with expanded ends in relief. The stone was found by Mr. Morgan, the leading mason at the cathedral church, whilst engaged on the operations connected with the restoration of the entrance to the Lady Chapel. The discovery is of especial value, as enabling an approximate date to be given to the interlaced work, which consists chiefly of Stafford knots. The entry in the *Annales Cambriæ*, giving the year of Bishop Abraham's death, is as follows: "1078. Meneira a gentilibus vastata est et Abraham a gentilibus occiditur. Fulgerius iterum episcopatum accepit." The inroad of the Danes here referred to was the last made upon St. David's. The date of the slab is probably not later than A.D. 1100.

✠ ✠ ✠

Mr. J. W. Willis-Bund, F.S.A., calls attention in the new number of *Archæologia Cambrensis* to the sad neglect of two valuable relics in the parish of Llanarth, Cardiganshire —the circular stone and the font. The Llanarth stone is one of the few of the stones in Cardiganshire that have Ogams. It is already so worn that the inscription is almost illegible. This stone is figured in *Lapidarium Walliæ*, plate 64, fig. 3. It used to stand inside the church, under the tower; but the restorer found his way to Llanarth, and the result was the stone was taken out and set up in the churchyard. A further scaling off of the inscription has followed; so now it is almost impossible to make anything out. Not content with turning out the stone, the restorer also turned out the font, replacing it in the church by a modern uninteresting affair that no doubt is thought an improvement. The old font was offered for sale; only one of the churchwardens, to his honour, refused to allow it to go out of the parish. It is a very remarkable specimen, a pyramidal block resting on four lions. It has had an iron band put round it, but the lions are by no means improving by the action of the weather. The Welsh County Council say they are going to take steps to preserve the national monuments of Wales. It would be well if they would begin by compelling the Llanarth authorities to take care of the remarkable ecclesiastical monuments.

✠ ✠ ✠

A correspondent of the *City Press* recently noticed in a tinplate-worker's window, in

High Street, Islington, a portion of a coffin-plate, inscribed: "Kt. . . . Lord Mayor in 1684, who dyed August ye 31st in ye 71st year of his age, 1689." The upper portion containing the name was missing. The owner had not the remotest conception of the name or position of the Lord Mayor whose coffin it had originally adorned. The Lord Mayor in the year 1684 was Sir James Smith, an Essex gentleman, of the Drapers' Company, and alderman of Portsoken. It is possible that the records of the Drapers' Company may be able to enlighten us respecting the last resting-place of this civic dignitary; but even in such a case the circumstances under which the coffin-plate eventually found its way above ground to so strange a place as an Islington shop-window, must remain unexplained. Its presence there yields yet another argument in favour of cremation.

⚜ ⚜ ⚜

Many conjectures have been formed with regard to the building of the bridge over the Thames, of which the Coway stakes are the remains. That of Professor G. Stocchi, in his work (to which the Royal Academy of the Lincei in Rome awarded a prize), *La prima Conquista della Britannia*, seems reasonable and probable. After an exhaustive description on the pitched battle and victory of Claudius, when called to Britain by A. Plautius (facts which Suetonius decidedly denies, and Dion with equal decision affirms), he proves very clearly that both battle and victory were nothing more than acts of a dramatic representation, of which the crossing of the Thames formed part, and believes it to be very possible that Plautius built the bridge, while waiting for Claudius, from the autumn of 796=43 to the spring of 797=42, in order to enable Claudius to pass over safely with his grand pageantry and the elephants in it. As to the Britons encamped in the neighbouring peninsula on the left hand of the river where Camulodunus stood, Plautius had already come to an understanding with them about the scene so shortly to be represented; and they allowed the Romans to work on undisturbed, for it was not a war, but a show—nay, almost an idyll—in which they were to take part. Professor Stocchi remarks about the understanding between Plautius and the Britons beyond the Thames, that Cogidunus must have, or might have been, the intermediary between them, for Tacitus writes, in *Agric.*, xiv., that he had always been most faithful to the Romans, and was their instrument. His kingdom answers to Hampshire of the present day, and touched the river at the point where Plautius constructed his bridge. The year before the soldiers of Plautius had made a flying bridge, or one of a dam (γεφύρας), in order to attack the Britons in the rear, as Dion Cassius relates (lx. 20).

⚜ ⚜ ⚜

The Lancashire and Cheshire Antiquarian Society took every trouble to insure the careful storing and prompt reporting of any antiquities that might be brought to light during the progress of the great works of the Manchester Ship Canal in the valley of the Mersey, but the result has proved curiously barren. From so vast an excavation archæologists expected a probable harvest of Romano-British remains, as well as traces of prehistoric times. But so far, according to Mr. Paton, the enterprise has been disappointing. Irrespective of trifles, the total yield is "two canoes that may be tens or thousands of years old," a pre-Norman cross, and a quern which one authority thinks may have ground the corn for the frugal meal of a Roman legionary.

⚜ ⚜ ⚜

Bedale church is interesting for two things amongst others: the possession of a series of effigies of the FitzAlan family, one of them (with that at Norton, co. Durham) the finest in the north of England, and of several interesting pre-Conquest sculptured stones. One of the effigies is that of a former rector of the church, "the most valuable of all the monuments" (Longstaffe, *Richmondshire*, p. 54), in the north aisle of the church in its Decorated arched recess. In each of the angles above the arch "is an angel bearing a censer with a headdress which is like a wig, and may be intended for an actual wig." So far Longstaffe, who also oddly says, "this perhaps unique effigy was either broken up or *buried*." Until within the last few weeks this effigy, singular to say, has remained in

its recess from the time probably it was placed there, though in a dark place and partly hidden by the organ. Now, however, it has been taken out of its recess, and set on the chancel floor, where it is certainly better seen, as it was in the way of the pipes to convey the hot water with which the church has just been heated. During this process the stones with blank shields upon them (probably the sides of one of the Fitzalan tombs), which were formerly in the vestry wall, have been moved into the church. The pre-Conquest stones are in the crypt, which has been converted into a burial-place behind one of the altar monuments where no one can see. It is to be hoped that the rector will have them moved into the church. In this crypt under the east window is the original altar-slab with its five crosses.

In Well church, near Bedale, is the fine piece of Roman mosaic pavement discovered a few years ago at the west end of the village. It is carefully preserved on the floor at the east end of the south aisle, and no better place could be found for it. Some of the *tesseræ* seem to have been picked out, probably by curio hunters, leaving holes, thus making the abstraction of other *tesseræ* comparatively easy. The vicar should see that these holes are filled up with cement to prevent further purloining. Well is the most northerly point of discovery for this class of pavement. Before it was found, Aldborough was the farthest north.

The death, at his house in Putney, on January 13, in his ninety-fourth year, of Mr. Charles Weatherby Reynell, of an ancient Devonshire stock, may not suggest or recall to many of the readers of the *Antiquary* an association with literature worthy of permanent record. Yet Mr. Reynell, as the descendant of a line of printers in the persons of his father and grandfather, was brought into contact with several of the most distinguished men of letters of the earlier part of the century. Born in Piccadilly, March 31, 1798, he entered his father's business as a boy to learn the practical part, and soon manifested a keen interest in books. Through the connection between his family and that of Leigh Hunt (Mrs. John Hunt and Mr. Reynell's mother being sisters), he was introduced to the Hunts, and through them to Shelley, Keats, Cowden Clarke, the Olliers, the Hazlitts, and, in fact, nearly the whole of that set. He was engaged during his noviciate in setting up Hunt's *Examiner* and several of the works of Byron, Shelley, and their contemporaries, printed at his father's office, which was first at 21, Piccadilly, and subsequently in Broad Street, and of which, while it remained in the former locality, an account appeared in an earlier volume of the *Antiquary*. Between Leigh Hunt and Mr. Reynell there subsisted a life-long friendship, and Hunt died at his house, where he was on a visit, in August, 1859. Mr. Reynell's sister, Catherine, married in 1833 the only son of Hazlitt. Mr. Reynell used to speak of having ascended to the roof of his father's house in Piccadilly to see the fireworks and illuminations in Hyde Park for the King's Jubilee in 1809. Ten years later he was drawn for the militia, and among his papers was found the receipt for the payment of a substitute. He recollected meeting Keats at Leigh Hunt's lodgings in the New Road, and nursing in long-clothes the present Mr. Registrar Hazlitt, now in his eighty-first year.

The death, in January, of Mrs. Frances Margaretta Hartshorne, in her eighty-seventh year, is the severance of another interesting link with the past. The deceased lady was the last surviving child of the Rev. Thomas Kerrich, a descendant of an ancient family long settled in Norfolk, Vicar of Dersingham, Prebendary of Lincoln, and of Wells, President of Magdalen College, and Principal Librarian to the University of Cambridge. Mr. Kerrich was a distinguished antiquary and connoisseur, and was born so long ago as in 1748—twelve years before the commencement of the reign of George III. His name is well known among archæologists by his collection of drawings and MSS., and the valuable series of early pictures bequeathed respectively by him to the British Museum and the Society of Antiquaries. Mrs. Hartshorne's grandfather, the Rev. Samuel Kerrich, D.D., also Vicar of Dersingham, and Rector of Wolferton, and of West Newton, was living in the reign of William III., and be-

came a friend of Sir Robert Walpole. Dr. Kerrich having been born in 1696, a period of nearly two hundred years is thus covered by three generations—a very rare occurrence. Mrs. Hartshorne, who inherited much of her father's tastes and talent, was the widow of the well-known author and antiquary, the Rev. Charles Henry Hartshorne, Rector of Holdenby, Northamptonshire, and chaplain to their graces the seventh and eighth Dukes of Bedford. Their son, Mr. Albert Hartshorne, F.S.A., for many years the editor of the *Archæological Journal*, and otherwise well known as a most careful and interesting writer on archæological subjects, affords another proof of antiquarian heredity.

The new volume of the Derbyshire Archæological Society, which is otherwise criticised in another part of this number, contains a commendable feature which we desire to emphasize as an example for other publishing societies, as well as for compilers of topographical books. The index to the fourteenth volume of this journal is divided, as usual, into "Persons," and "Places and Subjects"; but instead of one division of the index following the other, the two divisions are arranged in parallel columns. We do not know whether to thank the new editor, Rev. Charles Kerry, or the publishers, Messrs. Bemrose, for this innovation, but the innovation is a happy and practically useful idea.

In our December issue we mentioned that a modern brick chimney, which had been built against the east side of the keep of Carlisle Castle—a hideous eyesore—had been removed, never, we expressed a hope, again to rise. However, we got in front of the music—the War Office rebuilt the chimney in new bricks of the rawest red hue that could be imagined, and finished it with two bright yellow patent chimney-pots, which just rise above the parapet of the keep. Nothing could be uglier than this hideous red chimney against the gray old keep. A strong remonstrance, accompanied by a coloured sketch, was sent to the War Office, and the following reply received:

War Office, S.W., *January* 28, 1892.

SIR,

With reference to your letter of the 21st inst., 8,359, respecting the new chimney-stack near the Keep, Carlisle Castle, I am directed by the Secretary of State for War to acquaint you that the chimney-stack alluded to is required for the tailors' and armourers' shops, and cannot be removed altogether, but that instructions have been given for the chimney-stack in question to be toned down in colour as much as possible, and made to correspond to some extent, with the tints of the adjacent buildings, and for the chimney-pot to be removed.

I have the honour to be, sir,
Your obedient servant,
J. MATHESON, A.T.G.F.

R. S. Ferguson, Esq., F.S.A., Cumberland and Westmorland Antiquarian and Archæological Society, Lowther Street, Carlisle.

This, we suppose, is better than nothing; but is the War Office going to employ a scene-painter to make a canvas front for the brick chimney? Surely it would be better for the chimney-stack to follow the chimney-pots. The War Office, to their credit, have abandoned the project of blocking up the view of the castle by building married quarters on the Castle Green. This shows the War Office are amenable to reason; the blame lies with the Treasury, who coerce the War Office into doing whatever may be the cheapest.

Some relics have turned up in the excavations at Tullie House, Carlisle, the chief being a corbel stone carved into a rude but spirited likeness of a wild boar, the well-known badge of the twentieth legion. This was found at a depth of 16 feet amid Roman pottery and glass, an iron adze head, two styli of bright bronze, and some brass braiding were also found. At a higher level was found a flat circular bronze brooch inscribed ✠ IHS . . . also a much decayed wooden paddle, about 13 inches long: this is probably a spurtle, or instrument for turning over girdle cakes. At 3 feet from the surface a half-guinea of George I., 1725, occurred, in almost mint condition.

The "Transactions of the Cumberland and Westmorland Archæological and Antiquarian Society," continue to fetch a high price; a complete set, eleven volumes, was sold last week by a local bookseller for £15 10s. The same bookseller also pur-

chased at a sale by auction an incomplete set at 8s. 6d. per part, and secured one or two of the rarer parts, so enabling him to make up another set. The council of the society have definitely declined to reprint the scarce parts, which include volumes i., ii., and v., each in two parts.

The fine ruins of Herstmonceaux Castle, built in the reign of Henry VI. by Sir Roger de Fiennes, treasurer of the royal household, have of late been receiving much attention from the present lessee, Mr. Ernest Winchester. In clearing out a passage last month that runs under the south front of the castle, an old iron chest was found. To the disappointment of the discoverers it proved to be empty, but in itself is an interesting example of the strong chests, or "safes," as we should now term them, of the fifteenth century. It is 2 feet 4 inches long, 1 foot 3 inches wide, and 1 foot 5 inches deep. At the head and foot there are two huge iron handles, nearly a foot in width, made to lift up and down, but at the same time strongly bound or fixed, so as to allow for a very heavy weight being lifted by them. On the front of the chest there are two large massive iron clasps and staples, but no padlocks for fastening down the lid, besides which there is a complicated lock, the works of which cover the whole of the inside of the lid. The key to this complicated piece of mechanism was found partly turned round in the lock, the keyhole being in the centre of the lid, which has at the back five large and very strong hinges reaching nearly the whole length of the back part of the lid, there being but a small space between each hinge. The key, as well as the lock, and, in fact, all parts of the chest, are very rusty, plainly showing that this relic must have lain buried for a considerable number of years. The body of the chest is sheet iron, banded very strongly together with many bands of iron crossing each other, looking as if the chest were braided all over with iron bands. The whole of these bands are riveted to the iron plates which form the body of the chest, on the two ends there being no less than fifty-four rivets, the two sides and bottom having each seventy rivets. The lid is extra strong bound and bolted together with twenty-eight extra large and strong bolts or rivets.

Only in our last issue we recorded two cases of fine old historic churches burnt down through the careless construction of, or careless use of that terribly destructive agency the modern heating flues. Now another church has nearly fallen victim to the same cause. The church of Penally, a mile and a half from Tenby, one of the most interesting of the old South Pembrokeshire churches, was partially destroyed in January through the over-heating of the flues of the heating apparatus, which is situated near the east end of the building. Fortunately, owing to the promptness of the Tenby fire brigade, the damage was confined to the burning out of the vestry, and to the blackening of the walls of the church with smoke.

The Stuart Exhibition of 1889 brought about in various ways a renewed interest in all that pertained to that ill-starred and romantic dynasty. Some hold it responsible for the birth of the Jacobite League that excites a little languid curiosity, from time to time, by the extravagance of its action. But it certainly has been the cause of attracting much more serious attention to the details of a specially fateful period in the growth of the English nation. A considerable variety of alterations have been effected in the palace at Westminster since the end of last session; the most interesting of the works accomplished during the recess is the placing in Westminster Hall of brass plates which are briefly commemorative of the historic scene of the trial of King Charles. One of these plates defines the limits of the old hall; another the position of the chair occupied by President Bradshaw; and the third the spot where Charles I. sat throughout the weary hours of the trial, and where he finally listened to his doom.

Notes of the Month (Foreign).

In the slowly-proceeding works of the gigantic monument to Vittorio Emanuel on the Roman Capitol, amongst the ruins of an ancient room has been found a piece of painted plaster bearing the remains of an inscription done with the brush in white on

black. It is remarkable for the beautiful form of the letters.

* * *

At Crespellano, in the Province of Bologna, on the property of the Marquess T. Boschi, a sepulchral shell has been found bearing an inscription in Etruscan characters. The carving represents two wreaths of ivy-leaves joined together at the top by a twist, while beneath is a palm-branch bent towards the earth. In the centre is a radiated disk, and at the base two animals are sculptured. The inscription is in a vertical form, and in it may be read the name of a certain Rhetia, daughter of Cesenia. The first name has not hitherto been found in the Etruscan epigraphy of this district, and some would connect the name with the province in Germany, whither the Etruscans fled from the Gauls, and passing to the left bank of the Po called the Alps they crossed Rhætia, from the name of their leader Rhætus. Further excavations will now be made on a site which may prove to have been an important centre of ancient Etruscan population.

* * *

In Algiers excavations are being conducted at Cherchell, under the direction of M. Waille, Professor of the École Supérieure, by the military convicts under the orders of Captain Clouet. Here, for the first time as regards this region, has a military diploma come to light on opening out a tomb. Of the two tablets of bronze of which it is composed, one is intact, and still preserves a portion of the metal wire which attached it to the other, which, though broken in pieces, can easily be put together. The inscription, repeated on both sides, states that the diploma was granted to a soldier of the fourth cohort of Sicambri, named Lovesius, of Braga in Taragona (Provincia Taraconensis), and hence a Spaniard. It would hence appear that amongst the Romans the auxiliaries were recruited indiscriminately without regard to the national name they bore. The date borne is November 24, A.D. 107, under Trajan, the two new consuls at the end of that year being C. Julius Longinus and C. Valerius Paulinus, while the name of the Governor of Mauritania Cæsariensis, Cesernius Macedo, is now made known to us for the first time.

Near Rovereto, in the valley of the Alto Adige, the remains of a pre-Roman necropolis has been found, which may have belonged to the second Iron Age, and excavations will be undertaken shortly in the museum of Rovereto. The site, however, has already been much disturbed by the tumultuary action of the peasants on their first discovery of objects of antiquity.

* * *

In Rome remains of constructions of a late period have again appeared in the area of the new Casa Bellucci near the Via di Santa Lucia in Selci, a piece of ancient road near Via Giovanni Lanza, and a small marble base with Greek inscription in the sewer being made in Via Labicana. Besides, a well-preserved medallion of Julian II. found on Piazza Cairoli, a rare coin of the Emperor Philip found in Minturno, and a piece of marble frieze dug up in Via delle Colonnette.

* * *

Constructions belonging to a large portico have appeared in Via dell'Arco della Salara, and remains of an ancient road at Palazzo Salviati alla Lungara.

* * *

The drag has brought up from the bed of the Tiber near Ponte Sisto a fragment of an honorary inscription.

* * *

Remains of an ancient villa came to light outside the Portese Gate, and of another Roman villa on Lago di Nemi in the property of Cav. Flavio Iacobini, under the convent of the Cappuccini at Genzano di Roma.

* * *

An ancient sepulchre was discovered in Contrada Amatella, in the Commune di Gizzeria, between S. Eufemia and Nicastro, and amongst the broken goods found therein was a gold coin of Agathocles.

* * *

A hoard of silver coins was found at Avola, Provincia di Siracusa, consisting of tetradrachmas of Agrigentum, Gela, Leontini, and Syracuse.

* * *

Another necropolis has been observed at a place called Casale di S. Paolo, in the Commune di Noto, near the new bridge over the Tellaro, and a Siculan necropolis was ex-

plored near Castelluccio in the same commune.

* * *

From another tomb in the Commune of Grammichele, also in Syracuse, a sarcophagus made of earthenware was recovered, unlike any hitherto found in the ancient tombs of Sicily.

* * *

A rare inscription in Latin has been found not far from Fossato di Vico, on the Via Flaminia, close to where rises the spring called Capo d'acqua, and near the railroad from Ancona to Rome. It is dedicated to Mars, and herein we find for the first time mention of the Vicus Helvillum, a place hitherto known only from the itineraries.

* * *

From Todi, in Contrada S. Giorgio, under the walls of the city, at the place called La Peschiera, a rich funereal deposit, consisting of vases, candelabra, and mirrors in bronze, ornaments of a personal nature in gold, and a bronze helmet, were all found in bringing to an end the exploration of the Tudertine tomb mentioned in a former month.

* * *

Near S. Raffaele, on land possessed by Signora Martini, was found a sepulchre containing objects of bronze, which are attributed to a period between the second and third centuries B.C.

* * *

The new Archæological Museum of the University of Halle will shortly be opened to the public. It consists of three large halls, in which will be exhibited the works of the three great periods of ancient art—that of Phidias, that of Praxiteles, and the Hellenistic —two small rooms being reserved for archaic art, and a larger one for busts. In the basement will be arranged the gypsum models for teaching purposes.

* * *

At a recent meeting of the Roman Lincei, Prof. Helbig exhibited the photograph of a mirror cover of the fourth century B.C., found near Corinth. It is ornamented with figures in relief, of which the professor gave the symbolic meaning. The *theca* belongs to Count Tyskiewicz, and is remarkable for the brightness of the metal of which it is made, which would incline to the belief that it was made of the famous Corinthian brass.

Prof. Brizio reports the discovery of some tombs in the neighbourhood of Osimo, in which were found besides some vases and a painted *tazza* of fine execution, remains of lances and two curved swords like Turkish scimitars. The two swords (only the inside of the curve possesses an edge) lay by the side of a skeleton. One is well preserved, and is 88 centimètres in length, the handle having being cased in wood. Though the form of these swords is not new, they have not been hitherto found in Felsinean Etruscan tombs; and the representations of such on Greek vases cannot point to Grecian origin, as they are confined to the persons of barbarians.

* * *

Amongst the latest acquisitions of the National Museum of Athens must be mentioned two marble statues of natural size coming from the excavations of Epidauros, and representing one Athena with shield and olive-branch, and the other the goddess of health, Hygeia. To these must be added several pieces of sculpture found near the Theseion, amongst which is a wingless Victory (headless), a mètre high, of good period (fourth century B.C.); the famous pedestal with the inscription of the artist Bryaxis; two votive reliefs in the shape of small temples, on one of which is an inscription; a man's head, bearded, natural size, of Roman times; several ancient objects from Tripoli, in Arcadia, consisting of three marble statuettes of Artemis (fragmentary); a group of marbles representing a bearded man and a woman seated together on a *kline* (couch), before whom stands a table laid with a funereal repast, and underneath a serpent; figurini in terra-cotta; many bronze and silver coins of various cities, etc.

* * *

An important relic of Christian times at Salonica has recently been more accurately described than was first announced. It consists of a rectangular plaque showing in relief St. Demetrius, the martyred protector of the city, with his name on the right in letters of the sixth or seventh centuries. The saint appears in full armour, with chain breastplate, and a many-folded chiton reaching to the knees, chain arm-pieces reaching to the elbows, the rest to the hands encased in

gloves. On the shoulders is the *himation*. With the right hand he holds a lance, and in the left a bow, with at his left side a sword in ornamented scabbard. The head is uncovered, and the face beardless. A wooden frame surrounds the plaque, which is divided into fifteen fields filled with carving of Christ and the Apostles.

* * *

According to the *Athenæum*, the Department of Greek and Roman Antiquities at the British Museum has lately acquired a curious relic of Roman civic life, this being a circus placard found at Porto Portese (Lanuvium). It is a thin oblong slab of stone about 3 feet long, the upper corners of which are pierced with holes for cords to pass through, so that it might be hung outside the theatre and warn those who came late that there was no room for them within the building. This appears by the inscription in Latin, "Circus full! Immense applause! Doors shut!" From the same city the Department has obtained two acceptable life-size marble busts, the one being a portrait bust of Titus, interesting because of its intense character and verisimilitude and the comparative rareness of such busts of the Emperor; the other is the likeness of a Roman gentleman, as yet, though full of expression, unidentified. These works are the gifts of Lord Savile, and were discovered during his excavations at Porto Portese.

On the Royal Society's Mace.

By CHARLES TOMLINSON, F.R.S., etc.

LAST November I gave a lecture at the Highgate Literary and Scientific Institution on Sir Joseph Banks and the Royal Society, in the course of which I had to enter into some details respecting the mace of the House of Commons and that of the Royal Society. The latter had long been regarded as the *fool's bauble*, as Cromwell characterized it, when he dissolved the Long Parliament, on April 21, 1653. So deeply had this notion been impressed on the public mind, that, on showing a large drawing of the Royal Society's mace, which was prepared for the illustration of my lecture, a gentleman asked whether that was not the bauble-mace of Cromwell. Indeed, during many years, curious persons were in the habit of applying to the Royal Society for permission to see the bauble-mace, and, when seen, they departed in the full belief that they had seen the real thing. When the Abbotsford edition of the Waverley novels was being prepared, the proprietors applied to the Royal Society for permission to copy the bauble-mace, which was granted, and it formed one of the illustrations to the novel of *Woodstock*. Indeed, the notion long prevailed in the society itself, and the most memorable reference to it was made by Bishop Horsley, at a full meeting of the society, on the evening of January 8, 1784. A vote of confidence was moved in favour of Banks, the new President, which was resisted by Horsley, Hutton, Maskelyne the astronomer, and the mathematicians. Horsley thus wound up a powerful speech with a threat of secession on the part of himself and his colleagues: "Sir, when the hour of secession comes, the President will be left with his train of feeble amateurs, and that *bauble** on the table, the ghost of that society in which philosophy once reigned and Newton presided as her minister."

The Royal Society's mace has the initials "C. R." four times repeated on its head, together with other marks of its royal origin, and this has led to the notion that it was the original mace of Charles I.'s Parliament. If so, it must have been used by the Commonwealth Parliament down to the time when Cromwell dissolved it; but this was most unlikely, seeing that the marks of royalty were everywhere effaced with singular solicitude, and on consulting the journals of the House this idea was at once disproved.

In an interesting article by W. H. St. John Hope, M.A., on "The Mace of the House of Commons,"† it is stated that "the history of the mace thus removed [by Cromwell] has hitherto been unknown. It is, however, fully set forth in the journals of the House of

* In one report the word *toy* is used instead of *bauble*.

† *The Antiquary*, vol. xxiii., p. 6.

Commons, and from them I have been able to ascertain what an interesting history it is."

Mr. Hope does not seem to be aware that the subject was fully entered into by Mr. C. R. Weld, in his *History of the Royal Society*, two volumes, octavo, 1848. Mr. Weld was assistant secretary to the society, and in vol. i., chap. vii., he states the results of his examination of the journals of the House of Commons, and also refers to Whitelock's *Memorials*. All these details accord very well with Mr. Hope's statements; but as there are some variations, we may briefly recapitulate.

Charles I. was executed on January 30, 1649. Two days after that event the Crown jewels and other things, late the King's, were ordered to be locked up in a secure room, probably in the Tower, the royal mace most likely being among the articles referred to. On April 13 a new mace was ordered, and on June 6 was brought into the House. On June 11 an order was made for payment of the same, namely, £137 3s. 8d., and £9 10s. was afterwards added on account of some miscasting of the bill. On August 9 the King's regalia were ordered to be broken up, and the gold and silver articles to be melted down and sold, and it is highly probable that the royal mace shared the fate of the rest.

The new mace was ornamented with floral decorations instead of the cross and ball, and the arms of England and Ireland instead of the King's. This mace continued to be used until the dissolution of the Long Parliament, when Cromwell ordered a musketeer to "take away that fool's bauble," and the House being cleared, was locked up, and the key and the mace were carried away by Colonel Otley. Mr. Hope says that Cromwell "carried off the key in his pocket." Within three months of this event Cromwell ordered another Parliament to be summoned, and then the question arose as to the use of the mace. A committee was appointed to consider the question, and it reported that the mace should be used as of old, whereupon it was ordered to be brought in; and it appears to have been used on all occasions as heretofore, and was even sometimes carried before the Speaker when he went at the head of the House to attend service at St. Margaret's Church on the days appointed for solemn fasts. When, however, the Restoration, on May 31, 1660, gave a new head to the State, we learn from Mr. Hope the interesting fact that the Commonwealth mace was converted into a royal mace by the same process, namely, by giving it a new head. We make this statement without intending any disrespect to the theory that the Restoration took place in the eleventh year of the reign of his Majesty Charles II. We further learn from Mr. Hope that the republican *baubles* of several of the corporations of England were, at the Restoration, converted into royal maces by the simple process of giving them new heads.

In order to settle the question as to the origin of the Royal Society's mace, which, according to the society's records, was received from his Majesty's Jewel House* in 1663, Mr. Weld obtained permission to inspect the archives of that house, and after a long search the following entry was found in *The Book of Warrants of the Lord Chamberlain, Edward, Earl of Manchester, of His Majesty's Household, for the years* 1663, 4, 5, 6, and 7, and the warrant is entered under the head of "Jewell House":

"A Warrant to prepare and deliver to the Rt. Hon. William Lord Viscount Brouncker, President of the Royall Society of London, for the improving of natural knowledge by experiments; one guilt mace, of one hundred and fifty oz., being a guift from His Ma^tie^ to the said Society."

The warrant is dated May 23, 1663.

Thus this interesting historical incident is settled for ever, and curiosity-hunters may in future rest assured that the Royal Society's mace is not the "fool's bauble" of Cromwell.

The Royal Society's mace is of silver, richly gilt, handsomely chased, with a running pattern of the thistle (which is the emblematical

* The society's council-book states that "on the 3rd of August, 1663, the President, Lord Brouncker, informed the Society that Sir Gilbert Talbot, Master of the Jewell House, had sent to him, without taking any fees, the Mace bestowed by His Majesty upon the Society; and that he, the said President, had in the book of His Majesty's Jewell House acknowledged the receipt thereof for the Society."

flower of St. Andrew, the patron saint of the society), terminated at the upper end by an urn-shaped head, surmounted by a crown, ball, and cross. On the head are embossed figures of a rose, a harp, a thistle, and a fleur-de-lys, emblematic of England, Scotland, Ireland, and France, on each side of which are the letters "C. R." Under the crown and at the top of the head are the royal arms richly chased, and at the other extremity of the stem are two shields, the one bearing the arms of the society, the other the following inscription :

Ex Munificentia
Augustissimi Monarchæ
Caroli II
Dei Gra. Mag. Brit. Franc. et Hib.
Regis &c
Sccietatis Regalis ad Scientiam
Naturalem Promouenda Institutæ
Fundatoris et Patroni
An. Dni. 1663.

It is recorded in the council-book of the society that Sir Richard Brown, through the medium of Evelyn, presented the society with a velvet cushion, whereon the mace is placed before the President when he takes the chair.* This ceremony is observed whenever the society meets for business, just as in the House of Commons a House is not legally constituted unless the mace is on the table before the Speaker.

The arms of the Royal Society are a shield argent on a quarter gules, three lions of England in pale. The crest is an eagle or, holding a shield with the arms of England.

The motto of the society, *Nullius in verba* ("Relying on the words of no man"), was suggested by Evelyn. It is derived from Horace, *Epistola I. :*

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.

Not being bound to swear or speak according to the dictates of any master ; wherever the tempest drives, I become a guest.

Or, as paraphrased by Pope :

Sworn to no master, of no sect am I ;
As drives the storm, at any door I knock,
And house with Montaigne now, or now with Locke.

* In the society's charters permission is given to have "two sergeants-at-mace to attend upon the President" (*duos servientes ad clavas, qui de tempore in tempus, super Præsidem attendant*).

The arms of the society and the inscription were not on the mace when it was received in August, 1663, but were added by the society's directions in the same year. In 1756 is the following council minute of July 29 : "The President [Lord Macclesfield] having declared by letter to Mr Watson that he intended that the Mace shall be cleaned and repaired at his expense, it was Ordered that Mr Hawksbee do deliver the Mace to Messrs. Wyckes and Netherton, silversmiths, in Panton Street, for that purpose." The mace was accordingly regilt, and registered in the Excise Office as weighing 190 oz. At a meeting in the following November, the thanks of the society were unanimously voted to the President "for this obliging mark of his regard for them." In 1828 the mace was again regilt and repaired, at an expense of £23 10s.

Lettering on the Helmets of Effigies.

MR. JOHN BILSON, F.R.I.B.A., has kindly sent us a tracing of the inscription, **Ihc nazaren,** on the forefront of the pointed bascinet of the effigy of a knight on the south side of the chancel of the church of Barmston, at the northern extremity of Holderness. Poulson's *History of Holderness* says that this is the effigy of Sir Martin de la See, who died 1497 ; but this is proved by the armour to be quite a wrong guess, as the details show that it pertains to a time near to the beginning of the fifteenth century. The effigy of Sir Thomas Wendesley, in the south transept of the church of Bakewell, Derbyshire, bears a similar inscription in a like place ; Sir Thomas was slain at the battle of Shrewsbury, 1403.

On a military effigy in Porlock Church, Somerset, a space is left smooth on the front of the bascinet as though for an inscription, and a mutilated effigy in the church of Dunster has been inscribed after a like fashion.

Mr. Albert Hartshorne, F.S.A., who is our

greatest authority on the military effigies of England, has been good enough to give the following additional examples: Ralph Green, Lowick, Northamptonshire, 1419; effigy at Orlingbury, Northamptonshire, 1375; Ralph Neville, Earl of Westmoreland, Brauncepeth, Durham, *circa* 1400; William Philipps, Lord Bardolf, *circa* 1410, Dennington, Suffolk (in this instance only **IHC**); a knight of the Marney family, *circa* 1400, at Layer Marney, Suffolk; and Sir Fulke Pembrugge, Tong, Salop, 1409, of which only the first letter remains. In the Church of St. Martin, Birmingham, an effigy of a De Bermingham, *circa* 1375, has had a long inscription round the bascinet, of which the last word, **Deus**, only remains.

Mr. Hartshorne is of opinion that no particular meaning, other than Christian faith, attaches to these inscriptions, any more than in the **iht** occasionally seen on sword-hilts. Are any other examples known? No actual bascinets so inscribed have fallen under the notice of antiquaries.

ACTUAL SIZE.

The Prymer; or, Prayer-book of the Lay People in the Middle Ages.

By HENRY LITTLEHALES.

IN the following pages I propose to deal with the early or manuscript Prymers alone, and to omit as far as possible every point which has been already dealt with (see vol. iii. of Maskell's *Monumenta*). I may add that no attempt has been made to collect extracts bearing on the subject, only those being given which appear sufficient to illustrate the different statements.

The Prymer was the Prayer-book in English of the lay people in the Middle Ages. We know this both from the frequent references to it, and from the fact that those copies in MS. without a title correspond in their contents with the early printed editions bearing the designation "Thys Prymer."

Of other books in use as a means of devotion, the more common would be

The Horæ; or, Prymer in Latin.
The Bible.
The Mass-book.
The Handbook to the Mass (*Lay-Folks' Mass-book*, Early-English Text Society).
The Psalter (*Som. Rec. Soc.*, vol. iv., p. 11).
The Breviary (*English Wills*, Early English Text Society, p. 59).

I know of only fourteen MS. Prymers now remaining, many of these being more or less imperfect. A further reference to them will be noted later on, when the result of the collation of ten will be given for the purpose of ascertaining the form of an ordinary Prymer, one free from additions or peculiarities of any kind.

In common with service-books generally, every mediæval Prymer was, by authority, doomed to destruction at the Reformation. The fact, therefore, of so few remaining

to-day is in no way remarkable, neither is it surprising that the date of the earliest existing copy (about 1400 A.D.) is of a period many years subsequent to that of the earliest reference to the book.

The destruction of the old service-books is so well known that the following may, on this subject, suffice:

> "That all books called Antiphoners, Missals, Grailes, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English . . . shall be by authority of this present act clearly abolished, extinguished, and forbidden for ever to be used or kept."*

And that such laws were carried out, we may learn from the following:

> "Articles of accusation against Morrall, Catline, and Sharpe for hearing of Mass and keeping Popish books."†

It is impossible to withhold one's sympathy from those who for many years had been wont to reverence and care for their Prayer-book, a book which had in probably very many cases been for generations a cherished possession and family heirloom. To be now compelled to give it up for public destruction must have been very hard, so hard, indeed, that to such a reluctance as appears in the case of the three people above mentioned we may reasonably attribute the preservation of probably all those copies remaining to-day. Every existing Prymer must have a stirring history, many of them, probably, a history filled with the most pathetic details, of which we know nothing, and can guess but little.

Its Appearance.—The Prymer will be found of all sizes, from the handsome quarto to that of the small prayer-books in use to-day. There is, indeed, some reason to believe the Prymer to have been at times of exceedingly small dimensions, for a Horæ in the British Museum (Harl. 2,862) measures little more than an inch across at its widest part.

The writing is in all cases carried straight through from one office to another without a break, very often indeed with no break between even the various offices. It will be found to vary in quality, and though the cursive style has in no case been adopted, one MS. (Brit. Mus. 17,011) comes remarkably near it.

The spelling enjoys the utmost freedom, even the catchwords at times differing from their fellows on the opposite page.

The Prymer differs from the Horæ in the fact that it has no illuminations and little ornament of any kind beyond an occasional border or fine capital, from which we may, I think, infer that the Horæ, ornamental, and in Latin, would perhaps amongst the richer classes take the place of the Prymer.

The following is interesting as referring to the binding:

> "Also I will that she have my primer clothed in purpill damaske. . . . Also I will that Anne the daughter of the said Roberd have my primer clothed in bawdekyn" (cloth of gold).*

The Contents of a Prymer.†—The following is, so far as I know, a complete list of MS. Prymers:

27,592. British Museum.
17,010. „ „
17,011. „ „
C.U. University Library, Cambridge.
S J. St. John's College, „
Em. Emmanuel College, „
85. Bodley 85, Bodleian Library.
699. Rawlinson C. 699, Bodleian Library.
1,288. Ashmolean 1,288 „ „
246. Douce 246 „ „
275. „ 275 „ „
Q.C. Queen's College, Oxford.
Two in the Hunterian Library, Glasgow University.

I now attempt to give roughly but clearly the result of a collation of ten of these fourteen Prymers, rejecting 27,592 by reason of its imperfections, 17,010 on account of its having been already printed by Mr. Maskell, and those at Glasgow because I have not yet had an opportunity to examine them (1891).

Contents of ten Prymers:

Em., 1,288, 275, 85, 699—Calendar.
246—Easter-table, Creed, Misereatur, Confiteor, Calendar.

* *Statutes at Large*, 1549.
† *Calendar of State Papers*, 1547-80, p. 578.

* From a will, 1493, Cullum's *History and Antiquities of Hawsted.*
† Contributed to the *Tablet*, September, 1891.

S.J.—Calendar, Easter-table.

C.U., 17,011, Q.C. (and all others)—The Hours of the Blessed Virgin, Seven Psalms, Fifteen Psalms, Litany, Office of the Dead, The Commendations. (Commendations not present now in 699.)

C.U. and 17,011 end here. Several of the others contain the Psalms of the Passion, and several the Commandments; beyond this there is little agreement, though some contain considerable additions.

From the foregoing we may, I think, believe the Prymer, or representative mediæval Prayer-book, to consist of

The Hours of the Blessed Virgin,
The Seven Penitential Psalms,
The Fifteen Gradual Psalms,
The Litany,
The Office for the Dead,
The Commendations.

And the book would generally contain other matter, which may be considered as additional, uncertain, and very subsidiary.

To go on with the distinctions of the different volumes:

Lauds.—After Omnipotens sempiterne Deus qui dedisti famulis, 17,011 and 1,288 insert Collects, etc., of Saints, the concluding prayers slightly differing.

Nones.—After Domine Jesu Christe, S.J., Q.C., and 275 insert Ave Regina, V. and R., and Meritis et precibus, Q.C. and 275 add Salve Regina, Hail Mary, Omnipotens sempiterne Deus qui gloriosæ Virginis; S.J. adds instead, De Profundis, Kyries, Lord's Prayer, Hail Mary, Lead us not . . . But deliver. . . .

Evensong.—After Concede nos, S.J. repeats from Lauds, Veni sancte spiritus, Emitte, Deus qui corda, Libera nos, Sit nomen, Omnipotens sempiterne Deus qui dedisti, Sancti Dei omnes, Lætamini, Presta quæsumus, Da pacem, Fiat pax, Deus a quo.

Compline.—After Domine Jesu Christe, 275 and Q.C. insert Ave Regina and Meritis et precibus; then 246 and 85 omit Salve Regina; but in 17,011 and 1,288 the Salve Regina is followed by many Versicles, Responses, and other matter; then 275, Q.C., 246, and 85 omit Omnipotens sempiterne Deus qui gloriosæ virginis; and 275, Q.C., and S.J. omit Ave Regina, V. and R., and Meritis et precibus.

The Litany.—In 17,011 and 1,288 the Litany is of considerable length.

The Office for the Dead.—In 85 few Versicles and Responses appear at the end of the Mattins.

We may, I think, gather from the foregoing that these ten Prymers may be classed in two great divisions:

1. 17,011 and 1,288;
2. The remaining eight.

And, subdividing all into classes A, B, C, and D, we shall find A (17,011 and 1,288) distinguished by the numerous Collects, etc., of Saints in Lauds, the ample conclusion of the Hours, and the ample Litany; B (S.J.) depending for its peculiarity mainly on its repetition of a portion of Lauds in the Evensong, and, in a lesser degree, by its conclusion of None and Compline; C (Q.C. and 275) depending for classification on the conclusion of None and Compline; D, the Prymers Em., 85, 246, C.U., and 699. Now, if we make a careful collation of the five Prymers forming class D, and allow each to correct the other in places where needed, we shall without difficulty obtain a reliable text.

Use of the Calendar.—That the Calendar is not invariably present is perhaps somewhat singular, for in the Middle Ages it would naturally take the place of an almanack, and be of especial value when we consider the common custom of dating family correspondence from the proximity of a Church festival. For instance, one of the Paston Letters concludes:

> "Wretyn in hast, at Mawdby on the Satyrday next be for Candelmes Day."*

Two Prymers with Musical Notation amongst the Goods of a Parish Church.—In 1500 a certain parish church possessed

> "A prymier notyd off the gyft off Sir Clement Smythe. Another prymier notyd."†

The above is remarkable for two reasons—one, that it is perhaps the only reference to a

* Gairdner's *Paston Letters*, under date 1475.

† Inventory of Church Goods, Cowper's *Accounts of the Churchwardens of Canterbury*, p. 27.

Prymer having musical notation; the other, the fact of two Prymers forming part of the property of a parish church.

The MS. Prymers now remaining do not contain any musical notation, nor, so far as I am aware, is such an addition to be found in any printed copy, however late the date. The above extract, however, may be said to establish the fact that the Prymer was at times so arranged, though how frequently it is now impossible to say.

The fact of the book forming part of the goods of a church appears peculiarly strange, for the Prymer was intended probably exclusively for the use of the laity, and, strictly speaking, cannot be considered as a service-book. What, then, can be the meaning of these two books appearing in the inventory, and for whom and for what purpose were they in the hands of the wardens?

I would venture to suggest that they were possibly awaiting a purchaser. We know that the mediæval churchwarden did receive articles by gift which could not by any possibility be turned to account in the public services, and we know, too, that these articles were sold and the money expended in the support of the church (*Som. Rec. Soc.*, vol. iv.). Against such an explanation there is certainly the fact that in the long list whence our extract is derived, these Prymers form the sole items which cannot be directly connected with the services.

Its Price.—The price of a Prymer would of course vary greatly, but the following on this point is of interest. I take it from an inventory in the *Paston Letters*, inserted, according to the editor, possibly in 1474:

"Item j premere ... ... ij."*

The Prymer in Use.—I think we may feel sure that the Prymer was very often kept in the bedroom, and very likely in many cases at the head of the bed.

Chaucer evidently refers to a common custom of keeping books at a bed's-head when he says that the clerk of Oxenford would

"leuer haue at his beddes heed
Twenty bookes cleped in blak and reed."†

* *Paston Letters*, vol. iii., p. 406.
† *Canterbury Tales*, Prologue.

The following from a book of manners of the fifteenth century refers to a particular time and place for the use of the Prymer:

"In the morenynge whan ye vp rise
To worshipe gode haue in memorie,
Wyth crystes crosse loke ye blesse you thrise,
Your pater noster saye in deuoute wyse,
Aue maria with the holy crede,
Thenne alle the day the better shal ye spede.

"And while that ye be aboute honestly
To dresse your self & do on your araye
With your felawe wel and tretably,
Oure lady matyns loke that ye saye,
And this obseruañce vse ye every daye
With pryme and ouris."*

I have not been able to find an English illumination depicting the Prayer-book in use by a member of a congregation in church, but a fine foreign Psalter in the British Museum (28,962) gives such an example.

The following is taken from Cavendish's *Life of Wolsey* (Holmes's edition, p. 258):

> "It chanced me upon All-halowne day to come into the great chamber at Assher, in the morning, to give mine attendance, where I found Mr. Cromwell leaning in the great windowe, with a Primer in his hand, saying our lady mattens."

In one of the clerestory windows of the Abbey church of Great Malvern is the figure in painted glass of Prince Arthur, son of Henry VII. He is depicted as kneeling before an open book, possibly the Prymer.

Family portraits of early date very often display the personage depicted with a book, apparently of devotions, and consequently probably the Horæ or Prymer.

Possibly at times carried suspended from the Waist.—In a note on the Tudor Exhibition printed in the *Antiquary* for 1890, p. 56, the writer, after referring to "a small book of prayers," goes on to say:

> "In the portrait of Lady Petre we see the fashion of carrying such books. Lady Petre has suspended by a gold

* *Book of Curtesye*, 1477-8, Early-English Text Society.

chain, passing round her waist, a book similar in size. . . . English maidens have been noticed by at least one writer of those days, as in the habit of carrying books of devotion."

Probable use out-of-doors.—We may reasonably suppose the use of the Prymer out-of-doors to have been to some extent frequent, and the following may very probably refer to such an occasion. Sir John Henyngham, Knight,

"seyd to hese wyf that he wuld go sey a lytyll devocion in hese gardeyn."*

Mention in Wills.—The Prymer, as a matter of course, is frequently mentioned as a legacy. The following extract has been selected by reason of its affording proof that the possession of the Prayer-book was not confined to the upper classes, but that the book might reasonably be looked for amongst the humble goods of a shopkeeper's assistant:

"a prymmer for to serve god with."

Will of Roger Elmesley, 1434: "seruant sumtyme with John Bokeler wax-chandler."†

Possibly at times Buried with Owner.—In digging graves in ancient churchyards crucifixes have been found which have the appearance of having at one time formed part of a book-cover. I make the suggestion that these crucifixes may have belonged to Prymers buried with their owners, but am fully aware that the evidence is extremely slender, and in no case can the custom have been common.

The Prymer probably sometimes carried to Church in a Pocket-handkerchief.—Canon Walcott, in his *Sacred Archæology*, p. 157, says:

"It was the custom till of recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the Eucharist in a linen cloth."

May we not, however, fairly consider that the Prymer in the Middle Ages was by some people carried to church wrapped in the handkerchief, and that the custom still remains in some districts to-day? We know the handkerchief to have been far from uncommon before the Reformation.

"Blowe not your nose in the napkin, where ye wipe your hand
Clense it in your handkerchief."*

The Prymer to be used as the Owner pleased.—Though the Prymer was a translation of certain public services, yet we have evidence that the people were not as a matter of course expected to follow the services. I think we may believe that they either could do so, or, within certain limits, follow their own devotions exactly as they pleased. By limits I mean such restrictions as an erect posture at the Gospel or devout reverence at the elevation. The following will, I think, make this clear:

"Behold the leuacioun reuerently.
Sucche praere there thanne thu make,
As liketh the best for to take."†

The Book-board in the Pew for the Prymer.—In ancient churches we meet at times with the pew still retaining its ancient book-board. We may in such cases determine, as a matter of course, that the Prymer has often lain there. The next extract may possibly allude to the Prymer in such a position:

"or he entur in to the churche, be it erly or late perceue all thynge for his pewe that it be made preparate, bothe cosshyn, carpet & curteyn, bedes & boke."‡

Use of the Office for the Dead.—The following extract has reference to an important service in church, and we may reasonably suppose that more than one of the members of a guild meeting on such an occasion would bring with them a Prymer with which they might follow the service:

"And if any brethren or sistren be ded, a mile aboute, the brethren and sistren sul ben at placebo and direge an at masse."§

* Extract from a letter from Agnes Paston, 1453, Gairdner's *Paston Letters*.
† *English Wills*, Early-English Text Society.

* Hugh Rhodes' *Book of Nurture*, 1550.
† *Lay-Folks Mass Book*, p. 39.
‡ The office of a chamburlayne in the *Boke of Nurture*, about 1450, Early-English Text Society.
§ Guild of St. John Baptist, Oxeburgh, founded 1307.—*English Gilds*, Early-English Text Society.

The Prymer may also have been frequently carried to the funeral services of successive generations of owners, for with it the Burial Service could in great measure be followed. (See the mediæval Office for the Burial of the Dead.)

In conclusion, I would add that the Prymer forms a valuable link in the chain of evidence respecting the religious knowledge and piety of our mediæval forefathers. At times we meet with statements disputing both the one and the other. Such statements, however, rarely give references to existing contemporary documents, and in dealing with such a question evidence of the period alone can be relied upon. The witnesses of the piety of our ancestors may be found in the generous offerings of all classes recorded in churchwardens' accounts, the unstinted labour expended on church fabrics, with the material and workmanship of their furniture, the simple epitaphs, the ample endowments, the frequent attendance at churches never artificially warmed, the religious feeling evinced in private family letters, and the solemn and beautiful language of ancient wills. From such evidence, with much more of a similar character, we may obtain a reliable estimate of the piety of our pre-Reformation forefathers. Corresponding evidence of the period of the Reformation and succeeding years we do not find so readily to hand; indeed, its absence is somewhat conspicuous.

Notes on Archæology in Provincial Museums.

No. IX.—SOUTH SHIELDS PUBLIC MUSEUM (*Continued*).

By Robert Blair, F.S.A.

THE objects from the station are exhibited in sloping cases round two sides of the room, and in upright cases—two at the west end, and one between two of the windows on the south wall—the remainder being in two sloping cases in the centre of the room, while under the cases are some large objects, such as the stone base of a column, a large earthenware pipe, large roofing tiles, a stone mortar, etc.

In the first of the sloping cases beginning at the door are the animal remains—skulls and horn cores of *bos longifrons*, stag-horns, all apparently naturally shed, many of them showing marks of the saw, pigs' jaws and teeth, etc., etc.; roofing and other tiles, one at least of the *tegulæ*, with the iron nail yet remaining, by which it was attached to the roof; several have the impressions, made when the clay was soft, of animals' feet, rain-drops, the nails of sandals, etc.

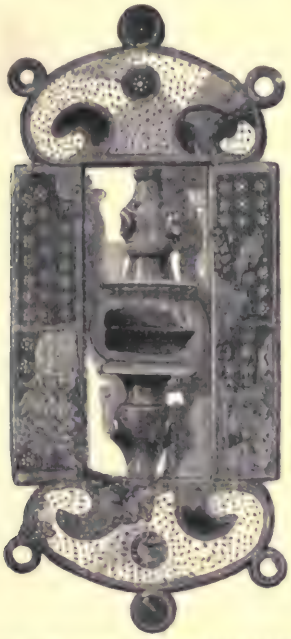
In the second case are four human skulls, some from the station, others from the graveyard; mouths, handles, etc., of *amphoræ;* fragments of *mortaria*, some with names on edges; one of them, CVNO | VICODV, which the late Roach Smith thought to be British; other coarse pottery; oyster and limpet shells; the stone *phallus*, already mentioned; and about seventy potters' stamps on Samian, plain, and figured ware, and a few *graffiti* on the same ware. A list of these, with others in private possession, is given in the *Archæologia Æliana*.

Case III. contains a number of bone pins and needles; bronze studs of various sizes and shapes; fragments of window and other glass; bronze and bone spoons; two *styli*, one bone, the other iron; bronze rings; a number of earthenware balls of different sizes, etc.

In Case IV. we have another large lot of bone pins, and also some pieces of bone ready grooved for making into pins;* hones; pins, rings, armlets, and spindle whorls (?) of jet and Kimmeridge shale; circular bone objects of different sizes, some adorned by concentric circles; a number of bone knife-handles; fragments of bone combs; cocks' spurs; some square objects of bone, one or two ornamented in the corners by concentric circles, another with nicked edges and traces of an inscription in the centre; spindle-

* "The antlers of stags which had been prepared for industrial purposes showed an almost perfect series, from the tine newly cut from the beam to the finished knife-handles of a form now in common use in many parts of France" (*Athenæum*, anent the discoveries at Silchester, for Dec. 26, 1891, pp. 868, 869). This applies also to South Shields, as every stage of the manufacture has been shown in the discoveries.

whorls of Samian and other ware; boars' tusks; cubical *tesserulæ* of earthenware; bone sword chapes. Also leaden *bullæ*, which have so puzzled antiquaries; only at three or four places have these objects turned up, notably at Brough-under-Stainmore, in very great numbers; they vary in size and design, some being inscribed with letters such as CVG, ALA SAB, etc., while others have impressions of gems: all show a string hole running across parallel with the face as though for attachment to some document or object: many of those found at South



ENAMELLED PLATE FOR HORSE-TRAPPINGS.

Shields have the heads of Sep. Severus and his sons, Caracalla and Geta. There are also keys, knives, axes, and other objects of iron; large sand-stone balls, stones with cup-like hollows in them, etc.; but the rarest things in this case are the iron swords which were found in the south-east corner of the station, with the two bronze chapes and the four beautiful oblong enamelled decorations for horse trappings, with rounded ends, three of them of one pattern with a device in the hollow centre of an oval in blue enamel between two boars' heads (exhibited in one of the centre cases)—an illustration of one of them is given; the enamel in the sides and ear-shaped ornaments in the ends, is blue, with white stars, while the ends are sulphur-coloured, with black dots. The swords are fast going to decay for want of a good soaking in wax, and soon there will no trace of them left but heaps of oxide of iron. A long weapon, with barbed end like a harpoon, and similar to the *angon* of the Saxons, has been discovered, but this is now in the Blackgate Museum, Newcastle. In this case are likewise a fine British axe-head of a close-grained stone, and the greater portion of a flint arrow-head, both discovered within the station, as was also a small British coin in the writer's possession, the latter remarkable, according to Dr. Evans, P.S.A., as being the most northerly point of the discovery of such an object.

In Case V. there are other tiles. One of them is singular for having a cursive inscription as read by Professor Zangemeister, of Heidelberg, informing us that the daughter of Calvus gave or credited some nameless person with a pint of some liquid; fragments of roofing tiles, with the stamp COHVG, "the

FRAGMENT OF ROOFING-TILE.

fifth Cohort of Gauls," shown in the illustration; pieces of wall colouring, etc. The finds of pottery have been numerous, though this is principally in small pieces. Chief amongst them are some beautiful fragments of the ware hitherto known as "Samian," but now, I believe, rechristened, from what reason I wot not, "pseudo-Arretine," which,

I think, a pity, as everyone knew what the name, though arbitrary, "Samian," meant. In this case (V.) the fragments are shown, as are also fragments of Caistor, and other fine ware, some with hunting scenes, and traces of inscriptions in slip. Some pieces of pottery have been joined by lead joints, which are still in their places. A small earthenware lamp is curious from having five wick holes; this, however, is in private possession in the town.

The best bronze objects exhumed are exhibited in one of the centre sloping cases. There is a fine assortment of buckles, pins, and needles, one of the latter with two eyes, spoons, *fibulæ*, bow-shaped (one or two with double bows), round and oval, with and without glass in centre, and penannular; rings; the bottom of a saucepan with concentric circles on it, found on the Herdsand, a sand covered by the tide at high water, at the mouth of the Tyne, a little east of the station, where also a fine inscribed *patera* to *Apollo Anextiomaro* was discovered; sword chapes, including the two found with the iron swords; the four enamelled oblong ornaments found with the same; a long piece of bronze with a sort of Celtic scroll upon it enamelled in blue and red, the colours being very bright; enamelled and lozenge-shape incense-boxes; bracelets, one set of four bangles found on the wrist of a skeleton in the graveyard, with a small blue glass bead, and the fragment of a comb; rings; ring keys; a smaller chalice-shaped cup; portion of a balance; a fine bronze lamp, with three wick-holes, or, rather, as is usual, one only for use, the others being merely semblances. Several silver, iron, and bronze rings, many set with *intagli*, have been found; amongst these are a fine jasper intaglio of a curly-headed three-quarter figure holding a caduceus over the shoulder, said to represent the youthful Caracalla; a fine sardonyx cameo representing a bear, in white on a brown ground; a red jasper with two beads affronted; another red jasper, a figure holding a hare standing in front of a tree, at his feet a dog; a carnelian, with representation of Victory on horseback (shown in the illustration), which the late Mr. King thought to be unique, etc.; but all these rings set with stones are in private possession, with the exception of one of iron with a red jasper, which is in the museum;

bronze casket handles and beads, etc.; oblong and round beads of blue and greenish glass (a round one of greenish glass is very fine, with a plaited spiral of red, white, and blue running round it); beads of jet of different shapes and sizes; the same of blue fluted earthenware; two glass pins; half of an amber finger-ring; fragments of dark blue and white glass bracelets; small glass disks of the same colours, etc.

In a small case on the wall between two of the windows, on the south side of the room, are a tile incised with the well-formed letters A, and another letter, probably a portion of O, below; several urns of different sizes from the Roman cemetery, containing the incinerated remains of the departed (burials by inhumation and after incineration, seem to have gone on together), and other vessels; also a fine saucer-shaped vessel, about 10 inches in diameter, of plain Samian ware.

Alongside of the case at the west end of the room containing the two tombstones already described, is a small case, in which are other objects of pottery, bronze, etc.

A fine series of coins in gold, silver, and bronze, has been discovered (however, many of these are in private possession), commencing with a small brass coin of Clazomene and ending with Arcadius. Amongst these are some rarities, including two unpublished coins, one of Carausius, the other of Allectus. A list of them is also given in the *Archæologia Æliana*, vol. x. In the other case in the centre of the room is a fine series of coins, however, where also is a Greek coin of the Emperor Elagabalus found in a garden not far from the station.*

A few remarks in conclusion. Where space is so very limited, it should be a fixed rule that none but objects found in the

* Other altars, etc., from this station, now in the Blackgate Museum, Newcastle, will be included in the description of that museum.

locality, or specimens of the manufactures of the town and neighbourhood, should find a place in the museum, and that everything else, however valuable, relegated to a county or national museum, or, if worthless, burnt or otherwise destroyed. The first object of a museum is to teach the young, and where there is neither system nor even labels, how can this be done? In their recent report (October, 1891), the Free Library committee say that for the museum "a larger room is very much required," and that as all the available room is nearly used up, they suggest that fresh room can only be supplied "by taking into use the large hall, using it for the reference department and museum, appropriating the whole of the present library for circulating purposes only, extending the news room from the front to the back of the building, by taking in the museum. This would involve not only considerable expense, but also a loss of rent through the closing of the large hall, and as the income is barely sufficient to meet the growing demands of the increasing number of readers," the committee "respectfully asks the attention of the council as to the ways and means of carrying out these alterations." This is all very well, but the work that should be taken in hand at once is the purchase of a few ebonized dust-proof and air-tight cases, such as are used in the London Guildhall Museum, or in the Newcastle Blackgate Museum, merely for the preservation of the objects in the meantime. Then the other alterations could be taken in hand if thought well. But the best course of all would be to sell the present building, which would realize a large sum (some knowing folk say £10,000), far above the mortgage, which at present is only £2,675. The sum realized, after paying off the balance of mortgage, would almost cover the cost of a new library and museum, especially if the buildings were erected on a piece of land in Ogle Terrace belonging to the Corporation, at present lying waste, or used merely as a stone yard.

The Tombs of the Kings of England.*

MR. WALL has for the first time brought together, within these pages, an account of the tombs of the kings of England. Gough, Weever, and others have treated of this subject in a fragmentary and very limited manner, but this is the first real treatise on the subject. Not only has Mr. Wall got hold of a good subject, but he has treated it in a painstaking manner, with the result of producing a fairly accurate and agreeable book, which is brimful of interest from beginning to end.

Occasionally there are slips which show that Mr. Wall is not a general antiquary, and these blunders somewhat disfigure the book, though only in a few places. For instance, on page 3, it is stated that "Leaden coffins were not generally used before the fifteenth century . . . the earlier coffins of lead are indeed shrouds of lead, leaden shrouds which are fitted to the form of the body." A very little research would have shown Mr. Wall that regular coffins of lead, ornamented with patterns, were used in England for the interment of the dead as early as the times of the Roman occupation.

But when we have discounted a few of these errors, and regretted the almost entire absence of references, nothing but praise remains for these readable and entertaining pages. After an introductory chapter, the book opens with accounts of the place of rest of the British kings, which are, however, for the most part but pious fables. The burials of the kings, or chieftains, of the different divisions of the Heptarchy are next described. The most interesting part of this portion of the work is that which deals with the kings of Wessex. Henry de Blois, nephew of the Conqueror, collected the scattered remains of the kings and prelates who had been buried in the Saxon crypt of the cathedral church of Winchester, and placed them in chests over "the Holy Hole." At the beginning of the sixteenth century,

* *The Tombs of the Kings of England*, by J. Charles Wall. Sampson Low, Marston and Co. Royal 8vo., pp. vi., 485, fifty-seven illustrations.

Bishop Fox, who rebuilt the choir, caused six chests of wood to be carved, painted, and gilded after the Renaissance style, and placed on the parclose choir screen. In these were enclosed the older relic chests of Henry de Blois. Only six of these are now preserved, and there is much confusion about their contents, as they have been repainted and relettered some three times. The contents of these mortuary chests were exposed to much maltreatment during the Commonwealth. In November, 1886, that admirable antiquary, Dean Kitchin, opened the two easternmost chests, which were found to enclose the older chests of Henry de Blois. The bones in the Egbert chest were fragments of five different persons. The one inscribed to Kynegils and Adulphus contained two skulls and two fairly perfect skeletons. There seems no reasonable doubt that they are the remains of the first Christian King of Wessex, who died in 641, and of Ethelwulf (Adulphus), the father of Alfred the Great, who died in 857. Of these chests excellent and unique illustrations are given from photographs that were taken at the time of the investigation.

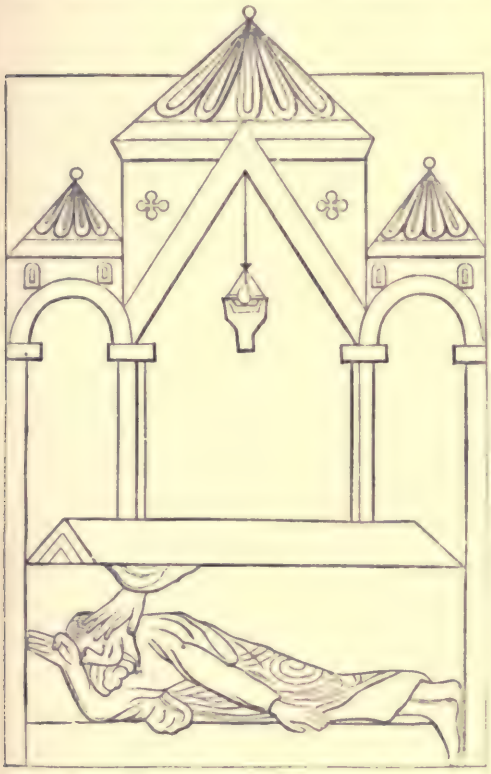
In the account of the tombs of the kings of Mercia, Repton as a burial-place of early midland royalty is somewhat too much slighted; nor is Mr. Wall evidently acquainted with later and more accurate accounts of the Saxon crypt. At the old abbey of Repton were certainly buried Merewald, brother of King Penda; Ethelbald and Withlaf, kings of Mercia; Wymond, the son of Withlaf, and Alfleda, his wife, as well as their saintly son, St. Wystan; Kineard, brother of Sigebert, King of the West Saxons, also obtained sepulture within the abbey.

Offa, one of the most renowned of the Saxon monarchs, who died at Offley in 796, was buried with great pomp in a chapel outside Bedford, on the banks of the Ouse, but many centuries ago both tomb and chapel were washed away by the river. Mr. Wall gives a reproduction of an interesting drawing from the Cottonian MSS., illustrating the burial of this king, said to have been done by Matthew Paris. It is of value as showing the mode of intramural interment of distinguished persons, adopted, not in Offa's time, but in the early part of the thirteenth century.

ENTOMBMENT OF OFFA, KING OF MERCIA.

The story of the death, burial, and subsequent translations of St. Oswald, the celebrated King of Northumbria is graphically told in these pages. His head, which had

been cut off and impaled by Penda, the heathen King of Mercia, was subsequently buried at Lindisfarne. When the monks of the Holy Isle were forced to fly before the marauding Danes, they placed the head of St. Oswald in the coffin of St. Cuthbert, whose body for more than a century was carried from place to place. The accompanying illustration, from an early MS. life of St. Cuthbert, shows another instance of the



ST. CUTHBERT'S SHRINE.

manner of intramural interment, with a coped slab resting on the coffin. This representation of St. Cuthbert's Saxon shrine shows the body lying on its side, in which position it was placed to find room for the head of St. Oswald and other relics. King Oswald's head still rests with the remains of St. Cuthbert in the cathedral church of Durham.

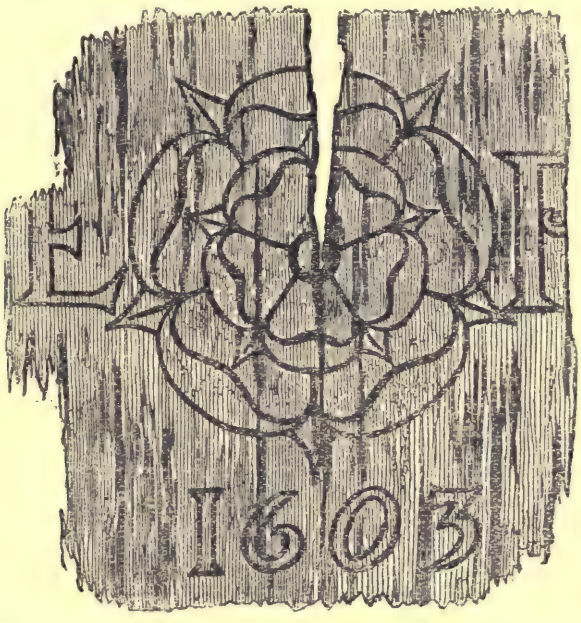
The account of the successive shrines of Edward the Confessor, concluding with the one of enormous cost and magnificence erected by Henry III. when he rebuilt the Abbey of Westminster, of which the main features, shamelessly disfigured, still remain, are told with painful vividness. The end of the series of desecrations came about in 1830, when a gold chain and crucifix of beautiful workmanship, robbed from the coffin in 1685, were sold at an auction, and have since been entirely lost to public knowledge.

Of our four Norman kings, the tombs of two remain, but the inscribed slab (the third successive tomb) over the Conqueror's grave at Caen covers only one thigh-bone, whilst the monument of William II. has been shifted again and again all round the cathedral church of Winchester, and most probably shelters none of his bones, for they were flung through the glass windows by the pious Puritan soldiers. The site of Henry I.'s tomb is now covered by a prison, whilst the grave of oath-breaking Stephen was long since broken open for the miserable gain of his leaden coffin.

Henry II. and Richard I. were buried at the Abbey of Fontevraud; their effigies were broken and their dust scattered at the time of the French Revolution. John's bones are said to still lie beneath his sixteenth-century tomb in the cathedral church of Worcester; the tomb was twice opened last century. Henry III. was buried in a magnificent tomb erected in Westminster Abbey by his son Edward, the brass effigy of which, as well as the more permanent parts, still remain. Dean Stanley opened the tomb in 1871, and removed the cloth-of-gold covering from the coffin, but wise counsel saved it from further violation. The perfectly plain tomb of Edward I. at Westminster Abbey was perpetually opened during the fourteenth century to renew the preserving wax; it was systematically overhauled by the Society of Antiquaries in 1774, who afterwards barbarously embedded body, vestures, crown, and sceptres in pitch! Unhappy Edward II. rests beneath an elaborate but thrice-restored tomb in the cathedral church of Gloucester. Edward III.'s beautiful but much-despoiled tomb at Westminster Abbey seems never to have been opened. The raised tomb of Richard II. in the Abbey used to have an

opening through which the curious gazed upon the bones, and descanted on the reasons for an opening in the skull, whilst the more irreverent handled, and occasionally stole, the fragments of decaying royalty. The holes into the tomb were eventually closed, but the whole tomb was reopened by Dean Stanley in 1871, the bones measured, and the skull photographed.

The house of Lancaster fared no better than the Plantagenets in their supposed "resting-places." Henry IV. was buried in the cathedral church of Canterbury; there he rested till 1832, when the authorities, as



had those of Westminster, resolved "to privately open the tomb to ascertain whether or no the body of the king did really rest there"; they dug up the marble pavement, sawed through the middle of the wooden coffin, cut out a great piece of the leaden shroud, dragged off five thicknesses of leather in which the body had been rolled, and exposed the king's face. "The surveyor, who put his hand in the aperture, felt the orbits of the eyes prominent in their sockets. Whilst this examination was taking place, the features exposed to the air rapidly decomposed, and fell to dust." The venerated

remains of Henry V. were placed in a fair tomb to the east of the Confessor's shrine, of which there is now but a battered remnant; it was despoiled in the reign of Henry VIII. The body of Henry VI., after being deposited at Chertsey, was removed to Windsor Chapel; his tomb at Windsor was destroyed by the Republicans in 1642; in 1789 the body was identified, and George III. had a plain black marble slab placed over it.

Edward IV., of the House of York, was also buried at Windsor, and his tomb was destroyed by the Republicans; the remains were shamelessly violated in 1789, and his long locks of hair dispersed, one of which is in the dusty mislabelled museum of the Brighton Corporation, as described in the *Antiquary*, vol. xxiii., p. 204. The bones of the murdered boy, King Edward V., remained under the stairs of the chapel in the Tower till 1674, when they were removed to Westminster Abbey. Richard III. was buried at Leicester, after the battle of Bosworth Field; in the reign of Henry VIII. his monument was destroyed, the body exhumed and thrown aside, whilst the stone coffin became a horse-trough at the White Horse Inn.

The glorious and costly chapel and en-

closed chantry that the first Tudor king erected did not spare his remains from desecration; the grille and the tomb itself have been greatly mutilated, whilst the vault was unclosed and a ghastly photograph taken of Henry VII.'s leaden-shrouded body by order of Dean Stanley in 1869. Henry VIII. was buried at Windsor amid extraordinary pomp. When the vault was opened to receive the body of Charles I., a soldier broke open Henry's coffin and abstracted a bone, wherewith he hafted a knife; in 1813 the Prince Regent examined Henry's skeleton. The youthful Edward VI. was buried in the Abbey; there was no monument; his vault has been repeatedly desecrated, the wooden shell broken up, the leaden coffin rent, and the bones exposed. Queen Mary had no monument; Dean Stanley had the joint vault of Mary and Elizabeth opened in 1869; the coffin of Elizabeth was found resting on and crushing that of her sister. Queen Elizabeth's wooden coffin had much perished; we are able to reproduce Mr. Wall's illustration of the centre fragment of the coffin-lid. The enormous Corinthian pile erected to the memory of Elizabeth still remains, though a good deal damaged. It will scarcely be credited, save by those exceptionally well read in later history, that "this was the last monument erected over the tombs, or to the memory, of England's sovereigns in England."

The remains of the Stuarts, though they have no monuments, have not been spared desecration. Nobody seems yet to have had the curiosity to rout amongst the monumental remains of the Georges or others of the House of Hanover. Is it that they have not been buried long enough to excite interest? Or is it, as Thackeray would have said, that the Georges never were interesting, and that they never will arouse even the morbid excitement of the pryers into tombs? Till the time of the Hanoverians, none of our kings and queens have been left in peace in their graves, save possibly two, Edward II. and Edward III., and it is even doubtful in each of these cases. The whole book is a glowing argument in favour of cremation.

Borley Abbey.

By Rev. J. Cave-Browne, M.A.

(*Continued from* p. 76, vol. xxv.)

F the time or circumstances under which the companion image of St. Rumwald was introduced into the abbey even Lambarde tells nothing. The tradition respecting this "wonderful saint" is briefly this: A Pagan king of Northumbria named Alfred, early in the seventh century, had married Cyneburga, the daughter of Penda, the Christian King of Mercia, who had converted her husband, and bore him a son whose birth was attended by a strange miracle. "As soon as he was born (says Lambarde) he repeatedly cried with a lowde voice, '*Christianus sum—Christianus sum.*' (I am a Christian—I am a Christian.) And not ceasing thus, made forthwith plaine profession of his faith, desired to be baptized, chose his Godfathers, named himselfe Rumwald, and with his finger directed the standers by to fetch him a great hollow stone that hee would have to be used for the Fonte.

"Heereupon sundry of the Kings servants assaied to have brought the stone, but it was so far above all their strengthe that they could not once move it. When the Childe perceaved that, he commaunded the two Priestes (his appointed Godfathers) to goe and bring it, which they did forthwith most easily. This done he was baptized, and within three daies after (having in the meanewhile discoursed cunningly on sundry matters of religion, and explained his wishes regarding the disposal of his body) his spirit departed, and was, by the handes of Aungels, conveied into heaven."*

Thus far Lambarde tells the tale of the arrival of the Roode of Grace, and of the origin of the "pretty boy Sainte" Rumwald. Now for the uses to which these two images were put;—"howe lewdly these Monkes, to their owne enriching and the spoil of God's people, abused this wooden God," he goes on to explain, and that "on the authority of a good sort yet on live (alive) that saw the fraud detected at Paules Crosse."

* Lambarde's *Perambulations* (1576), p. 234.

"If you minded to have benefit of the Roode of Grace, you ought first to bee shriven of one of the Monkes; then by lifting at this other image (which was of the common sort called St. Grumbald) you shoulde make proofe whether you were in cleane life or no, and if you so found yourselfe then was your way prepared, and your offering acceptable before the Roode; if not, then it behoved you to be confessed anew, for it was to be thought that you had concealed somewhat from your ghostly father, and therefore not worthie to be admitted *ad Sacra Eleusina*.

"Now that you may knowe how this examination was to be made, you must understande that this Saint Rumwald was of stone, of itselfe short, and not seeming to be heavie; but forasmuch as it was wrought out of a great and weightie stone, it was hardly to be lifted by the handes of the strongest man. Neverthelesse (such was the conveighance) by the helpe of an engine fixed to the backe thereof, it was easily prised up by the foote of him that was the keeper; and therefore of no moment at all in the handes of such as had offered frankly; and contrariwise by the meane of a pinne, running into a poste (which that religious impostor, standing out of sight, could put in and pull out at his pleasure), it was to such as offered faintly, so fast and unmoveable, that no force of hande might once stirre it.

"But marke here, I beseech you, their policie in picking plaine mens purses. It was in vaine, as they persuaded, to presume to the Roode without shrifte, yea, and money lost there also if you offered before you were in cleane life, and therefore the matter was so handled that without treble oblation, that is to say, first to the Confessor, then to Saint Rumwald, and lastly to the Gracious Roode, the poore Pilgrimes could not assure themselves of any good gained by all their labour."—*Ibid.*, p. 231.

Thus was the superstition of the age being fed; thus the coffers of the abbey filled. Even the astute and penurious Henry VII.* appears among those who sent offerings to Boxley, and his queen, too, Elizabeth of York,† in 1502.

* *Excerpta Historia*, p. 91.
† Privy Purse Expenses.

Strange as it may seem, so deep-rooted was the spirit of superstitious veneration even in high places and among the learned of that day that they could not see the advancing shadows of the coming doom—the loud mutterings of the gathering storm. Every day was witnessing in one form or another —from the polished satire of Erasmus in his *Praise of Folly*, to more open acts of contempt—the spreading feeling of discontent and abhorrence of the Romish practices and their palpable frauds. So early as the thirteenth of Henry VIII. (1521) the walls of this very Abbey bore their testimony to the reforming zeal which was becoming so prevalent. Here had been posted up with all the sanctity which it was possible to impart to it a formal document emanating from the Pope, supported by the authority of the lord cardinal (Wolsey, at that time legate *a latere*), and sealed with the seal of the archbishop — a document denouncing the "yl (ill) opinions of Martine Luther." Yet was this document torn off the abbey wall by a priest (Sir) Adam Bradshaw* at the peril of his life; for it he was imprisoned at Maidstone, tried as a heretic, and consigned to the flames.

From other quarters, too, dangers were threatening the Abbey in spite of the great accession of wealth from the offerings made to the "Rood of Grace"; for Henry VIII. was laying heavy burdens upon the religious houses, of which Boxley Abbey had to bear its share. In 1522, in order to defray the expenses of his mad invasion of France, he levied a subsidy on the nation, on the laity generally one tenth, and on the clergy one fourth of their incomes, while Boxley Abbey was also called on to produce, under the plausible term of a loan, £50.

This subsidy had apparently fallen heavily into arrears, and in 1524 Archbishop Warham received instructions to institute an inquiry into the financial condition of the abbey. He reports the result to Wolsey, as legate *a latere*, and says that the Abbot "offers the security of his house for the payment of the money due to the king;" meanwhile, he declares he "would not have interfered, as

* *State Papers of Henry VIII.* (*Foreign and Domestic*), Brewer, vol. iii., part i., p. 541; vol. iv., p. 299.

the place is exempt, had he not been forced by the Act of Convocation authorizing him and the Bishop of London (Cuthbert Tunstall) to proceed against such as pay not their collect." He pleads, too, for both Abbey and Abbot. "As the place is much sought for from all parts of the realm visiting the Roode of Grace, he would be sorry to put it under an interdict." The Abbot also, he urges, "is inclined to live precisely, and bring the place out of debt, or else it were a pity that he should live much longer there to the hurt of so holy a place, where so many miracles be showed."*

It is not impossible that the knowledge of this state of things in the Abbey exchequer may have emboldened the over-zealous Bradshaw to defy the authorities by his daring act, in the hope, perhaps, of expediting an exposure; and that, on the other hand, the consciousness of the real condition of the Abbey may have maddened "the powers that were" to persecute him to the bitter end.

To Bradshaw the consequences were fatal. To Warham—so learned and devout, yet so plastic in the hands of men of stronger mind, and so deeply imbued with the credulity of the age as to be induced to avow a belief in the claims to inspiration of that impostor, Elizabeth Barton, of Addington, commonly known as "the Holy Maid of Kent"—to him the eventual exposure would indeed have been humiliating had he lived to witness it, and to see the fate of the Abbey for which he had so earnestly pleaded, and the dissolution of all the monasteries in England. This, at least, he was spared by his death in 1533.

Before describing the last days of Boxley Abbey and the fate of the Rood of Grace, it may not be out of place to trace briefly the stages through which this crusade against religious houses passed. Their endowments, like those of churches, were composed of grants of lands or tithes made by individuals, whether kings, or nobles, or wealthy gentry, for the purposes of religion. Sometimes the grant would be made of land in England to a monastery abroad, chiefly in Normandy, in which case the parent house, if it may be so called, would plant a daughter Priory on the manor thus given, and supply it with a body of their own monks. This would be called a cell ("cella") of the monastery to which it belonged.

So frequently did this occur, that at one time there were about one hundred and fifty of these cells, or "Alien Priories," in England; and their Priors, like the mitred Abbots of the larger monasteries, would claim immunity from all control of English authorities, temporal and spiritual alike.

Now, in the reigns of the first three Edwards and that of Henry IV., the king, when engaged in a war with France, would seize the revenues of these Alien Priories towards covering his war expenses, instead of allowing them to go, as they otherwise would, to help the French king. Edward I. did so in 1285, Edward II. in 1322, Edward III. in 1337, and Henry IV. in 1400; but in each case the revenues were restored when peace was proclaimed. Henry V., however, dealt far more summarily with them, appropriating no less than one hundred and ten of them to his own use.

But the greatest onslaught on the English monasteries was reserved for Henry VIII., and then under Papal sanction. In 1524, while as yet there were no signs of the coming rupture with Rome, Cardinal Wolsey had obtained from Clement VII. a bull for the dissolution of certain monasteries, and the transfer of their endowments for the foundation of his two colleges at Oxford and Ipswich; and four years after a further number were similarly dealt with for the creation of six additional bishoprics. The principle of appropriating monastic property for other purposes, thus sanctioned, supplied the king with a precedent for carrying still further, and for less laudable and excusable objects, his system of monastic spoliation.

In the year 1536, the ambitious and arrogant churchman, Wolsey, no longer controlling the king and Parliament, and the facile Cranmer having become Archbishop of Canterbury, an Act was passed sweeping away the lesser monasteries, with incomes under £200 a year, on the ground that they were useless and, moreover, harbours of vice. Thus fell 376 houses, with revenues

* *Letters and Papers of Henry VIII.* (*Foreign and Domestic*) (Brewer Ed.), vol. iv., part i., p. 299 (Rolls).

estimated at about £32,000 a year, and above £100,000 worth of plate and other valuables.

This was but the beginning. In the quaint language of the far-seeing ones of that day, "as yet the shrubs and underwoods were but touched, but the end would soon be the fall of the lofty oaks."* Nor was that end long in coming. A few months sufficed to bring it. The king and his courtiers, having tasted the sweets of the confiscated lands, greedily demanded more. Before the year 1537 had closed, the order had gone forth which doomed every monastery and nunnery in the kingdom to appropriation; and to give a specious air of legality to the proceedings, the "Court of Augmentations" was formed to receive and take charge of the king's revenues.

In that general downfall of monasteries, Boxley Abbey was doomed, and, as was afterwards proved, deservedly so.

It is sometimes said that the jugglery of the Rood of Grace sealed its fate. But this is not strictly correct. The abbey was involved in the general dissolution because it was an abbey. And it was not until the commissioners had arrived here and taken possession that the "pious fraud" was fully exposed, even though the pretended miracles may have long before been the subject of suspicion and occasionally of ridicule. An examination of the dates, as well as the statement of the Commissioner, Jeffery Chambers himself, will show that the real detection of the imposture followed, and did not itself cause, the surrender. The surrender was tendered on the 3rd, and formally made to the Commissioners on January 29, the pensions having been arranged meanwhile. Not till then was the mechanical trickery detected, of the existence of which the Abbot and some of the other monks pleaded utter ignorance.

It will be interesting to follow the wanderings of this "ungracious Rood," as Lambarde calls it. Its first removal was to Maidstone, which is thus described by Jeffery Chambers, one of the Commissioners for the Suppression of Monasteries. He writes thus to Cromwell (we will adopt the modern style of spelling):

"Upon the defacing of the late Monastery of Boxley and plucking down of the images of the same, I found in the Image of the Roode of Grace, which heretofore hath been had in great veneration of people, certain engines and old wire with old rotten stykes (sticks) in the back of the same, that did cause the eyes of the same to move and stare (stir) in the head thereof like unto a living thing, and also the nether lip likewise to move, as though it would speak, which so found wires were not a little strange to me and others that were present at the plucking down of the same.

"Whereupon the Abbot hearing this, did thither resort, whom, to my little wit (knowledge) and cunning (skill), with others of the old monks, I did examine of their knowledge of the premises, who do declare themselves to be ignorant of the same. So remitting the further (examination) unto your good lordship when they shall repair unto London. Nevertheless, the said Abbot is sore sick that as yet he is not able to come.

"Further, when I had seen this strange subject, and considering that the inhabitants of the county of Kent had in time past a devotion to the same, and use to (make) continual pilgrimage thither, by the advice of others that were here with me, did convey the said image unto Mayston (Maidstone) this present Thursday, then being the market-day, did show it openly unto all the people there being present to see the false, crafty, and subtle handling thereof to the dishonour of God and the delusion of the said people, who, I dare say, in case the said monastery were to be defaced again (the king's grace not offended), they would either pluck it down to the ground, or else burn it, for they have the said matter in wondrous detestation and hatred, as at my repair unto your good lordship, and bringing the same image with me, whereupon I do somewhat tarry, and for the further defacing of the said late monastery I shall declare unto you. . . . At Maydeston the vii day of Feb.

"Your most bounden,

"JEFFRAY CHAMBER."*

A letter from another of Cromwell's com-

* Godwin's *Annals of Henry VIII.*, p. 84.

* Record Office, *Cromwell Correspondence*, vol. v., f. 210, also printed in Ellis's *Original Letters*, 3rd series, iii., 168.

missioners, Robert Southwell,* carries the tale of the fate of the Rood a step further. Towards the end of the same month, he writes to the Vicar-General as the result of his inspection of Boxley Abbey, "The Idolle that stode there was a very monstruouse syght."†

Another account from a Maidstone man, who signs himself "Johannes Hokerus, Maidestoniensis," and whom Burnet erroneously calls a "Minister of Maidstone," will carry the Rood further still. It runs thus in Burnet's somewhat free translation of the original Latin:

"There was lately discovered a wooden god of Kentish folk, a hanging Christ, who might have vied with Proteus himself, for he most cunningly knew how to nod with his head, to scowl with his eyes, to wag his beard, to bend his body, to reject or receive the prayers of pilgrims. This (image), when the monks lost their craft, was found in their church begirded with many a votive offering (*plurimo anathemate*), enriched with gifts of linen and wax, from town and country, and from foreign parts. . . . . Throughout his hollowed body were hidden pipes, in which the master of the mysteries had introduced through little apertures a flexible wire, the passages being nevertheless concealed by thin plates. By such contrivances he had demented the people of Kent—aye, the whole of England—for ages, with much gain. Being laid open, he afforded a sportive sight, first to all my Maidstonians. . . . From thence he was taken to London. He paid a visit to the Royal Court. This new guest salutes the king himself after a novel fashion. . . . (Here follows a highly-graphic and palpably sensational detail.) The matter was referred to the council. After a few days a sermon was preached by the Bishop of Rochester (Hilsey). . . . Then, when the preacher began to wax warm, and the Word of God to work secretly in the hearts of the hearers, the wooden trunk was hurled among the most crowded of the audience. And now was heard a tremendous clamour. He is snatched, torn, broken in pieces, bit by bit, split up into a thousand fragments, and at last thrown into the fire, and thus was an end of him."*

Such was Hoker's tale; and he claims to have been an eye-witness of what took place in his own town of Maidstone. The volume of Zurich Letters, published by the Parker Society, contain several other accounts, one from a William Peterson, another from one John Finch, a third from Nicholas Partridge;† but all these are at second-hand, for these men only retail to their friends accounts which came to them on the Continent through a certain German merchant, and each would seem to vie with the others in the strength and extravagant bitterness of what may be admitted to be exaggerations. What more natural than that the very fact and circumstances of their exile, as they believed for the truth's sake, should stimulate their powers of imagination, and move them to add gall to their ink?

* Afterwards Master of the Rolls in the reigns of Henry VIII. and Edward VI.

† Wright's *Letters on the Suppression of the Monasteries* (Camden Society), p. 172.

* Burnet's *History of the Reformation*, Collection of Records, part vi., book iii., p. 180.

† *Zurich Letters* (Parker Society, 1847), pp. 604, 606, 609.

Researches in Crete.

By Dr. F. Halbherr.

II.—PALÆKASTRON OF SITIA.

To the south of Itanos, in the bend of coast between the two promontories of Sidero and Plaka, are to be seen the few remaining vestiges of another city of very early characteristics, of which no single passage in any ancient author, and no extant monument, indicates the name. The spot now goes by the name of Palækastron of Sitia, and although cultivated and better inhabited at the present day than when it was visited by Admiral Spratt, it still presents an aspect which may be termed solitary and almost deserted. In the middle of the bay rises an isolated hill, which slopes down somewhat steeply towards the inland, and on the other side falls abruptly into the sea. Earthquakes have so violently shaken the whole mass that the top has been

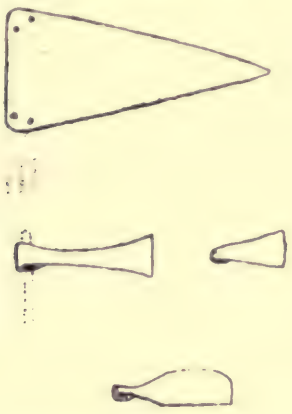
riven, and a portion cast into the sea below. To the south of this hill stretches a plain, bordered on the sea side by a gentle curve, of which the background is formed by a mountain-slope, crowned by two peaks called Modhi and Simodhi, which ranges towards the east in order to form Cape Plaka. Before the bay rise the islets of Grandes. This curve on the coast, sufficiently protected from the winds, must in very early times have attracted navigators coming from the East; and it would seem that the people who first furnished settlers for Itanos, was the same that furnished also others, who settled at Palækastron. Here, in fact, we may observe a circumstance already noticed at Itanos. The south-west declivity of the isolated hill mentioned above shows traces of a circuit wall of very ancient character, and similar to that which girds the prehistoric settlement of Itanos; whilst the remains of the other constructions are all found in the plain beneath, and show that there took place the further development of the city. It may be that here also the original settlement, on a spot defended by its natural elevated position, and strengthened by art, was abandoned in order to form the lower city, while the summit of the hill may still have remained to serve as an acropolis, especially when we consider that here there is no other eminence that would suit the purpose, contrariwise as is the case in the more rugged district of Itanos. On the hill-top, however, no remains of masonry can now be seen.

On the site of the lower city, at the time of the Venetian occupation, there could still be seen, according to a MS. copied by Falkener in the library of St. Mark, walls, mosaic pavements, columns, statues and other remains. To-day, only here and there may be observed some few vestiges of walls, one of which shows unhewn blocks of stone, such as were used in constructions of the earliest age. This character of construction seems to have prevailed generally in the city, as may be judged from similar blocks of unhewn stone which I found scattered over the whole neighbourhood. Used up as building material in the houses of the hamlet of Anghathia, which rose near the ruins, may be also observed squared blocks of *poros lithos*, a clear proof of Hellenic workmanship of good period. For the rest nothing else can now be found, since the peasants during the last fifty years or so, in order to utilize the land, have partly destroyed and partly overturned the remains of ancient buildings, making heaps of the stones, or else building with them dry walls, whereby to divide their fields. The whole district between the modern hamlet and the shore on the one side, and between the acropolis and the opposite ridge on the other, is full of these stones either in heaps or walls, a fact which would tend to show that the ancient city was of great extension. Some traces of mortared walling of Roman times may also be seen, especially near the shore, but I am myself of opinion that the city did not survive Hellenic times, and that in the age of Rome it was reduced to a simple village.

The great inscription of Toplu-Monasteri, first copied by Pashley, and observed by Spratt, of which I have given a definitive reading in the *Museo Italiano* of Florence, treating of the boundaries between Itanos and Hierapytna, and referring also to other intermediate districts, makes mention of the city of Dragmion as situated in a territory which must have been near Itanos and Præsos, and not far from the sanctuary of the Dictæan Zeus. Some, as for instance Spratt, are of opinion that in Palækastron we ought to recognise the ancient Cretan city of Grammion, named by Stephanus of Byzantium, which may very well have been the Dragmion of the inscription; but it seems to me that from the way in which it is mentioned in this record, Dragmion cannot have been in such close proximity to Itanos, nor in a position like that of Palækastron, and the character of the ruins of this latter place make me believe that it was already deserted or reduced to the condition of a small village at the time of our inscription.

No inscriptions have been found belonging to Palækastron. The only two inscribed stones found in the modern village, consisting of two dedications, one to Athena, and the other to Artemis, have been transported thither, together with other stones from Erimopolis. In a country church called Haghios Nikolaos, nearly three miles up the mountains above Palækastron, is to be found another fragment of inscription containing portion of a treaty between Knossos and

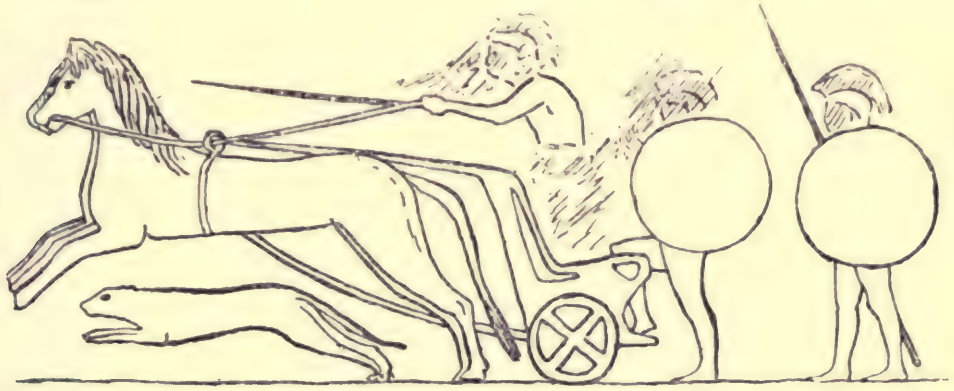
Hierapytna, but it is now impossible to say whence it comes. It may have been exposed in some temple of a neutral city, or it may have been brought as ballast in some ship from the ruins of Knossos or of Hierapytna,



thrown out on the shore at Palækastron, and carried away and used as an altar-stone in the church already mentioned.

The discoveries made during these late years consist of terra-cottas and bronzes of very ancient character. I must remark, however, that this is a site where a very large number of the so-called *Island Stones*, or small cut perforated stones, which are known to be products of the Mycenæan Age, are continually being found. Of a very early period are also some bronze arms found in a tomb which contained the remains of four corpses. They consist of a double-edged triangular dagger blade, resembling in form those found in the prehistoric Italian stations, and measuring 152 millimètres, and 62 millimètres wide at the base; and of four *pelekes*, or bronze hatchets, varying in length between 56 and 79 millimètres, and between 20 and 34 millimètres broad at the cutting edge. The three principal examples may be seen in the annexed figure, where also is represented the dagger resembling a British celt.

Besides these objects of a prehistoric character, the peasants have found at various times a few fragments of terra-cotta plaques bearing figured reliefs of very fine and ancient Hellenic art, which, together with the bronze objects, were consigned by me to the museum of the Candian Syllogos. These plaques are in height about 35 centimètres, and it is difficult to say whether they formed the fronts of sarcophagi, or else were ornamental borders of frieze in some building. Admiral Spratt makes mention in his description of Palækastron of some terra-cotta fragments believed by him to be Phœnician. I do not know whether he, as it would seem, is referring to these plaques; but if so, he is mistaken, as they are of undoubted Hellenic character, though it must be admitted that in some motives they recall several monuments of Mycenæan art. The sole representation which they bear, and which is repeated several times, consists, as may be seen from



the sketch here given, of a chariot drawn by two horses and followed by two warriors, one of whom is in the act of mounting. The charioteer with one hand holds the reins, and with the other a lance. The shape of the

chariot is exceedingly primitive, and the only wheel visible has four spokes, arranged crosswise like those in the famous *stelæ* of Mycenæ, and on Mycenæan gems, and on the Dipylon vases at Athens. This same form of cross-spoked wheel appears in the cast bronzes of the Idæan Zeus cave. The warriors are in full Grecian armour, consisting of crested helmet and a large round shield covering the person from the chin down to close on the knees. Each also has a lance, but the state of the relief in some parts does not allow us to determine more particulars.

Beneath the chariot may be seen a dog running, which in similar form is to be found in the representation of a hunt in one of these Mycenæan *stelæ*. The figures have for border above and below a strip of cable ornament, a motive, as is well known, much employed in Oriental decorations, whence it passed into Greece.

(*To be continued.*)

Holy Wells: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from* p. 249, vol. xxiv.)

MIDDLESEX.

LONDON: ST. PANCRAS' WELLS.

THERE was on the north side of St. Pancras Church a mineral spring known as St. Pancras' Wells.

ST. CHAD'S WELL.

Close to Battle Bridge was a mineral spring of great antiquity, called St. Chad's Well; it has been swept away by the Metropolitan Railway station of King's Cross.

BAGNIGGE WELLS.

Two springs discovered 1767; one chalybeate, the other aperient.

BLACK MARY'S WELL.

Black Mary's Well, so called from one Mary. Some say a black woman named Wollaston leased here a conduit, to which the citizens resorted to drink the waters, and who kept a black cow, whose milk gentlemen and ladies drank with the waters.

Mary dying, and the place degenerating into licentious uses about 1687, Walter Baynes, Esq., of the Inner Temple, inclosed the conduit in the manner it now is, which looks like a great oven (1813). He is supposed to have left a fund to keep it in repair. The stone with inscription was carried away during the night about ten years ago (1882).

ISLINGTON: ISLINGTON LANDS.

"Islington lands, a famous duching land." The sport consisted in hunting a duck with dogs, the duck diving when the dogs came close to elude capture. Another mode was to tie an owl upon the duck's back; the duck dives to escape the burden, when, on rising for air, the wretched half-drowned owl shakes itself, and, hooting, frightens the duck; she, of course, dives again, and replunges the owl into the water. The frequent repetition of this action soon deprived the bird of its sensation, and generally ended in its death, if not that of the duck also.—See *Strutt's Sports and Pastimes*.

ENFIELD: KING RING OR TIM RINGER'S WELL.

Here is a deep well named as above, whose waters never freeze nor dry up. It is considered a curative for affections of the eyes.

OXFORD.

BINSEY: ST. MARGARET'S OR ST. FRIDESWIDE'S WELL.

The well of St. Margaret or St. Frideswide, in Binsey churchyard, scarce two miles from Oxford, is supposed to have sprung from the prayers of St. Frideswide, and many in olden times consulted it as an oracle on the state of their burdened souls; maimed and sick persons drank and bathed in the waters, and were cured by them. The stone edifice was in the last century destroyed, but has been restored. —*Denham Tracts*, p. 151.

HOLYWELL: CROW OR CROSS WELL.

The little retired church of Holywell by its name excites curiosity, and there was near it a crow well or cross well, the water being beneficial to diseased eyes. A stone building was erected over it in 1626 by Dr. Rawlinson.

ST. WINIFRED'S AND ST. MARGARET'S WELL.

The name Holywell is derived from another well near the church, dedicated to SS. Winifred and Margaret. Wood says: "I find many persons yearly relieved by these wholesome waters." The water is very pure and cold, but seldom freezes, and there is a cold bath. About 1488 the Warden of Merton erected a stone building over it to receive the prayers of the people.—*Ibid.*, p. 152.

Prehistoric Rome.

By Canon Isaac Taylor, LL.D.

During the last twenty years the population of Rome has doubled. Streets, palaces, and houses have replaced the vineyards and gardens which formerly covered the Esquiline and Quirinal hills; and these constructions have revealed the existence of ancient cemeteries, of the Bronze Age, which must be far older than the Servian wall. The excavation of the Forum Romanum has disclosed the pavement of the oldest streets, and has revealed the precise position of the most venerated sites, buried for many centuries beneath twenty feet of accumulated rubbish. New and unexpected light has thus been thrown upon many obscure points of Roman archæology, and it has become possible to rewrite much of the history of prehistoric Rome. More than all, the skulls found in the oldest cemeteries have revolutionized all our ethnological assumptions, and have shown that the oldest Rome was a populous town inhabited by the pre-Aryan aboriginal people of Italy, which after a prolonged existence, extending probably over several centuries, passed into the possession of Sabine and Latin tribes of Aryan blood, and subsequently under the dominion of Etruscan lords, to whom are due those structures of cyclopean masonry which have hitherto been deemed the earliest remains of ancient Rome.

But in speaking of prehistoric Rome, it is necessary to begin by defining what we mean by "historic" and "prehistoric." What is recorded in books called "histories" are not necessarily events of the historic order. We must ascertain what means the writer had of arriving at the facts, and what was the nature of the evidence to which he had access. We must form an opinion as to whether he was critical or credulous, whether he sifted the evidence or accepted as authentic all the old wives' fables he may have heard.

Broadly speaking, we can only rank as historic those events as to which we possess trustworthy contemporary documents, such as inscriptions, coins, or narratives. As to books, we accept as historic the accounts of what the writer himself saw, or of what he may have learned from eye-witnesses as to events which happened in his own life-time, or in the life-time of his informants. Third-hand evidence—what, for instance, a man's father tells him his grandfather had witnessed—is not history, but tradition; and beyond the region of tradition lie the vast realms of legend, of fable, and of myth.

We have also evidence which requires to be sifted—the evidence of old ballads, such as the ballads of "Chevy Chase" or of "Robin Hood"; and evidence which has to be interpreted—the evidence of pottery, statues, buildings, laws, customs, and the survivals of ancient usages.

In his *Lays of Ancient Rome*, Macaulay assumed that the public records and the historical documents of Rome were destroyed when the city was taken and burnt by the Gauls in 390 B.C.; and that any knowledge of earlier events was derived from the oral traditions of the great families—the Fabii, the Curatii, the Horatii, the Valerii—handed down in the customary funeral orations, glorifying the patriotic deeds of the deceased person and his ancestors, or in the ballads sung at feasts by professional bards in praise of the ancestors of their patrons. The earliest prose narrative to which Livy had access was a history of Fabius Pictor, who wrote in the time of the second Punic War, some 500 years after the date assigned to Romulus. Hence the so-called history of the Roman kings belongs clearly to the prehistoric period, as it was not based on contemporary written documents, but on legend invented to account for ancient usages, or, at best, on oral tradition transmitted for four or five centuries, a period as great as that separating

our own times from the time of Henry VIII., or even of the Black Prince. Hence the first chapters of Roman history must be regarded as mere legends, and not as authentic narratives. No one recognized this more clearly than Livy, the father of Roman history. In the preface to his great work, he says: "Whatever tradition reports regarding the origin of Rome is to be taken rather as a poetic legend than as true history. We cannot condemn our ancestors if, by mingling human and supernatural events, they gave an almost Divine origin to their city."

Hence Livy would be the last to blame any honest attempt to disentangle from the fables he has recorded some few slender threads of genuine historic fact.

Since the days of Niebuhr, this is the task which the modern historians of Rome have set before themselves. Some, as Sir George Lewis, Mommsen, Schwegler, and Ihne, contend that the account of the seven kings, as we find it in Livy and Dionysius, is mere fable; others believe that a substratum of genuine tradition is hidden in the legends; while the archæologists, throwing aside the legends, have endeavoured to construct a new history from the evidence of the bones, and stones, and potsherds which they have disinterred.

Similar questions confront us when dealing with our own early history. Take the case of the Arthurian cycle of romance. Were Arthur, and Percival, and Lancelot, and Guinevere, real persons? Are there any solid facts hidden beneath the lovely *Idylls of the King*, or was Guinevere only a dawn maiden, and Arthur a solar hero? Must the smiling realm of eternal summer be sought in cloudland, or was it our own land of Somerset—the Gwalad yr Haf of the Welsh writers? Was Avalon, the glassy isle, our local Glastonbury, or is it only to be seen in the translucent clouds of sunset? Was the dark land beyond the sea the shadowy abode of the spirits who had passed away from earth, or was it the Welsh kingdom of Glamorgan, dimly discerned across the stormy channel? To such questions our Keltic scholars reply that there may be a skeleton of real fact behind these poetic shadows. In other cases they tell us that these ancient legends must be otherwise explained. King Lear, we now know, was merely the sea-god of the Kelts; his white hairs, streaming in the wind, are the stormy foam-flecked billows, with their flying scud, and his passions are the rude violence of the angry waves. His daughters are the winds. The gentle Cordelia is the sweet, soothing, southern breeze; the ungrateful Regan and Goneril are the fierce and cruel blasts from the east and north, which lash the old sea-god into blind fury. In like manner we now know that Semiramis was not a real queen, but the planet Venus, a warning that even the Roman kings may turn out to be ancient deities.

In dealing, therefore, with the Roman legends, we have much the same task as in dealing with the legends of other nations—the task of disentangling some shreds of historic fact from the ballads which Livy has rewritten into prose.

To begin with, was there a real king called Romulus? and, if so, did he found Rome? Here, I think, our course is beset with few doubts. Romulus is clearly an *eponymus*, by which we mean the name of a person invented to account for the name of a place. In our own history we have a good example of an eponymus in the account given in the *Saxon Chronicle* of the foundation of Portsmouth. The chronicler tells us that a Saxon chieftain named Port reached Hampshire, and gave his name to Portsmouth, where he landed. Now Port is impossible as a Saxon name, if for no other reason because no genuine Saxon names begin with the letter "P." Moreover, we know how the name of Portsmouth really originated. It is the site of the Portus Magnus of Ptolemy, the "great port" of the Romans. The name, therefore, dates from a time anterior to the Saxon invasion, and the Saxon chieftain, Port, is merely an eponymus, invented by some annalist who was ignorant of Latin to explain the name of Portsmouth. Eponymic names are common in early history. Thus Geoffrey of Monmouth relates the story of an imaginary King Brute, who came with his followers from Troy, and gave his name to Britain; of Scota, a daughter of Pharaoh, who fled from Egypt, and became Queen of Scotland; while Paris, of course, was founded by the son of Priam, who bore Helen thither from the flames of Troy. Lisbon, we know, is a

corruption of the Phœnician name Olisippo, or Ulisippo, the "walled" city. From the resemblance of the name to that of Ulysses, the Romans brought Ulysses, in his wanderings, to the Tagus, and believed that he founded and gave his name to Ulisbona.

The Dorians claimed descent from Dorus; the Ionians from Ion; the Latins from Latinus; the Sabines from Sabus; and so the Romans invented eponymic princes, whom they called Romulus and Remus, to account for the name of Rome.

Romulus and Remus are eponymic names, which arose out of the name of Roma. The city if named from Romulus would have been called Romula, or Romulea, not Roma. The derived name is the longer. The cities founded by Alexander were not called Alexia, but Alexandria, by adding a syllable to the founder's name.

How the name Romulus originated it is not difficult to explain. The oldest gens, or clan, in Rome, was that of the Romilii, so called, not as the Romans fancied, because descended from Romulus, but because it had its ancestral hearth and altar at the spot which afterwards gave a name to Rome, a spot whose exact locality we shall presently endeavour to ascertain. The names Romulus and Remus are two dialectic forms assumed as the name of the ancestor of the Romilian or Remilian gens, a clan so named from its habitation, and not from its ancestor, just as the Beni-Canaan, or children of Canaan, took their name from Canaan, the "lowland," and not from an ancestor who was called the "lowland."

If the Roman legends had come down to us, not in the sober prose of Livy, but in their original ballad form, no difficulty would be felt. We do not consider as historical Virgil's derivation of the Julian gens from Ilium, or his account of Evander showing Æneas over the Palatine, and pointing out to him temples and altars which existed in the time of Augustus. Virgil invents a King Latinus, whose daughter Lavinia was, he says, espoused by Æneas, who called after her the city of Lavinium which he founded. Now we are certain that there was no King Latinus who gave his name to Latium, because Latium means the "broad" plain, or "side," of the Campagna, stretching from the Tiber to the Alban Hills. King Latinus and Queen Lavinia were eponymic names devised to explain the name of the Latins, of Latium and Lavinium.

When we find such names in Virgil, a poet of late date, we recognise them as the eponymic fictions of a poet; but when we find similar names in Livy and Dionysius, who merely rewrote into prose earlier poetic legends, we are loth to surrender the belief that they may contain a basis of historic truth.

But Romulus is no more an historical personage than Æneas. Romulus, like Æneas, is of divine parentage. He is the son of Mars, and was worshipped as a god under his Sabine name, Quirinus, which survives in the names of the Quirinal Hill and the Quirinal Palace. If Romulus is historical, so also is his Sabine duplicate, Quirinus. Here we have firmer ground beneath our feet. The old Romans were addressed as Quirites, which was the name of the Sabine tribe which established itself on the Quirinal. The Sabines were mountaineers from the Apennines, a warlike race, armed with the spear, as the Saxons were with the *seax*, or stone axe. In Sabine speech, *quiris* meant a "spear," and the Quirites were the "spearmen," just as the *equites* were the "horsemen," and the *milites* the "thousand" footmen furnished by each tribe. Quirinus, the Sabine counterpart of Romulus, was merely the eponymus of the Quirites, or "spearmen." Romulus—that is, the "Rome-man"—was identified by the Sabines with their own Quirinus, the "spear-god," and hence, perhaps, we may explain the legend of the cornelian cherry-tree which sprang from the shaft of the spear hurled by Romulus from the Aventine across the valley of the Circus Maximus into the enclosure of the Palatine, which took root at the spot where probably the Cornelian gens had its hearth and altar.

In like manner we may explain the ancient legend of the suckling of the twins by the she-wolf. The wolf-legend, which does not appear for 400 years, was probably sung at the festival of the Lupercalia, celebrated at the Lupercal, the "wolf-cave" at the foot of the Palatine, dedicated to Lupercus, a Latin deity who protected the flocks of the shepherds against the wolves. In this wolf-cave it was supposed that the twins were suckled

by the wolf. Near it, according to a late version of the legend, was the *ficus ruminalis*, under which the twins were stranded by the receding waters of the Tiber. This legend seems also to be etymological. The *ficus ruminalis* means the fig-tree which grew at Ruma, or Roma. But Festus tells us that *rumes* meant the teats of a wolf, and we know that a goddess called Rumia presided over the suckling of children. Hence the wolf-legend may have arisen from the accidental resemblance of the name of Rome to words which referred to the teats of the wolf and the suckling of children, unless, indeed, we may refer the name of Roma, or of Ruma, the older name, to the conspicuous breasts or teats which formed the twin summits of the Palatine and the Capitoline Hills. This is possible, but I think a better explanation of the name of Rome may possibly be found. As we have seen, it was certainly not derived from the name of Romulus, who was merely the eponymus of Rome and the Romilian gens. Mommsen attempts to derive the name of Rome from that of one of the three primitive tribes—the Ramnes, or Ramnians—which he explains as meaning the "bushmen," or "foresters." But if the names are really connected, it is more probable that the Ramnians mean the Romans, deriving their name from Rome, than that Rome derived its name from the Ramnians. The shorter word of the two must be the root-word.

Another theory, suggested by Corssen and adopted by Lanciani, assumes that the primitive name of the Tiber was Rumon, "the river," and that Roma meant the "river town." Not to say that we have no evidence that the Tiber was ever called the Rumon, it is plain that the town by the Rumon would be Rumona, and not Roma, a derived name being formed by the addition and not by the subtraction of syllables or letters.

In endeavouring to discover the meaning of the name of Rome, we should expect, as in other cases, to find that it denoted the spot where the first settler built his hut, and round which a village, and afterwards a town, grew up—just as Dresden, as the name implies, grew up round a "ferry" over the Elbe; Derry, or Londonderry, round an "oak," under which St. Patrick preached; Glasgow round the cell of St. Mungo, nicknamed *Glas-ca*, the "grey hound"; Cork and Berlin beside a "marsh."

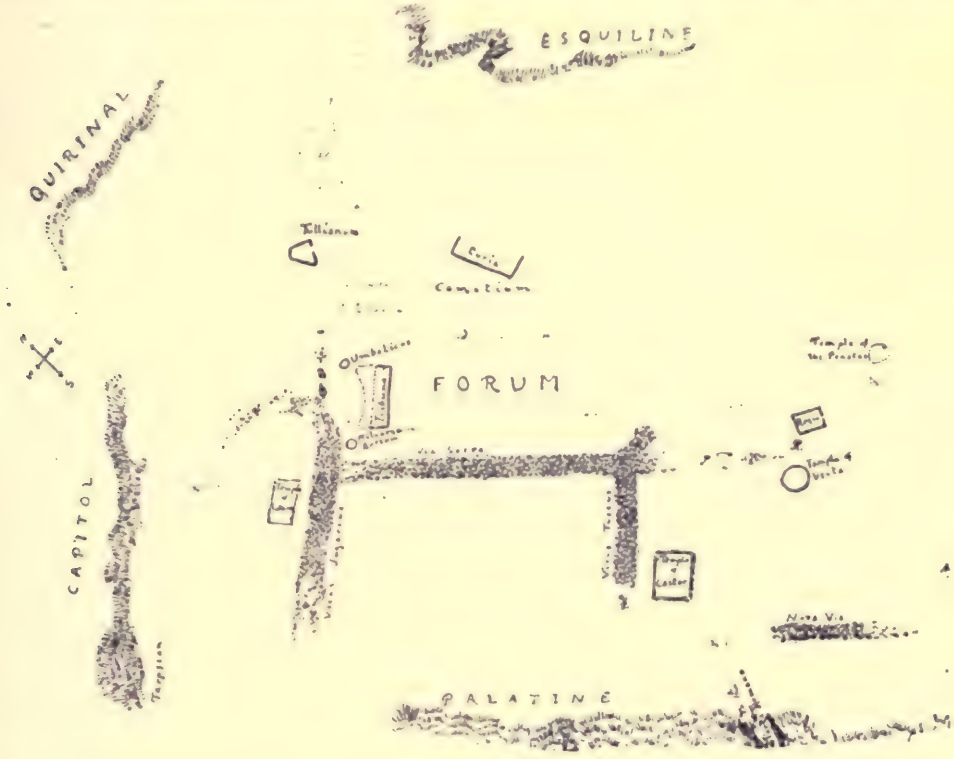
Where was this spot? Not on the Palatine, which was a sheepfold, where the flocks were guarded by Pales, the god of shepherds, Roma Quadrata, the later name of the Palatine, being derived from the name of Rome, just as people who live at Shepherds' Bush prefer calling it West Kensington.

The earliest Rome must be sought, not on the waterless Palatine, the Shepherds' Bush near Rome, but somewhere in the valley below—the valley of the Forum, where water could conveniently be obtained. The few huts constituting the village first called Rome cannot have been far from the village well, which afterwards became the Mamertine prison; not far from the house of Vesta, the hut whence the villagers fetched their daily fire; not far from the house of the Penates, the storehouse of the treasures of the little community; not far from the Regia, where the ruler of the village had his hut. Somewhere around the Forum, the village green where the market was held; somewhere beside the village street, the oldest street in Rome, called the Sacred Way, because beside it were all the most sacred and venerated sites—the altars of Vesta, of Saturn, and of the twin brethren—we must seek for the site of the village whose name came afterwards to denote the great city which gave a name to the world-wide Roman Empire.

The position of this spot is indicated by the name of one of the gates of the Palatine, the Porta Romana, whose site lies beneath the substructures of the Palace of Caligula. The Porta Romana must mean the gate which led to Rome, just as other gates take their names from places to which they lead. The Porta Nomentana led to Nomentum; the Porta Tiburtina to Tibur, now Tivoli; the Porta Latina to Latium; the Porta Flumentana to the river; the Porta Collina to the hills; the Porta Ostiensis to Ostia. So the Porta Romana must have led to Rome.

At the top of the Forum, between the venerable temple of Saturn and the Tullianum, we find a spot designated by immemorial tradition as the central point in Rome. Here was the Umbilicus Romæ,

the navel of the city; and twenty yards further to the south-west is the Milarium Aureum, the "golden milestone," from which Roman roads were measured, which answers to London stone, the ancient centre of London. The golden milestone stands at the junction of the two oldest streets in Rome, the Via Sacra and the Vicus Jugarius, which we may translate as "Junction Road" or "Cross Street." Now there was an old Roman word, *groma* or *gruma*, used in after-



times to denote the centre of a Roman camp, at the junction of its two chief streets, where the standard was reared, and the general's tent was pitched. The word *groma*, which originally denoted any cross roads, might easily become Roma or Ruma, an initial "G" sometimes disappearing before another consonant, as in the words *natus* or *nomen*. The ancient lava pavements now exposed in the Forum show the direction of the two cross roads which meet at the golden milestone, the stone from which were measured the miles on the network of great military roads which traversed the empire. All roads lead to Rome, and the Roma to which they lead is the *groma* marked by the milestone to which the Porta Romana of the Palatine so clearly points. Here are the sites of all the structures needed in the primitive village. Here is the stone which marked the umbilicus or centre of the village. On one side of it is the village well, afterwards used as a dungeon into which prisoners were lowered; on the other side is the village green, used as a market-place or Forum. Sheltered from the wind, under the steep cliff of the Palatine, we can see the foundations of the round hut in which burned the sacred fire, tended by village maidens whose characters were beyond reproach. Across the main street, the Via Sacra, was the ruler's hut, the Regia; next to it the house of the chief priest, the Pontifex Maximus; beyond it the village

storehouse, the house of the Penates, where the treasures of the little community were kept, chief among them the meteoric stone which had fallen down from Jupiter—Father Heaven, as they called the sky.

Here, in front of the Comitium, was the bench, afterwards removed a few yards further to the west, where, beneath the shade of a venerable fig-tree, the Ficus Ruminalis, the sacred fig-tree of the *gruma*, sat the senators, or "old men" of the tribe, on the *tribuna*, standing on which they addressed, when needful, the villagers assembled on the village green below. To the south rose the Palatine, whither at sunset the herds, entering by the gate called, from the lowing of the cattle, the Porta Mugonia, were driven, and penned for the night under the protection of Pales, the god of shepherds, in a walled enclosure in which the villagers themselves took refuge when attacked by enemies. Here, then, in the sheltered valley of the Forum, we find all the needful elements of the life of the little village—the well, the market-place, the hearth, the storehouse, the ruler's hut, the seat of the old men, and the sheepfold on the hill above. Beyond lay the Quirinal, the later settlement of the spearmen from the Sabine hills, and the Esquiline, on which *esquiliæ*, or outbuildings, were afterwards erected.

But though Rome did not take its name from Romulus, though King Romulus, like King Latinus, is an eponymic fiction and not an historical person, the legend of Romulus, as we shall presently see, is not meaningless, but can be interpreted, like our own legends of King Lear, King Lud, and old King Cole.

Nothing in this world is meaningless. There is a reason for everything, an explanation, if we knew it, of every name and myth and legend. Thus the legend of the rape of the Sabine women probably arose from an attempt to explain the survival of exogamy, or marriage by capture, and of the right of *connubium* between the Romans and the Sabines, just as we explain the rice and the old shoe thrown after a departing bride, as a survival of similar usages among ourselves.

If we reject an historical Romulus, we must also reject Tullus Hostilius as an historical King of Rome. As Romulus was the eponymic ancestor of the Romilian gens, so Tullus Hostilius must be regarded as the eponymus of the Tullian gens, to which Marcus Tullius Cicero belonged. The Tullii were not descended from an ancestor named Tullus, but they belonged to a gens which had its ancestral hearth and altar at the Tullianum, or well-house, the fortified spring in the Forum, now known as the Mamertine Prison, only 40 yards from the groma, or cross roads, where was the hearth and altar of the Romilii.

The unhistorical character of Tullus Hostilius is clearly shown by the fact that he is merely the Sabine duplicate of the Roman Romulus. The legends of their reigns are the Sabine and Roman versions of the same story. Both were of divine descent; both were nurtured by shepherds, and were ignorant of their parentage. The war of Tullus with Alba is a repetition of the war of Romulus with the Sabines, both wars representing the legendary conflict of the two races, the Romans and the Sabines. Both double the number of the citizens, and both disappear miraculously in a storm of lightning. We see merely the Roman and Sabine versions of the same myth—a myth invented to explain the origin of the civil constitution of the Roman State.

Again, Numa Pompilius and Ancus Martius are duplicates. Their reigns are two versions—apparently the Sabine and Latin versions—of the same legend, a legend accounting for the origin of the Roman religion, as the myths of Romulus and Tullus Hostilius accounted for the origin of the civil polity of Rome. This is indicated by the name of Numa, connected with *numen*. Both are priest-kings, both founded the pontifical office and the sacred colleges. Their reigns are as mythical as the reigns of King Lear and King Lud, Keltic deities transformed by legend into ancient kings. Ancus Martius is the eponymus of the Marcian gens, Marcus being the Latin equivalent of the Sabine spear-god Quirinus, as Mars, the father of Romulus, was the spear-god of the Latins, the flamen Martialis corresponding to the flamen Quirinalis of the Sabines.

(*To be continued.*)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

THE fourteenth volume of the journal of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, issued on February 2, is a good, varied, and well-illustrated number. The journal has not in any way suffered by the retirement of its late editor (Rev. Dr. Cox). His successor in the editorial chair, Rev. Charles Kerry, contributes four papers—"Codnor Castle and its Ancient Owners," well illustrated; a painstaking genealogical paper, "Notes to the Pedigree of the Strelleys of Strelley, Oakerthorpe, and Hazlebach;" and an interesting article on "Hermits, Fords, and Bridge Chapels," especially of those of Derbyshire. In the last of these papers, Mr. Kerry makes a mistake in thinking that the old offices in the Pontificals for the inclusion of recluses or anchorites had anything to do with hermits. Hermits and anchorites were absolutely different in their vows, and in almost every other particular. We are also able to assure Mr. Kerry that no amount of searching of the Lichfield Episcopal Act Books will bring to light anything about the bridge hermits of Derbyshire, as they have been already searched for that purpose. Mr. Kerry's fourth paper is "A Survey of the Honour of Peverel, 1250, with Notes."—The useful abstract or "Calendar of the Fines for the County of Derby" (by Messrs. Hardy and Page, of 22, Lincoln's Inn Buildings) is continued; this portion extends from January, 1297, to July, 1305.—Our contributor Mr. John Ward gives a thorough and valuable paper, with six plates in colour, called, "Notes on the Mediæval Pavement and Wall Tiles of Derbyshire;" also a second report (illustrated) on the excavations and general results of the society's work at Rains Cave, Longcliffe, which has been carried out under Mr. Ward's superintendence.—Rev. Francis Jourdain writes on "The Chauntries founded in the Parish Church of Ashbourne," citing several hitherto unpublished records.—Mr. J. T. Irvine, F.S.A.Scot., contributes an all-too-brief paper on "The Discoveries made in the Nave and Aisles of Refton Church during the late Restoration."—Mr. J. Pym Yeatman writes well on "The Lost History of Peat Forest, the Hunting Ground of the Peverels," with rather less than usual of his invariable girding at the Public Record Office officials and rules; but why "Lost," when the records cited are all now numbered, and can be consulted by anyone?—Other articles with which the *Antiquary* has no concern are "Botanical Notes on a Walk from Buxton to Miller's Dale," by Rev. W. H. Painter, and "The Building of the Derbyshire Limestone" (illustrated), by Mr. George Fletcher.—Another paper, not strictly within our cognisance, but so charmingly annotated and illustrated, and so interesting to naturalists and sportsmen that we must specially name it, is, "A Register of Birds Shot by Rev. Francis Gisborne, Rector of Staveley, duly recorded by himself from the year 1761 to 1784;" this register, telling of many now extinct Derbyshire birds, is edited by Rev. Charles Molineux, the present Rector of Staveley.—For a comment on the admirable new plan of the index to this volume, see "Notes of the Month" of this issue.

The first number (January) of the journal of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY has reached us, and is much to be commended. It is a well-printed and attractive-looking issue of 32 large pages, and is published by Messrs. Guy and Co., of Cork. The "objects" of this newly-formed society are, "The Collection, Preservation, and Diffusion of all available information regarding the past of the City and County of Cork, and to provide for the keeping of current events." The society makes a very bold start, arranging for two meetings a month, and intending to issue a monthly journal. It will be hard work to maintain a local archæological magazine issued so frequently; but the council is much to be congratulated on their first number, and we cordially wish them success. The number opens with an "Introduction," by Mr. Denny Lane, M.A., vice-president; with the "History of the Society," by Mr. John O'Mahony, hon. secretary; and with "Notes on the Literary History of Cork," by the Bishop of Waterford and Lismore, president.—Mr. Herbert Webb Gillman contributes an interesting and illustrated account of "Carrignamuck Castle, co. Cork, a Stronghold of the MacCarthys."—Mr. Robert Day, F.S.A., describes and illustrates a well-preserved bronze spear-head, lately found in the Duhallow country, near Millstreet. The same able antiquary contributes the first part of "Historical Notes of the County and City of Cork, from the Croker and Caulfield MSS.," with a reproduction of Speede's 1610 map of the "Province of Mounster."—The first part of "Poetry and Legendary Ballads of the South of Ireland" is given by the hon. secretary, opening with "The Monks of Kilcrea," by the late Arthur Gerald Geoghegan.—There are also some useful "Notes and Queries," and a catalogue of "Local Bibliography."

The fourth number of vol. ii. of the quarterly journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY opens with an account of the society's excursion to Maidenhead, which took place on October 28.—Mr. Arthur Irwin Dacent begins an "Inventory of Ancient Sacramental Plate in Berkshire." We are glad to see the work begun, and the introductory part opens well; but if the sections are to be as short as this, we rather wonder when the work will be accomplished.—Lady Russell continues the account of "Swallowfield and its Owners."—Rev. F. T. Wethered gives a third article on Hurley.—The number concludes with some useful "Notes and Queries."

The third part of vol. iii. of the journal of the GYPSY LORE SOCIETY is as good and varied as usual. The contents are "Isodore Kopernicki," by David MacRitchie, with portrait and specimen pages of his projected work; "The Gypsies in Belgium," by Professor Henri Van Elven; "Two Gypsy Versions of the

Master Thief," by F. H. Groome; "Gypsy Music: Little Egypt," by Professor Anton Herrmann; "English Gypsy Dress," by John Sampson; "Costumes used in the Italian Zingaresche," by Dr. E. Lovarini; "The Worship of Mountains among the Gypsies," by Dr. Heinrich von Wlislocki; the conclusion of Professor Rudolf von Sowa's "Vocabulary of the Slovak-Gypsy Dialect"; and "Reviews" and "Notes and Queries." It is with sorrow that we read on the last page the following notice: "The editors regret to have to state that the Gypsy Lore Society, like the gypsy race itself, is dying out. The next or April number will conclude our third and last volume, and will accordingly contain an index and title-page."

The third part of vol. xiv. of ARCHÆOLOGIA ÆLIANA, numbering 136 pages, contains the conclusion of vol. i. of Mr. Bates's "Border Holds of Northumberland." The strongholds treated of in this part are: Wark Castle, Cocklaw Tower, Bywell Castle, Long Horsley Tower, Howtell Tower, Willimoteswyke, Cockle Park Tower, Tosson Tower, Whitton Tower, Hepple Tower, Cartington Castle, Duddo Tower, and Chipchase Tower. In addition to several good plates and text-illustrations, there are two maps of Northumberland showing the Castles and Fortalices of the county in 1415, and the Castles, Barmkins, and Fortresses in 1541. There are several historical appendices, and a good index. Mr. Bates is to be much congratulated on this accurate and interesting work, and the Society of Antiquaries of Newcastle on being in a position to give it to their members. We note that a small edition of the complete work will be issued as a separate volume at £2 2s.

The HENRY BRADSHAW SOCIETY, founded in 1890 for the editing of Rare Liturgical Texts, has made a most excellent beginning. The first volume, printed for members for 1891, has just been issued. It consists of 256 octavo pages well printed in double-columns, and is stoutly bound in a plain but effective black cover. Its contents are the first part of a transcript of the celebrated Westminster Missal still in the possession of the Dean and Chapter of the Abbey. This is the first liturgical book named in the 1388 inventory of the Vestry of Westminster Abbey as: "Unum bonum missale et grande ex dono quondam Nicholai Sytlington abbatis." Sytlington was abbot from 1362 to 1386. This truly grand missal bears several obvious proofs of its connection with the great Abbey. The arms and cypher of the donor of the book, as well as the arms of the Abbey, appear in the illuminated borders; on the leaf preceding the calendar some of the ceremonies that followed the choosing of Abbot Islip in 1500 are detailed; a specially high place is given to St. Edward the Confessor; and the coronation-service is written in a form evidently intended for use. The calendar is written in five different colours, indicating the respective dignity of the festivals; these differences have been reproduced in this edition by printing in a corresponding variety of type. Henry VIII.'s visitors paid special attention to this volume. The word "papa" is frequently erased, and so, too, are the whole of the two offices of St. Thomas of Canterbury, but the careful application of ammonium sulphide to the erased passages was successful in restoring them. This volume is enriched with seven facsimile plates, five of which are the gift of Rev. E. S. Dewick, and two of Rev. Canon Cooke. Three of these plates are taken from folio 9, the initial letter being from the office of blessing holy water, which is here vividly represented. The two next plates are from the bottom of the same leaf, and represent a procession with the Holy Eucharist. The next initial is from folio 10, and affords a good illustration of a mediæval altar and reredos. The fifth is the initial of St. Stephen's office, and represents the martyr as a deacon holding up stones in a sudary. The last two are the initials of the office of Corpus Christi, and of the dedication of a church, and represent respectively a Corpus Christi procession, and the commencement of the dedication of a church by the bishop outside the great west entrance. This volume is edited by Dr. Wickham Legg, F.S.A., hon. secretary and treasurer of the society. That the work is admirably and faithfully done goes without saying, for Dr. Legg is well known to ecclesiologists as one of the best and most careful liturgic scholars of the day. He generously acknowledges the special help that he has received from Rev. E. S. Dewick and Mr. W. H. St. John Hope.

The first part of vol. iii. of the Transactions of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY has just been issued. It consists of 48 pages of small folio size. In addition to the record of proceedings and visits from November, 1890, to November, 1891, it contains: "The Knights of the Teutonic Order," by Mr. Charles Browne, F.S.A., which is full of interest and unusual information; "Screens," by the late Mr. E. J. Tarver, F.S.A., a careful analysis of church screens, and only too brief; "The Churches of Middlesex," by Mr. Loftus Brock, F.S.A., a good summary; "The History and Characteristics of Plainsong," by Mr. H. B. Briggs, with a plate of part of a Gradual for a Confessor Bishop; "Some Imitations of *Te Deum*," by Dr. Wickham Legge, F.S.A., a curious paper in which the *Hymnus Ambrosianus* is collated in parallel columns with two imitations written in honour respectively of the Blessed Virgin and of the Holy Cross; they are taken from a Vallombrosa Breviary, printed at the end of the fifteenth century. —An additional attraction to this excellent number is a plate of the Brass of Andrew Edyngar, 1535, at All Hallows, Barking, presented by Mr. Andrew Oliver, A.R.I.B.A.

We have received the first three parts of vol. xiv. of the Proceedings of the SOCIETY OF BIBLICAL ARCHÆOLOGY, which give the record of the society's work from November 3, 1891, to January 12, 1892. The contents of these 143 pages, in addition to reports and statements, are: "Some Points of Resemblance between Ancient Nations of the East and West," by Rev. James Marshall, M.A.; "Egyptian Notes," with two plates, by the president, Mr. P. le Page

Renouf; "Rhind Mathematical Papyrus," by Mr. F. L. Griffith, continued from vol. xiii.; "Letter from Mr. Hamilton Lang referring to the Altar from Kanawat in the Fitzwilliam Museum, Cambridge," by Mr. J. Pollard; "The Book of the Dead," introductory remarks to a new translation, by Mr. P. le Page Renouf; "Notes on some Royal Names and Families," by Mr. F. L. Griffith; "Notes de Philologie Égyptienne," by Dr. Karl Piehl, continued from vol. xiii.; "Un Papyrus Bilingue du temps de Philopator," by Professor Berillout; "A Difficult Passage in the Pyramid Text of King Teta," by Mr. P. le Page Renouf; "The Accadian Calendar," by Hon. E. Plunket; and "Babylonian Deed of Sale," by Rev. C. J. Ball, with two plates.

We hope for the future to notice the publications of this society month by month.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES on January 28, Dr. J. Evans, president, in the chair, the following gentlemen were elected Fellows: Revs. G. E. Jeans, J. G. Bailey, and P. H. Ditchfield, and Messrs B. Baker, H. J. Pfungst, and F. G. Smart.—The Rev. T. W. Pritchett exhibited a silver-gilt chrismatory with the usual triple receptacle for *oleum chrisma*, *oleum sanctum*, and *oleum infirmorum*, dated 1636, and formerly belonging to the church of Evwelsdat, in Bavaria.—Mr. F. Clements exhibited two curious vessels of red earthenware, shaped like very diminutive amphoræ, found in the old town ditch at Nottingham.—Professor T. McK. Hughes read a paper reviewing the various theories as to the date of the great earthwork or series of earthworks known as Offa's Dyke.—The treasurer reported the discovery of a Roman pavement and other remains in Lothbury.

On February 4 the Fellows elected were Messrs. Richard Bentley, and Edmund Wilson, and Revs. L. N. Prance, and H. M. Davey.—Mr. A. Higgins, F.S.A., exhibited and described the painted covers of certain Account Books from Sienna.—Mr. G. Payne, F.S.A., gave a full and illustrated account of the year's archæological proceedings in the county of Kent, as local secretary of the Society of Antiquaries, which won from the president a well-deserved compliment.—Rev. Dr. Cox, F.S.A., exhibited two curious wooden carvings from the crypt of Lastingham church, about whose age the most varying opinions were expressed; he also showed ground-plans prepared by Mr. Bilson of that interesting church, and a discussion arose as to the date of respective parts, in which Messrs. Hope and Micklethwaite took part.

On February 11 the following candidates were elected Fellows: Right Rev. Bishop Virtue, and Messrs. F. T. Barry, M.P., E. T. Webb, and A. F. Leach.—Chancellor Ferguson, F.S.A., rendered an exhaustive report as local secretary for Cumberland.—Mr. F. J. Haverfield, F.S.A., read his deferred paper on "Epigraphic Evidence as to the Date of Hadrian's Wall," which amply confirmed the current belief that assigns it to Hadrian.—Mr. N. H. J. Westlake, F.S.A., read a paper "On some Representations of Royal Figures as Worthies of the Christian Church in Fairford Church, Gloucestershire."

On February 18 the following exhibitions and communications were laid before the society: "Heraldic Glass from Rolvenden Church, Kent," by R. Garraway Rice, F.S.A.; "On the Dates of some Greek Temples as derived from their Orientation," by F. C. Penrose, M.A.; "On a Remarkable Group of Ecclesiastical Figures at Wells," by W. H. St. John Hope, M.A.—The following were elected Fellows: Stephen William Williams, Henry Clifton Sorby, LL.D., F.R.S., Captain Ottley Lane Perry.

A well-attended meeting of the Standing Committee of the CONGRESS OF ARCHÆOLOGICAL SOCIETIES IN UNION WITH THE SOCIETY OF ANTIQUARIES was held at Burlington House on February 4. The dates of July 21 and 22 were tentatively fixed for the congress. The programme was discussed at length. The secretary announced that three more societies had entered into union, namely, the Oxfordshire Archæological Society, the St. Alban's Archæological Society, and the Maidenhead and Taplow Field Club.

The report of the council of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND for 1891, adopted at the annual meeting on January 12, gives a satisfactory account of the continued progress of the society during the year 1891. The roll now contains the names of 162 Fellows, and 900 members, making together 1,062, an increase of 160 names on the list of the preceding year.—During the year, on the recommendation of the council, Honorary Fellowships were conferred on the following, in consideration of their distinguished services in the advancement of archæological science: Professor John Rhys, M.A., Jesus College, Oxford, President of the Cambrian Archæological Association; Robert Munro, M.A., M.D., Secretary of the Society of Antiquaries of Scotland; Professor Sven Söderberg, Ph.D., Director of the Museum of Antiquities, University of Lund, Sweden; Professor Luigi Pigorini, Director of the Museo Kircheriano, Rome; Right Hon. Sir John Lubbock, Bart., D.C.L., LL.D., F.R.S., M.P.; Dr. W. J. Hoffman (member, 1890), Professor of Ethnology, Smithstonian Institute, Washington, U.S.A.; M. D'Arbois de Jubainville, editor of *Revue Celtique*; John T. Gilbert, F.S.A., M.R.I.A., and Margaret Stokes, Hon. M.R.I.A. The work of compiling an index to the first twenty volumes of the Journal 1849-89 is still proceeding.—In accordance with the resolution passed at the last annual general meeting, the society have presented an address, illuminated in an album form, to Mr. Cochrane, the hon. general secretary and treasurer, to whose labours the present high position of the society is mainly due.

The annual meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-ON-TYNE was held on January 29, Rev. Dr. Bruce in the chair. The following were exhibited: By W. L. Charlton—two ancient parchment documents from the Hesleyside collection: i. 1474. A grant from Henry Earl of Northumberland

to the monks of St. Bees, of lands at Aspatria and fourteen salmon. ii. 1424. An order from William Lord Bishop of Carlisle for having prayers at All-hallows, on Sundays and holidays. By H. F. Morland Simpson, of Fettes College, Edinbro': i. A clinical picture of the battle of Keelung, Tonkin expedition. ii. The oldest map of Germany and the rest of Europe published at Eystat, 1491, photographic reproduction. By Dr. Burman: Drawing of a small square "creeing trough" with lozenge on two sides, and an oval on other two. By S. Reavell: Drawing of a circular base with mortice in top, apparently of early Norman date, found during recent excavations at Alnwick Castle.—The treasurer (Mr. Holmes) produced a satisfactory report, showing a balance in hand of £177 6s. 4½d. The general report showed an increase in the number of members, as well as satisfactory progress in other directions. The following paragraph from the report which deals with the recent writings on Hadrian's wall, will be read with interest by those who are concerned in the renewal of this controversy. "The Glasgow Archæological Society has been for the last two years engaged in a series of systematic excavations of this great work, which has thrown much light on the mode of its construction. One of the foremost in this band of inquirers, Mr. G. Neilson, has recently visited our own mural barrier, and in a little essay, entitled *Per Lineam Valli* has suggested a new theory of the purpose of the *Vallum*, which is at any rate worthy of serious consideration. It is, of course, impossible here to summarize his arguments, however briefly; but it may be stated that while he agrees with Hodgson and Bruce in looking upon the *Vallum* and *Murus* as nearly contemporaneous erections, he differs from them as to the quarter from which the assailants of the *Vallum* were looked for. They hold that it was intended as a rampart against a southern foe; he believes that *Vallum* and *Murus* alike were intended in the first instance to guard against barbarians from the north, and that when the *Murus* was finished it was converted into a defence against the south. In answer to the question why two such lines of defence should be constructed, he makes the ingenious suggestion that the *Vallum* was a provisional, perhaps hasty, work, intended to guard the quarries wherein the Roman legionaries or the natives whom they employed in the task were hewing out the stones with which the ultimate line of defence, the *Murus*, was to be built. It is no business of our society to pronounce either for or against this cleverly-argued proposition, but we may say that we welcome any careful and scholarly attempt (such as this) to explain the perplexing phenomena of the Roman works between Tyne and Solway."

The twenty-seventh annual meeting of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION was held at the Town Hall, Leeds, on January 25. The annual report of the council showed that the members now number 299, having increased 20 per cent. in the last ten years. The numbers are scarcely what might be expected for such a county; but the great extent of the area that the society is supposed to cover is rather a drawback than a furtherance to its numerical success. The report of the Record Series for Yorkshire, in connection with the above society, spoke of the falling off in subscribers during the past two years. This is unfortunate, for the Record Series deserves well of general antiquaries as well of the archæologists of Yorkshire.

At the monthly council meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY held on February 5, the president (Mr. T. T. Empsall) reported that certain parts of Westgate that are to be shortly pulled down will be carefully photographed for the society. The council passed a resolution addressed to the corporation protesting against the change of name in Silsbridge Lane to that of some Irish leader. —On January 8 Mr. C. A. Federer gave an interesting and elaborate paper on "The Genesis of English Surnames" in the Free Library. As a specimen of Mr. Federer's treatment of the subject, the following pregnant extract is given: "The latter part of the tenth century is generally assumed to be the period when family surnames came into common use, except when local circumstances brought about their introduction in particular localities somewhat earlier. In order to understand how this introduction came about it would be necessary to recall the circumstances of a settlement of Saxons planted, say, on the low ridges of one of our Yorkshire hills. Around them would be a wilderness of moor, forest, and fen, with here and there a clearance suitable for cultivation. As the community increased, and the cultivated area became insufficient for its needs, one of the fair-haired colonists would go forth into the oak forest, and, having found a sheltered spot, set about hewing down the oaks, burning out the stumps, and removing the undergrowth. By these means he formed a clearing, which was then called a riding, ridding, rodding, or royd. He and others similarly circumstanced thus became known by the surname of Ryder, Riding, Rudd, or Rhoyds, all names traceable to the act of 'clearing,' while the oak royd (or oak clearing) became the happy home of a succession of stout yeomen known as Ackroyd, Aykroyd, Akeroyd, or Ecroyd. As clearing of royds multiplied the appellative Royder or Rhodes was no longer sufficiently distinctive, and it became necessary to use more determinate terms. Thus when an original royder found it convenient to erect some sort of building or 'booth' upon his clearing, he would be known as John the Boothroyd; if another pitched his tent upon low land he would gain the surname of Hol-royd; or if a third brought under cultivation the rounded summit (or how) of a hill, he would gain the appellation of How-royd."

Mr. C. T. Phillips, honorary curator of the SUSSEX ARCHÆOLOGICAL SOCIETY, lectured at Lewes on January 28, to a large and most appreciative audience, on the historical "Battle of Lewes." He first gave a resumé of the circumstances leading to the battle, and then proceeded directly with his subject, discoursing learnedly on the sanguinary struggle between Henry and his impetuous son, Prince Edward, and the subtle and wily Simon de Montfort, Earl of Leicester, which forms the most eventful epoch in the history of the old county town. A careful description of the Norman Castle, unique in respect of its two

ancient keeps, was a special feature of the lecture. In replying to a vote of thanks, the lecturer said there was one blot on the escutcheon of Lewes. The battle he had been describing was fought six centuries ago, and yet no memorial marked the spot. Would they allow such a slur to exist any longer? Lewes had done great things in the past, and this was a matter which should interest all, not only in England, but in that Greater Britain beyond the seas. Almost every battle-field had its memorial, and the Battle of Lewes had most important results. He suggested that the Archæological Society and the Corporation should combine, and he had no doubt but that the result would be satisfactory.

At a meeting of the LIVERPOOL HISTORIC SOCIETY, held on January 28, Mr. J. P. Rylands, F.S.A., in the chair, a most interesting paper was read by Mr. Henry Peet, one of the churchwardens of the parish of St. Nicholas, on "Some Early Records and Churchwardens' Accounts of the Parish of Liverpool." Mr. Peet held that in large towns the parish had too frequently been overshadowed by the borough, and as a consequence the parochial archives had been left unexplored by the antiquaries. Some of the earliest vestry books were exhibited, and also an early assessment book. From this latter it appears there were only twenty-five streets in Liverpool at the end of the seventeenth century. Two of the register books were placed on the table, and were carefully examined by the members. At the conclusion of his paper Mr. Peet made a strong appeal for the better preservation of these register books. He said—I have at one time or another had the privilege extended to me of examining numerous parish registers in various parts of the country, but I venture to assert that if you search the parish chests from one end of England to the other you will find few which can compare with those at the Old Church. Few, if any, equal them; none can excel them. They are models of what parish registers should be. For the historian, the antiquary, and the genealogist they are treasures of priceless value, as well as to all who can take an intelligent interest in their history and contents; and to thousands of Liverpool men they are the only public documents in existence for determinating questions of inheritance. But what is the actual state of affairs in this the second city of the empire? It appears almost incredible that these priceless documents are now insecurely deposited in an iron cupboard, which is neither thief-proof nor fire-proof. I hold in my hand a report on their condition made by an eminent firm of manufacturers. They say, "We have examined the old safes at St. Nicholas's Church, and find them to be made simply of cast iron, and without the slightest provision for resisting fire. In case of fire the safes would become heated, and in the event of water being thrown upon them the metal would crack, and thus expose the contents to both fire and water." We sincerely trust that this timely and earnest appeal of Mr. Churchwarden Peet will induce Liverpool to speedily put an end to this scandalous neglect.

The annual meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held on January 30, when the thirteenth annual report was presented by the council, which again gives evidence of the satisfactory position of the association. During the year eight meeting were held at the Chapter-House, at which several valuable papers were read. Afternoon visits were made to the church of Holy Trinity, Chelsea, to Christ's Hospital, to St. Bartholomew, Smithfield, to the parish church, and the chapel of St. Mary Magdalene, at Kingston, to the chapel at Hampton Court Palace, to the churches of Shenfield and Hutton, to Bookham and Little Bookham, to Beddington, and to Carshalton. A whole day was also spent in Guildford. The death during the year of the financial secretary, the Rev. H. G. Duffield, who had filled that office with great advantage during a period of upwards of seven years, was referred to with sorrow. Mr. Gill has been elected by the council to fill the vancancy occasioned by the death of Mr. Duffield. The outside demand for the society's transactions continues, and their sale produced a substantial amount during the year. The balance-sheet is a great improvement on that of last year, a large number of subscriptions then in arrear have been paid, and the finances of the society are now in a fairly satisfactory condition. Twenty-four new members have been elected during the year.

On February 17, a meeting was held at the Chapter-House, St. Paul's, when a paper was read by Mr. T. A. Martin, entitled "Some Religious Subjects or Misericordes."

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, February 3, Mr. J. T. Micklethwaite in the chair, Mr. J. Park Harrison read a paper on a pre-Norman clerestory window at Christchurch Cathedral, Oxford. He said he had the satisfaction of announcing that a discovery had been made of a pre-Norman clerestory window in Oxford Cathedral. His attention had for some time past been directed to work in the south transept, which differed from any elsewhere in the building on the same level; but it was not till the middle of December that, as the result of a minute examination of the so-called triforium on the west side of the transept, it was found there were grooves as if for glass. These grooves, having been carefully stopped up with mortar, had not previously been noticed. On inquiry being made, it appeared that this restoration had been effected at the time when the whitewash was cleaned off and the fractured portions of the bases and capitals made good in 1870. The windows had evidently been taken down at some remoter period, and afterwards re-erected—perhaps when the upper range of arches or the present clerestory was built. Mr. Harrison thought that the additional evidence recently obtained would perfectly satisfy those experts who had examined the stonework in the cathedral, of the pre-Norman date of the original design. Other early work, it was stated, had been met with at the west end of the south aisle of the choir. Mr. W. H. St. John Hope and the chairman expressed themselves entirely satisfied with the evidence which had been adduced as to the early date of the clerestory windows. Mr. E. Green read the Rev. Precentor Venables's paper "On the Roman Colonnade recently discovered at Lincoln." Mr. G. E. Fox considered these

remains showed the existence of more than one building, the forum probably forming a part of the frontage.

The fourth meeting of the twenty-second section of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on February 2, when a paper was read by Mr. Renouf (president) in continuation of his former papers on the Egyptian Book of the Dead: translation with transliteration of the first chapter.—The Rev. C. J. Ball also read a paper entitled, "Glimpses of Babylonian Religion."—The next meeting of the society will be held at 9, Conduit Street, Hanover Square, W., on March 1.

At a meeting of the BELFAST NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, held on February 2, Mr. Seaton F. Milligan delivered an interesting lecture on "The Early Christian Architecture of Ireland," illustrated by about seventy original photo-slides of ancient churches, monasteries, round towers, etc.—The hon. sec. (Mr. R. M. Young) announced that two uniforms formerly worn by Henry Joy M'Cracken (one of them at the battle of Antrim) had been presented by Christopher Atchison, J.P., Loanhead, Midlothian. The following is a description of the uniforms: The volunteer uniform is of all-wool cloth, emerald green colour, slashed with gold braid and gilt buttons; the facings and lining are of white twilled worsted serge, while the lining of the sleeves is a pure, soft domestic gray calico. All the material was of home manufacture. The undress uniform is of a coarser, heavier cloth, evidently home-made, emerald green colour, and faced with yellow, and yellow epaulettes; it has silver-plated buttons, with initials "N. V." (National Volunteers), Belfast Regiment; skirt faced with yellow, turned up, with a heart at the corner.

The annual meeting of the WILTS ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY for 1892 will probably be held at Cirencester about July 12-14, in conjunction with that of the Bristol and Gloucestershire Archæological Society. The many attractions of Cirencester itself, Fairford with its stained glass, Down Ampney, Cricklade, Tatton, Somerford Keynes, Ashton Keynes, Minety, Oaksey, Kenble, etc., will, if possible, be visited.

The annual meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on January 29, at Chetham's College, Mr. W. E. Axon presiding. The total number of members on the roll is 5 honorary, 49 life, and 283 ordinary. This was the same number as last year. The council were of opinion that the number of new societies made it unlikely that there would be any considerable increase in the number of members in the immediate future. At the same time, they could not complain that archæology had not received a full share of support in this district, and they trusted that the society had done something towards extending an interest in all that related to the past. The society had made a second grant of five guineas in aid of the exploring work at Chester, and individual members had contributed £11 4s. 6d. for the same object. The council are glad to have been able to retain the services of Mr. George C. Yates in the office of honorary secretary; his active exertions in promoting the well-being of the society have been frequently acknowledged. Mr. C. W. Sutton had again promised to edit the volume of transactions. The chairman, in moving the adoption of the report, said that the excavations at Chester were the most important event of the year. Indeed, he keew of nothing more important either in local or national archæology during the last few years than these excavations.—Mr. C. T. Tallent Bateman exhibited an original lease, dated 1560, to Richard Bullock, of a smithy at Torkenton (whence the name of Bullock's Smithy). Remarks upon it were made by Messrs. J. D. Andrew, A. Nicholson, and W. Harrison.—Mr. Robert Peel exhibited a rare volume of tracts.

At the meeting of the same society held on February 5, a resolution of condolence with Mr. Yates in the sudden death of his wife was unanimously passed.—Dr. H. Colley March exhibited silicious implements found in India and one found in Lancashire, used probably for artistic purposes. He read a letter from Mr. Seidler, who enclosed a number of beautiful sketches of these minute implements found in France, Belgium, and Egypt.—Mr. G. Yates sent for exhibition a collection of Roman coins of the Lower and Eastern Empires.—Mr. Esdaile read a paper on "Celestial Alphabets," as found on coins, which he illustrated by a number of excellent diagrams.

The annual meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY was held at Derby on February 2, when the Duke of Rutland, K.G., was elected president in the place of the late Duke of Devonshire. The report gives evidence of the satisfactory progress and work of this association, now in its fourteenth year. After the business meeting was concluded, Rev. Dr. Cox delivered a lecture on the Sepulchral Monuments of England, largely drawn from Derbyshire examples, and illustrated by an oxy-hydrogen light. In concluding, Dr. Cox drew attention to the grievous want of an archæological museum, which he described as a scandal to the county, a great disgrace to the borough of Derby (which has a population of about 100,000), and a reproach to the members of the society.

The annual meeting of the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE was held on January 27 at the Institute. Mr. S. Timmins presided.—The chairman, in moving the adoption of the annual report, said they had to record a substantial increase in the number of subscribers. There were now 221 members in the section as against 180 at the close of the year 1890. During the year five papers had been read before the members of the section, and had been received by large audiences. The report was adopted, and Mr. S. Timmins re-elected president of the section. In the report mention is made of the finances, which are in a very satisfactory condition, showing a favourable balance of £77 3s. 1d., from which must be deducted a sum of about £50 in view of the publication of the 1891 Transactions,

leaving a balance in hand of £27.—A paper was then read by Mr. Joseph Hill on "Unpublished Records Relating to Birmingham." Mr. Hill went back to the Domesday survey, and mentioned several of the local deeds of 1180 and 1190. He also referred to other local records known to exist, but not yet convenient for making public, as, for instance, the early grant of markets, which was confirmed by Richard Cœur de Lion when he visited Birmingham shortly before leaving England for the Holy Land. Mention was also made that Richard was accompanied by William FitzPeter, lord of the then manor of Birmingham. Attention was drawn to a group of Birmingham deeds, which had recently come into the possession of Mr. Sam Timmins. The deeds of the "Gild" of Birmingham and their relation to the "Free" School were also illustrated. The seal of this "Gild" was also shown by means of the limelight. It has an interest peculiarly its own, inasmuch as it was said to be the only perfect impression of a "Gild" seal known to exist.

The first winter meeting of the KILDARE ARCHÆOLOGICAL SOCIETY was held at Naas on January 27. Rev. Canon Sherlock, rector of Clane, read a paper on "Notes, Antiquarian and Historical, on the Parish of Clane," in the course of which he stated that some forty or fifty years ago there existed what were called St. Brigid's chair and thimble, besides a stone said to bear the imprint of her feet, a little above the bend of the millrace in Clane, where there is now a disused quarry. He was of opinion that it may have been an old cromlech. The well beside the chair was known as St. Brigid's well.—Rev. Thomas Morrin, P.P., exhibited a coin of the Roman colony of Nismes, found at Nurney, county Kildare. He also read a paper by Dr. Comerford on "The Ford of Ae: some Historical Notes on the Town of Athy." Athy, in Irish, is called "At-aoi," "The Ford of Ae." In the reign of Felimy the Wargiver (A.D. 111 to 119), there were combats between the Munster men and the men of Lewy, chief of the Red Branch Knights of Ulster. At the second battle, fought at the river Barrow, a Munster chief named Ae was killed, and the place was, therefore, called the Ford of Ae.—Lord Walter Fitzgerald read a paper on "The Round Towers of Kildare: their Origin and Use." He said that at present there are five round towers in a more or less perfect state standing in this county—at Castledermot, Old Kilcullen, Oughterard, Kildare, and Taghadoe. Before describing each, he stated generally that in appearance the round tower is a slightly tapering high circular tower, which, from its peculiarity to and frequency in Ireland, has become one of her typical emblems. When perfect (which none of those in this county are) the summit is capped by a steep conical stone roof, as, for instance, the Round Tower of Clondalkin, which is the nearest perfect specimen to Kildare. The average height is from 90 to 120 feet, the thickness of the walls at the base 3 to 5 feet, the internal diameter 7 to 9 feet, and the external circumference about 50 feet. The use and origin of the round towers were, until Petrie's researches, an inexplicable puzzle to antiquarians, and many were the absurb theories, such as that they were erected to represent a pagan object of worship, that they were for fire worship, that they were built by the Danes, that they were anchorite towers, and that they were sepulchral monuments, etc.; and even at the present day many are still unaware that they were still ecclesiastical keep, built for the purpose of affording shelter to the clergy and a place of safety for the valuable church property. At the same time, they acted as watchtowers, and were also used as places of safety for housing the small square bells, which were (as they are still in some places) looked upon with great reverence, as having been blessed and consecrated by the patron saint of the district. Some proof that the round towers were erected for Christian purposes is shown in the fact that they are always found in a Christian burial-ground. Proofs of their defensive character are shown in the height of the doorways above the ground, and traces of double doors in some of them. Lord Walter gave several extracts from the Irish annals in support of this theory. The date of the round towers had been fixed at from the ninth to the thirteenth centuries. He then proceeded to describe in detail the five Kildare examples.—Mr. Arthur Vicars, F.S.A., showed a collection of objects connected with the funeral ceremonials of royal and distinguished persons, original funeral certificates by heralds of the sixteenth century, draught funeral roll (1578) of Sir Nicholas Bacon, Lord Keeper to Queen Elizabeth, and the father of the great Francis Bacon; also an original roll of arms on vellum, circa 1500.

Sir Francis William Drummond, Bart., has accepted the office of president of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION, to succeed Professor Rhys. The annual meeting of the society will be held in August at Llandeilo.

Literary Gossip for Archæologists.

PROFESSOR MARUCCHI of Rome has now published the second part of his catalogue of Egyptian papyri in the Vatican Library. This list contains 85 papyri, divided into 138 leaves, the greater portion of which are funereal, containing extracts from the *Book of the Dead*, and from the *Book of the Underworld*. One, however, contains a magic text, and is of great importance, owing to the rareness of such an occurrence. The volume is enriched by four phototype plates, representing the most remarkable papyri of the collection.

* * *

The same professor of Egyptology in the Roman Apollinare has published *Some Observations on the Obelisks of Rome*, which is the first instalment of a comprehensive work he is preparing on the antiquities of the Eternal City, which will have for title, *A Description of the Egyptian Obelisks at Rome, and of the Ancient Monuments to which they belonged.*

* * *

Dr. Serafino Ricci of the Roman Archæological School, already known by an article on the "Xystike

Synodos" and the "Curia Athletarum" of Rome, is preparing a *Sylloge* of all the Greek inscriptions of the Island of Amorgos, and a definitive edition of the inscription of Thera (Santorin), known as the *Last Will of Epicteta.*

* * *

Professor Comparetti is engaged on a definitive reading of the great legal inscription discovered by Halbherr and Fabricius at Gortyna in Crete, which he will publish during the summer very probably in the *Monumenti Antichi* of the Roman Lincei; and Professor Halbherr himself has undertaken the task of collecting and editing a complete *Corpus* of all the ancient inscriptions of Crete.

* * *

The Rev. Dr. Cox is about to contribute to the *Newbury House Magazine* a series of articles on *Special Forms of Prayer*, beginning with those of the reign of Queen Elizabeth. There is no collection of such forms in any of our public libraries, or in any known episcopal or collegiate library. Dr. Cox has got a fairly good private collection, beginning with a small broadside on the birth of Charles II.; it is his intention to present his collection to the Church House.

* * *

Rev. P. H. Ditchfield, F.S.A., editor for Messrs. Wells, Gardner and Co. of the series of volumes on *National Churches*, has arranged with Rev. Dr. Maclear to write on Scandinavia, Rev. Canon Luckock on Scotland, Rev. Canon Pennington on Italy, the Bishop of Delawere on America, and Rev. P. H. Ditchfield on the Netherlands. Germany by Rev. Baring-Gould, and Spain by Rev. F. Meyrick, have already been issued. Ireland by Rev. T. Olden is now in the press, and will contain much interesting matter hitherto unpublished about the early Irish Church and the Round Towers.

* * *

Rev. R. S. Mylne, F.S.A., is bringing out in one large folio volume, illustrated, price £3 3s. net to subscribers, *The Master Masons of the Crown of Scotland, and their Works.* The subscription closes with March, 1892. The book promises to be of great value. A special feature of this book will be the publication of the original drawings of Robert Mylne, Master Mason to King Charles II., for the rebuilding of Holyrood House. This royal palace was the centre of many of the most famous events of Scottish history, and the home for centuries of the reigning sovereigns of the House of Stuart. It is of national interest to Scotsmen. Earlier plans will also be included, which some of the kings of this illustrious race projected, but were unable to carry into effect. It is believed that none of these documents have ever before been published, and in but very few antiquarian quarters were known to exist. Note will also be taken of the marked transition from French to Italian models in the development of architectural design.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

ILLUSTRATIONS OF INCISED SLABS ON THE CONTINENT OF EUROPE, FROM RUBBINGS AND TRACINGS. By Rev. W. F. Creeny, M.A., F.S.A. Folio. Seventy-one facsimile plates with descriptive letter-press. Price £1 11s. 6d.

The author, who is the Vicar of St. Michael-at-Thorn, Norwich, is his own publisher. Mr. Creeny has already won much fame by his book of facsimiles of monumental brasses on the Continent, and this fame will be more than sustained by the very handsome volume now before us. The illustrations, the paper, and the typography are excellent; whilst the clever design for the title-page (also stamped on the cover), by Mr. Weyer, of Norwich, a rising young artist in glass-painting, is to be specially commended. Mr. Creeny claims to have given in this fine volume "a fairly representative series of examples of the stone-engraver's art from the twelfth till nearly the seventeenth century," a claim which these pages most abundantly substantiate. The art in not a few of the examples is surprisingly beautiful and effective. The oldest one is that of St. Piat at Seclin, about eight miles from Lille. The church is dedicated to St. Piat or Piatus, who was martyred at Seclin, A.D. 286, by having his scalp cut off. The slab, which is about the date 1150, represents the saint in eucharistic vestments, holding his scalp in his hands; from the centre of the canopy above issues the *Dextera Dei* to bless the saint. Another rudely-executed early one, but of great interest to heralds, is that of Antone de Loncin, *circa* 1160, in the museum at Liège. On the shield "he bears vair, for Loncin, his own family; over which is a chevron, gules, for De Bolzée, his mother's family." But is this explanation of the coat correct?

A rich effect is produced by the stone in memory of Madame Perone, 1248, now in the museum at Port de Hal, Brussels. The slab is of tawny colour, and its surface is almost as smooth as on the day that it left the artist's hands. "The hood of the mantle is thrown behind the head, and the lines by which the face and wimple are represented are of stone raised up by the cutting down of the other parts; into these sunk parts enamel was inserted which would certainly make the wimple white, and the face may have had a flesh tint. Her hands, and the right hand of God blessing her, are constructed in the same way. I believe all the sunk lines of the architecture and all the letters were filled with cement, probably tinted red." Another slab described and illustrated a little further on in the volume actually retains the material with which the letters and architectural lines were filled, and its colours, notwithstanding its remarkable adventures, are as fresh as when first used. It is a monumental slab to Asscheric van der Conderborch, *circa* 1250, in the Ghent Museum. The material is

black marble, and the enamel, flush with the surface, is white and red. In the year 1566 the Flemish people, in a deplorable frenzy, rifled their churches, breaking up or ejecting all effigies and monuments. This slab, together with about fifty others, was discovered at the bottom of a canal, where it had been fastened by iron clamps to other stones to make a flat bottom to the sluice of a bridge. It was rescued a few years ago, with some of its fellows, from its watery bed through the zeal of the secretary of the museum.

The grace and power of delineation in a few single lines when worked by a cunning engraver is strikingly shown in the effective but simple slab to the memory of Jaquier Lisain and his daughter, *circa* 1250, at the church of Notre Dame, Chalons-sur-Marne. The figures are good examples of the costume of the times. At St. Memmie, a hamlet of the last-named town, is an exceptionally interesting engraved slab, also of the thirteenth century. The lines are filled with lead, which still remain flush in the surface. It commemorates one Thiebauz Rufez. He is represented riding on horseback in civilian costume with a falcon on his right hand. The horse is shown raising the two legs on the near side at the same time, a position which is possible when a horse is ambling. The dogs below wear collars with a single globular bell attached. We quite agree with Mr. Creeny that there is a graceful simplicity about the drapery of the angels, the architecture, the crocketted foliage, and other details of this slab which a modern artist might do worse than take for his model. This stone is dated *circa* 1260, which we venture to think is too early; in our opinion it can scarcely be earlier than at least 1275. In the Rouen Museum is a charming composition to Nichus du Chastelier, *circa* 1280; an angel holds a heavenly crown above her head.

But Mr. Creeny does not always select for illustration and description the mere handsome or elaborate compositions of the stone-engraver that are occasionally met with; in his extensive Continental travels, he seems ever to be on the alert for all that is of interest with regard to the sepulchral monuments of the past. At Hastiere Lavaux he noticed in a farmyard a stone lying by the side of the wall (it having formerly covered a well), a singularly simple memorial, but one well worth recording. On it is incised a plain pastoral staff, and above it in four parallel lines of Latin capitals is recorded: "In the year of our Lord 1284, on the 8th of the month of June, died Jacobus, Abbot of this monastery. May his soul rest in peace." Near to the farm stands the old abbey church of Hastiere Lavaux, founded in the ninth century. In the nineteenth century parts were pulled down and sold for building material, when Abbot James's memorial was probably made merchandise of; can it not again find shelter within the remains of the sacred walls?

Of monuments to children, which are but rare, this volume contains a charming example. A slab in the church of Gemeppe, Belgium, is to the memory of Ystasses Doysseu, 1324. He was the son of Monseigneur Jehan Doysseu, Knight, Lord of Gemeppe. The boy's robe is embroidered with martlets.

The stone-engraver of later days could sometimes produce almost, if not quite, as elaborate monumental effects as his brother workmen in brass. One of the most elaborate in the volume is that at Chalons-sur-Marne to Jehan Mengin and his wife, 1486. "The canopy, with its richly-tabernacled side-shafts and its simple central supports, represents with happy architectural luxuriousness a double tabernacle, in which the principal figures are standing on a pavement of black and white marble. In the central tabernacle, above the head of each of the deceased, is a figure of the Father seated, and holding a symbol of each soul in a sheet. These symbols, little naked figures, are evidently male and female. It was a pretty conceit of the artist to diaper the canopy over the head of the lady with the flower marguerite, as that is her name. The gracefully-executed figures of the ten saints at the sides are all, but one, to be distinguished by their symbols."

Not a few of the simple but most interesting examples in this volume are taken from the churches of Gotland. The extent of Mr. Creeny's travels and the zeal with which he is animated come out incidentally in the all too short descriptions that he gives of his rubbings and tracings. He makes, for instance, two visits to Reims Cathedral for the Hues Libergiers stone. Hues Libergiers was a master architect who built the beautiful church of St. Nicaise at Reims, and probably was the designer of the grand cathedral church after its destruction by fire in 1210. On the stone, dated 1263, he is figured bearing in his right hand a church, just as on the earliest known brass, dated 1231, Bishop Yso Wilpe bears in his right hand his church of St. Andrew, and in his left "the castle that he had fortified." "Permission to make a copy of this stone had to be obtained from Monsieur l'Architecte, under whose control the repairs to the cathedral were being carried out. He lived at Paris, and his reply did not return till long after I had left the city; but it did come, and the following summer I went and made the tracings." This interesting stone, of great artistic value both in subject and execution of design, was originally on the floor of the nave of St. Nicaise; but when that church was barbarously destroyed in 1798, Libergiers' monument was happily removed to the cathedral church.

This grand volume could only have been carried to completion by an enthusiastic and art-loving antiquary; it will be a reproach to both antiquaries and artists unless they show a keen appreciation of Mr. Creeny's labour and expense by speedily possessing themselves of those copies that remain now that subscribers have been supplied. It is an absolute impossibility that any purchaser could be disappointed with his bargain.

J. CHARLES COX, LL.D., F.S.A.

THE HISTORY, PRINCIPLES, AND PRACTICE OF SYMBOLISM IN CHRISTIAN ART. By F. Edward Hulme, F.L.S., F.S.A. *Swan Sonnenschein and Co.* 8vo. Pp. 234. Price 3s. 6d.

The work before us forms vol. ii. of *The Antiquarian Library*, the first volume of which, by the Rev. H. Macklin, on *Monumental Brasses*, and the third, on *The History, Principles, and Practice of Heraldry*, by F. Edward Hulme, F.L.S., F.S.A., we have already reviewed. It cannot be said that Mr.

Hulme's book on Symbolism displays any original research, and most of the subjects therein dealt with are already accessible in other works. The attempt, moreover, to compress so much matter into a small compass has resulted in several important points being insufficiently treated; while neither the examples quoted nor the illustrations given are at times particularly happy. For instance, a poor cut of Scott's iron screen at Hereford is dragged in as an illustration of the use of the aureole. Surely some ancient example might have been found! And the large seal (3¼ inches in diameter) of Thomas Beauchamp, Earl of Warwick, is introduced to illustrate a cross crosslet! There are, too, many small errors of fact, which a less ambitious attempt to traverse so much ground would have saved Mr. Hulme from. Thus, to quote one on p. 86, we are told that the saltire cross of St. Andrew was not so represented till the fifteenth century, despite the evidence of many examples of thirteenth century date. Again, in discussing the cruciform plans of churches, Mr. Hulme upholds the long-exploded idea that the deviation of the choir or chancel from the line of the nave is symbolical. As a matter of fact, such deviations can be shown to be the result of careless or inaccurate setting out by the builders; and in the case of Lichfield, one of Mr. Hulme's examples, the efforts made to rectify the error may be plainly seen in the irregular line of the north choir aisle wall.

Seeing that Mr. Hulme's information is sometimes antiquated, we are not surprised to find him, on a later page, paraphrasing the erroneous view persisted in by the Rev. F. G. Lee in a recent volume of *Archæologia*, that a crosier is an archbishop's cross. It cannot be too often repeated that a crosier is not a cross at all, but a crook, and has been so known since at least the beginning of the sixteenth century, while the error of confounding the archbishop's cross with the crosier has grown up only since about 1825. Elsewhere, on p. 78, Mr. Hulme tells us that the archbishop's cross was doubled-barred; but he gives no authority for his statement, nor does he mention that a double-barred cross was often the form of reliquaries containing fragments of the True Cross. The volume is illustrated by a number of woodcuts, but of so varied a character as to suggest the idea that the text has been written up to them. Some few, mostly old friends, are good; but many, including a series of arms of sees from some clerical directory, might have been omitted with advantage. The book concludes with an index, but this is so defective and insufficient that the name of not one of the many saints referred to can be found in it. We are sorry not to be able to commend the book, but in its present form it is not easy to say to whom it would be really useful.

✣ ✣ ✣

THE SCOTTISH CLANS AND THEIR TARTANS. *W. and A. K. Johnston.* Demy 16mo. Price 2s. 6d.

This little volume is a valuable and handy work on the clans and tartans of Scotland. It contains an introductory note, a list of native dyes, a coloured map of Scotland in sixteenth century, divided into clans, and no fewer than ninety-six coloured plates of tartans arranged alphabetically, with a brief historical account of each clan. Though issued at so low a price the book is thoroughly trustworthy; the historical accounts being in the main extracted from the large 4to work, *The Tartans of the Clans of Scotland*, by the same publisher, which was edited by the late Mr. James Grant.

✣ ✣ ✣

THE WORLD-WIDE ATLAS. *W. and A. K. Johnston.* Royal 4to. Price 7s. 6d.

This is a wonderful atlas for the money; it contains two frontispieces, giving respectively the flags and the time of all nations, and 112 maps, together with an introduction and a thorough index. The introduction deals with geographical discovery and political territorial changes in the nineteenth century. It is written by Mr. J. Scott Keltie, Librarian to the Royal Geographical Society, and is a most careful and valuable compendium of information relative to the surface of our globe and its national allotment. There are physical as well as political maps of the different continents. The environs of the principal European towns are given on a larger scale. It is the best and most useful atlas at a moderate cost that we have seen.

✣ ✣ ✣

LORD PALMERSTON, K.G. By the Marquis of Lorne. *Sampson Low, Marston, and Co.* Crown 8vo. Pp. viii., 240. With photogravure portrait. Price 3s. 6d.

The publishers of this enterprising and valuable series of Prime Ministers of Queen Victoria must have regarded the selection of the Marquis of Lorne to write the biography of Lord Palmerston with "mingled feelings of pleasure and regret." Pleasure, inasmuch, as the Queen's son-in-law, he would have access to important documents and unpublished letters, and regret because the style of the noble Marquis is involved and stilted, and not in any way equal to be ranked with the singularly able men whom they have been so fortunate as to secure as authors of their previous volumes. Unless we are much mistaken, there are various traces of the careful editing of Mr. Stuart J. Reid throughout these pages, and after he has done his best the book remains somewhat disjointed. The preface, fortunately very brief, forms a poor and cynical estimate of "Pam's" life and place as a statesman, and is unpleasant throughout; a foolish (and probably apochryphal), but well-known story of the Duke of Wellington dragged in by its shoulders is the one bit of humour in these pages, and is, moreover, spoiled in the telling. The Marquis, we suppose, is incapable of appreciating the bright, genial, and often witty nature of Palmerston, for when he tries to record anything of the kind it is turned out of his mill lifeless and spoiled. For instance, a complete mess is made of those characteristic interludes of the Tiverton elections, when the Prime Minister so good-humouredly met the heckling of the radical butcher. The writer of this notice, having been present at the Tiverton hustings on two of these occasions, knows well what he is saying when he condemns the silly, feeble attempt to reproduce the quaintly skilful fencing that then took place. Those of us, too, who were present at the great Premier's funeral in Westminster Abbey cannot help

wondering what a writer is made of who can produce but one sorry sentence in connection with such an event. The book, too, is disfigured with several minor inaccuracies and blunders, which might have been easily remedied had the writer taken the trouble to consult a daily paper file or the Annual Register. Fortunately for the memory and the work of Lord Palmerston, we have the volumes of Lord Dalling and Mr. Evelyn Ashley. And yet, though our estimate of this book as a piece of writing or as a careful record is very low, it is only fair to the publishers to state that the volume is of real value, and ought certainly to find a place in every historical library, because most of the numerous parts that are between inverted commas are documents and letters that are of first-class importance, and cannot elsewhere be found.

✣ ✣ ✣

HISTORY AND DESCRIPTION OF THE PARISH OF BOSBURY, HEREFORDSHIRE. By Rev. Samuel Bentley, M.A. *J. Masters and Co.* Small 4to. Pp. 84. Fourteen plates and fifteen text illustrations. Price 10s. 6d.

Visitors to Malvern generally drive over to Bosbury to see its interesting church, with detached tower; but they can obtain very little information respecting it, or of the remains of the Bishop's Palace adjacent to the churchyard. Mr. Bentley, the vicar, in this well-illustrated volume, supplies all that they can require. He tells the reader that there are seven detached church towers in Herefordshire, at Bosbury, Garway, Holmer, Ledbury, Pembury, Richard's Castle, and Yarpole. In Gloucestershire the example at Berkeley is well known; and in Kent there is a very singular campanile, detached from the church, at Brookland, near Romney. At Bosbury an original churchyard cross (engraved in Mr. Bentley's book) remains, and also a lovely Perpendicular rood screen, which is likewise engraved. The chantry erected by Cardinal Morton's brother, Sir Rowland, about 1529, is handsome; and in the vaulting of its roof appears the rebus M on a tun, which reminds us of that on the cardinal's tomb in the crypt of Canterbury Cathedral, a bird called a *mort* seated on a tun. The illustrations are good, and they represent everything that is worthy of notice in the village. There is a charming vignette on the title-page of the old lych-gate. An appendix gives an illustration and account of an early Celtic bell of riveted sheet iron, 10½ inches high and 6½ inches wide at the mouth, which was purchased by Mr. Baker, of Ledbury, at a sale in the parish of Bosbury in 1888. The book, as a whole, is well arranged and pleasantly written. In several respects it will prove of interest to antiquaries and ecclesiologists who may have no personal knowledge of the parish. Messrs. Masters have clad the volume in a simple but most tasteful cover.

✣ ✣ ✣

ACCOUNT ROLL OF THE PRIORY OF THE HOLY TRINITY, DUBLIN, 1337-1346. Translated and edited by James Mills, M.R.I.A. *University Press, Dublin.* Royal 8vo. Pp. xxix., 231.

This useful and valuable work is "the extra volume of the Royal Society of Antiquaries of Ireland for 1890-91." By issuing it the Society have made a good use of their publishing funds. These accounts are found on a roll nearly 12 feet long, which forms part of the Christ Church collection in the Public Record Office, Dublin. Mr. Mills has done his work well. For those who do not care to consult the original accounts, or their translation at the foot of each page, the introduction will afford a good summary of the information that can be gleaned from this roll as to Dublin life of the fourteenth century. We quote part of a paragraph: "In 1346 the Prior, Simon de Ludgate, died. There is no entry of the employment of a physician, none at least was paid, and there was only one purchase of medicine, viz., rose-water and sugar for 14d. These not very active remedies were insufficient in the Prior's case, as is shown by the fact that the neat entries are preparations for his burial. The body was, no doubt, arrayed in his canonicals; but a pair of pinsons, or leather shoes, were bought for 3d. for his feet. The boards and nails and the making of the coffin cost 4s. Only one entry occurs about him after the cost of the coffin. This was the expenditure of 10½d. for paindemaine, wine, and ale, for the Dean of St. Patrick's and others, at the Prior's wake. . . . On Wednesday after the Exaltation of the Holy Cross, a fortnight from the death of his predecessor, the new Prior was installed, and gave his modest installation dinner, consisting of ten geese, 2d. worth of roast meat, and 4d. worth of wine and ale."

On the back of part of this Account Roll there is writen in a hand about a century later than the accounts a middle English poem, or morality, consisting of a prologue of 112 lines, and a play of 390 lines. The composition possesses some literary merit and vigour, and as no other copy of it is known to exist, it was thoroughly well worthy of reproduction. Mr. Mills gives it the name of the *Pride of Life*, a sufficiently suitable title.

✣ ✣ ✣

REVIEWS OR NOTICES are held over of *Two Thousand Years of Guild Life*, *Glimpses of Ancient Leicester*, *Medieval Scotland*, and *London Diocesan Church*.

✣ ✣ ✣

In addition to the current numbers of *Minerva*, *Western Antiquary*, *East Anglian*, and other serials that usually reach us, we have received since our last issue the four quarterly parts of *Gloucestershire Notes and Queries*, forming vol. v.; under the editorship of Mr. P. W. Phillimore this quarterly is making good progress; the annual subscription is 5s. 6d.—*Contributions Towards a Wiltshire Glossary*, by G. E. Dartnell and Rev. E. H. Goddard, is a reprint from vol. xxvi. of the Wilts Archæological Society Magazine; it forms a well-printed and most carefully compiled pamphlet of 86 pages.—*Early Hampshire Painters*, by F. A. Edwards, is a useful reprint of a valuable contribution to provincial bibliography from the Proceedings of the Hants Field Club.—*On Rain's Cave, Longcliffe, Derbyshire*, by John Ward, is a reprint of 23 pages (illustrated) from the Derbyshire Archæological Society Journal, wherein the later results of the excavations of this bone cave are scientifically set forth.—*Biblia* is a monthly journal devoted to biblical, archæological and oriental research, pub-

lished in Boston (London agent, Messrs. Kegan Paul, Trench, and Trübner); judging from the January number, it is doing a good but rather sketchy kind of work.—Our quarterly contemporary, *The Reliquary*, begins this year at a reduced price, 1s. 6d. instead of 2s. 6d.; the January issue is a good and well-illustrated number; the editor continues his interesting notes on the smaller cathedral churches of Scotland; Mr. J. L. André, F.S.A., has a good and well-treated subject in "Leather in the Useful and Ornamental Arts."—*The Essex Review* (Edmund Durrant and Co., Chelmsford, 1s. 6d.) is a new literary venture, the first number of which is much to be commended. We hope to have more space wherein to notice its next issue.

Correspondence.

THE EFFECTS OF IVY.

(Vol. xxv., p. 57.)

THE disastrously powerful action of ivy has lately come under my notice at Sweetheart Abbey, Kirkcudbrightshire. The enclosure wall there is built of granite blocks; I daresay I might call them boulders, as there are thousands like them still about the land. The wall yet remains in places 8 or 9 feet high, and some of the blocks or boulders must weigh three tons or more. The ivy in many instances has displaced even the heaviest of these stones, and has practically pulled the wall to pieces. I enclose a photograph of one of the soundest parts of the said wall; but even in that you can see some of the effects of the ivy.

J. C. ATKINSON.

Danby Parsonage, Grosmont.
February 1, 1892.

[The photograph kindly sent by Canon Atkinson, which we are sorry not to be able to reproduce, fully bears out his statement with regard to the immense upheaving and rending force of ivy.—ED.]

MODERN RELIC-HUNTING.

I shall be glad if you would put on record in the columns of the *Antiquary* the following instance of what may without offence be termed relic worship in a very unexpected quarter:

"The remains of Mr. Spurgeon reached Newhaven at five o'clock this morning (February 8), on board the steamer *Seine*, which was met by over 100 people, including representatives of the Newhaven and Seaford Local Boards. The coffin, before being placed in the train, was taken out of a case, and pieces of this, and the cordage, were eagerly gathered up by those present, who sang the hymn, 'For ever with the Lord.'" —*Daily Paper*.

F.S.A.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" *if of general interest, or on some new subject; nor can he undertake to reply privately, or through the* "ANTIQUARY," *to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.*

Communications for the Editor should be addressed "*Antiquary, Barton-le-Street, Malton.*"

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

We desire to emphatically warn our readers, though, we fear, rather late in the day, against being gulled into becoming "*members*" *or* "*fellows*" *of a bogus society which calls itself* "*The International Society of Literature, Science, and Art*," 39, *Great Marlborough Street, W. The* "*Curator*" *is a convicted swindler, and the* "*Chairman of the Council*" *a bankrupt Irish adventurer. Full information respecting the gang can be found in the columns of* "TRUTH" *of July* 11 *and* 30, *and August* 13 *and* 27 *of last year.*

The Antiquary.

APRIL, 1892.

Notes of the Month.

In our last issue, in notices to correspondents, we stated the truth pretty plainly about the gang who are working a bogus society termed "The International Society of Literature, Science and Art," with offices in Great Marlborough Street. The brazen impudence of the "curator" and his associates is almost beyond credit. We have now received a copy of the first number of the *Pantheon*, "the official journal" of this discreditable association, marked "for review." It is an unwholesome thing to have to handle these men and their organ in any way, but as they continue to pester some of our subscribers, they shall briefly obtain their desire, and their paper shall be once for all noticed. On the first page, fellows and members are told that they can have their "Diploma illuminated in gold and six colours, in a wide gilt Alhambra frame ready for hanging," at a charge of 10s. 6d. Fellows qualified to wear the hood and gown of the society are requested to communicate with the secretary; the price of these vestments is not stated; we suppose it would depend upon the gullibility of the applicant. Fellows and members desiring to contribute "articles upon subjects connected with literature, science, art, music, or education, are invited to communicate with the curator." Now, the curator, as we find from page 11, is still "W. J. Morgan, Esq." This man Morgan has been engaged in literary swindles since 1884; only last February judgment was given against him and an associate in a sum of £500 for defrauding a Manchester warehouseman and local poet out of his manuscript and a sum of £40. *Truth*, who does yeoman service in exposing rogues, dealt plainly with this aspect of the case on February 25.

The "Constitution" of the society is next set forth, a constitution which, by its own showing, leaves members absolutely at the mercy of a self-elected and self-electing council. The rest of the twelve pages of the *Pantheon* —surely the last that will be issued—is taken up with accounts of the objects of the society and its different departments. It is a sad thing that such a journal can be published at all in England, but it is a little difficult not to feel some degree of disgusted amusement at the cool effrontery of the men who are running it. They offer a gold medal for the best essay on "Parasitical Journalism (as exemplified by the so-called society papers) and the Remedy for the Pest!" "Decayed fellows and members in want of pecuniary aid" are invited to apply for assistance, the *bonâ-fides* of the case having to be vouched for by the clergyman of the parish! As a most comical balance-sheet professes to give the assets of the society at £216 13s. 4d., it is rather difficult to understand whence these decayed fellows are to obtain assistance, and as the society has only existed for a year, it is surely rather premature for any of the fellows to have begun to decay! It is asserted that a fully-qualified solicitor is retained on the premises to be consulted daily by fellows and members free of charge. We can only suppose that this gentleman was too busily engaged with fellows and members to enable him to put in an appearance for Curator Morgan and another in February, as they were undefended when the jury fined them £500.

The list of honorary council, fellows, honorary members, and executive council is again printed in full, almost precisely as it has appeared in circulars for many months past, save that the bankrupt Sir Gilbert Campbell is no longer chairman, his place being taken by one David Tolmie, of whom *Truth* has given some special revelations. Tolmie, according to one part of the paper, is "chair-

man," and in another place he is termed "registrar," whilst his signature now usually appears to the touting circulars. Two of the council are said to be a Major-General Bates and a Mr. C. M. Clarke, LL.D., whilst among the honorary council and fellows are advertised the Bishop of Bath and Wells, Lord Windsor, the Duchess of Portland, the Countess of Aberdeen, Mr. Wilson Barrett, Mr. Corbett, M.P., and a score or two of other celebrities. This is the most serious part of the business. It is probably by the display of these names as supporters that the gang has got sufficient guineas to encourage them in their work. Some of these names we know were obtained under a misapprehension, and are still used, although the owners of the names have formally withdrawn. An instance of this is Colonel Beamish, R.E., who has withdrawn, and yet his name is used. This gentleman is Surveyor of H.M. Prisons, an ominous title which Curator Morgan does not set forth. Save for the glamour of these names, obtained or retained most probably after a highly questionable manner, the whole tone of these twelve pretentious pages is so foolishly shallow that we really can hardly pity the man who is so supremely silly as to part with his guineas. So long as there are fools who want picture-framed diplomas, gowns, hoods, and initials for no intellectual qualification whatever, so long will knaves be found to supply them.

⚜ ⚜ ⚜

Major Heber-Percy is having excavations made on the site of the ancient castle of Hodnet, in Shropshire, with a view to tracing the course of the walls and fortifications of the castle. The formation of the moats is very curious. In the soil which filled them up, great quantities of bones of animals, including the wild boar, deer, and domestic animals, and of fragments of ancient pottery, have been found. The foundations that have been unearthed seem to show that there was an earlier castle here, which was destroyed; and the foundations of a second and later castle were laid, not on the remaining foundations of the earlier one, but about a foot and a half above these foundations, on the soil that covered them. The castle and manor of Hodnet were annexed by Henry I. to the Seneschalcy of Montgomery. When it was destroyed is not known, but probably by fire at an early date.

⚜ ⚜ ⚜

The well-known camp at Shoeburyness on its first establishment, was placed within the entrenchments of the Danish fortress mentioned in the Saxon Chronicle, and previous to the Danish occupation the district appears to have been a favourite dwelling-place with the earlier inhabitants of this country, for at various times considerable numbers of Celtic weapons of the Bronze period have been unearthed, besides paleo- and neolithic implements. In fact, the whole district is rich in antiquities, Roman pottery and weapons, and Saxon and Danish remains, having frequently come to light. Lately the military authorities have been forming a new road near the artillery barracks, and in doing so found the oven or kiln mentioned by Mr. H. W. King in his paper at the recent archæological meeting at Colchester. In its immediate vicinity a vase was found containing some bronze celts and an armilla, and these have been secured for the British Museum. Possibly they may have been a portion of the stock-in-trade of a merchant or founder, as there was a lump of metal with them.

⚜ ⚜ ⚜

Since our note of last month further relics have been dug up at Tullie House, Carlisle, and it is possible to systematize the archæological layers. To a depth of 8 feet from the surface, the finds are mediæval; from that depth to about 20 feet Roman, the richest stratum being from 16 to 18 feet deep from the surface. At 20 feet also occurred the only certain prehistoric find, a beautiful bone arrow-head, $2\frac{1}{4}$ inches long. At 20 feet depth fragments of thin bronze plates occurred, probably tags, etc., to small straps; also bronze pins, one over 6 inches long; similar pins were found within the Roman stratum up to the 10-feet level. The finds in the modern stratum were poor, a brass ring or two and the bob of a plumb-line at a depth of 6 to 7 feet, and two brass hooks, parts of a lady's page or dress-holder, at a depth of 3 feet. The coins were few: a bawbee of James I. and a silver penny of Edward I., at a depth of about 6 feet; some poor *denarii* at about 16 feet, which seem to have been burnt, and a few Roman bronzes at various depths; a

bawbee also turned up at 16 feet, but had probably slipped down with a fall of earth during the work. A great deal of Roman pottery and glass has been found, including a few small vases, perfect or almost so, but time has not sufficed for examining them yet. The same may be said of a large oak stockade found in the Roman stratum: antiquaries cannot work in snow, and when the snow melts the foundations are flooded. A large flint ball, 4 inches in diameter, is a puzzling find, and must have come from a distance: the horns of red and roe deer occur, and have been sawn across, while the points are worn. The chairman of the building committee is Chancellor Ferguson, who has induced his committee to pay for everything found and given up by the workmen; this works well, and prevents dealers and "bottlers" carrying things away.

The oldest extant register of the parish of Stowell, Somerset, has recently been recovered, after having gone astray for many years, and has been restored to the care of its legitimate custodian. It is a coverless volume of twenty-four leaves of parchment. The pages are not numbered, and the first existing page, which begins "First Matrimonye solemnized betwene Robert Cooper and Johan Kynge the eyght and twentyth of January," with "Anno Dñi 1574, Stowell," in the margin, is probably not the first in reality, as there is a shred of parchment attached to the *third* leaf, bearing the letters ". . . . rtyn and . . . . mber . . . . and" on its *verso* in the same handwriting as the earlier leaves, which evidently was folded over and formed part of the first folio of the section. The book runs on from 1574 to November 2, 1678, without any loss or wilful mutilation, but there is nothing to show how much further it may have originally extended. The next volume, in the custody of the rector, begins on March 9, 1745. The handwriting of the earliest portion, as might be expected, is in a clerk's hand, being a copy of an original and presumably paper-book (made pursuant to the Constitution of Convocation in 1597), and so continues till February 25, 1597-8, when three entries followed in a similar hand, but not so neat, and in fainter ink, and then the writing of John Collens, rector, begins. The book seems to have been kept by him till his death in 1631, when a few entries appear in the handwriting of "David Williams, Curate," who signs after September 16 in that year. On October 6 the fine characters and Latin entries (they had hitherto been in English) of Nicholas Clarke make their appearance. These continue till March 22, 1652, when immediately follows the memorandum of the admission of William Durnford to be "Register," by Jno. Carye, a Justice of Peace, dated March 6, 1653 [*sic*]. Clarke seems to resume again on December 12, 1661, and the remainder of the entries in the book are written by him. This register, which had disappeared for many years, has been presented to the rector by Mr. John Bewsey, of Horsington, who is believed to be a descendant of Rev. Thomas Mogg, rector, 1681 to 1709. Mr. Bewsey's family had possessed it, it is supposed, for a hundred years, and possibly it may have passed into their hands upon the death of their clerical ancestor. The Rev. C. H. Mayo, editor for Dorset of *Somerset and Dorset Notes and Queries*, proposes to give some interesting extracts from this recovered register in the next issue of that magazine. The principal entries relate to the families of Huddy, Anchetill, Hooper, and Dackam.

The following ghastly communication has been received from our contributor, Mr. John Ward, of Derby: "It may interest you, as author of *Three Centuries of Derbyshire Annals*, wherein you describe that 'disgusting medley of butchery and torture'—hanging, drawing, and quartering—carried out at Derby in 1817, to know that a portion of the skin of one of the three misguided men—presumably Brandreth, the ringleader—who underwent that penalty, was shown me the other day. It was cut off a larger piece many years ago, and presented to my informant by the granddaughter of the original owner, a Mr. Ward, silk-throwster, of this town, and a great friend of the mayor of the time. It was taken from the thigh, and was tanned at the old tanyard in Full Street, next door to Mr. Ward's, and at first was large enough and intended for a pair of slippers!"

"Apropos of the above," continues Mr. Ward, "some years ago in my Peak wanderings I came across an old man who told me many things about Anthony Lingard's gibbet, which he well remembered, and of the iron cage, of which an illustrated account appeared in this magazine a few months ago. The post and its ghastly appendage was an object of morbid curiosity. As the corpse fell to pieces, the smaller bones dropped through the openings of the cage, and were eagerly sought as souvenirs; and he knew a Manchester gentleman who had one of the finger-bones mounted in silver as a pipe-stopper, and who used it long after."

⚜ ⚜ ⚜

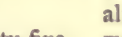
A few months ago Mr. George Neilson, of Glasgow, purchased for a very modest sum an anonymous manuscript from a London second-hand bookseller, in whose catalogue it was described as a *Diary apparently relating to Church Work at Walmsley*. An examination soon disclosed that the leather-bound small quarto of 172 closely and carefully-penned pages must have been written by a Nonconformist preacher; that its dates ranged from 1670 to 1693, so that it covered a crucial period in the struggle for religious liberty in England; that it was full of references to persons, places, and events in Lancashire and Yorkshire; and that it contained a body of facts so large as to make feasible an attempt to identify the writer. How fascinating such a possibility is only those who have experienced the pleasure of such a quest can fully know. Those who have will understand the eagerness with which in this instance (see *Antiquary*, xix., 30) every point was noted, and the zest with which every hopeful clue was followed. For a time nothing decisive presented itself, but amongst the many facts the following five were slowly built up into an arch of evidence, of which the last in the series proved an effective keystone: 1. The author, who was born on September 14, 1629, had been clergyman at Altham at some date prior to the period of the MS. 2. August 24, 1662, was the day on which "wee had our wound," and its anniversary was kept "in remembrance of the heavy blow wee had." This pointed to his having been deprived. 3. In 1674 he was forced down from his pulpit in the meeting-place at Slade whilst in the act of preaching (from Hosea v. 15, and vi. 1-3, as he circumstantially states), and arrested by Justice Nowell, "who comanded mee to come down, swearing most blasphemously, calling mee most shamefully and threatening to pistoll mee (holding his pistoll at mee) if I came not down." 4. In 1684 he was haled before Judge Jeffries, who addressed him with "reviling language" and "severest threatenings." 5. He had a son named Timothy, who was a minister at Sheffield. These things ascertained made the problem of identity easy to solve. In Calamy's account of ejected ministers (Baxter's *Life and Times*, 1727, iii., 557) the biography of Thomas Jollie was found to harmonize exactly, so that there is now no doubt whatever that the MS. is an autobiographical narrative of the life and times of that noted Lancashire worthy. It is a most valuable and truly human document, full of interesting and stirring episodes, containing a contemporary commentary on all the public movements of the period so far as affecting freedom of conscience, and, above all, revealing a sterling manhood, an ardent piety, indefatigable industry and zeal, and an unwavering independence. Thomas Jollie was a man of sturdy stuff, and it will be well worth the while of the Chetham Society to consider the propriety of printing his MS., which far excels in vigorous interest most of the kindred works which they have published heretofore.

⚜ ⚜ ⚜

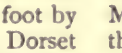
For the benefit of smokers we cull the following excerpt from Jollie's *Church Book*, as, it would appear, the MS. ought to be called: [1687] "It fell in my way to speak against the inordinate affection to and the ĩmoderate use of Tobacco: which did caus much trouble in some of my hearers and some reformation did follow. I had then notice of two examples which did stirr me up in that case more than ordinary. The one I had from my reverend Brother Mr. Robert Whittaker, concerning a professor who could not follow his calling without his pipe in his mouth; but that text Isa. 55, 2, coming into his mind hee layd aside his taking of tobacco. The other instance was of a profane person living nigh Haslingdon (who was but poor) and took up his time in this trade

of smoking and also spent what should reliev his poor family. This man dreamed that hee was taking tobacco, and that the devill stood by him filling one pipe after another for him. In the morning hee fell to his old cours notwithstanding; thinking it was but a dream: but when hee came to take his pipe, hee had such an apprehension that the devill did indeed stand by him and doe the office as hee dreamed that hee was struck speechless for a time and when hee came to himself hee threw his tobacco in the fire and his pipes at the walls: resolving never to meddle more with it: soe much money as was formerly wasted by the week in tobacco serving his family afterward weekly."

The workmen engaged in clearing the ground in rear of the old Star Hotel, Lewes, for the erection of the new municipal buildings, found built in an old chalk wall several pieces of worked stone, portions of pilasters, mouldings, etc., and three segments of arches nicely carved, two with a diamond-shaped pattern of mouldings, with a row of pellets between, and enclosing a quatrefoil ornament; and the third, a boldly cut dog-tooth moulding. They, in all probability, were brought from that prolific quarry of builders, since its dissolution, the Priory of St. Pancras, and are now placed in the museum of the Sussex Archæological Society, at The Castle, Lewes.



On February 22, at the age of seventy-five, died James Edward Nightingale, F.S.A., of The Mount, Wilton, Salisbury. Probably few men in England possessed a wider knowledge of mediæval and renaissance art than he did; but his modesty and retiring disposition, and entire absence of assumption of knowing more than other people even on those subjects which he had made peculiarly his own, prevented those who did not know him from recognising how great his knowledge really was. For the last six or seven years his time was almost wholly taken up in completing and editing the *Returns of the Church Plate of the Counties of Dorset and Wilts*, a work which was first set on foot by the present Bishop of Salisbury. The Dorset volume was published in 1889, whilst that for Wilts had been completed shortly before his death, and is just about to be published. As an authority on china he had few equals, and in earlier days he formed a collection, chiefly of English and Oriental pieces, which it would be hard to match out of South Kensington and the British Museum. Indeed, several of his choicest specimens—notably, of the Bristol Champion China—were given to the museum. His investigations into the history of English porcelain manufacture were very valuable; but his interest in china received a blow, from which perhaps it never quite recovered, in the destruction of many of the choicest specimens of his English collection in the burning of the Alexandra Palace, to which he had lent them for exhibition. His knowledge of architecture was wide and accurate, and in mosaics, enamels, mediæval and renaissance metal and wood work, his extensive acquaintance with the art of France, Germany, Italy, Spain, and the Netherlands made him at home, while at the same time he was no mean authority on the topography and family history of the neighbourhood in which he resided. To his friends and neighbours his kindly, genial, generous, and unselfish nature endeared him much, and his loss, more especially to the county of Wilts, is a great one.



On April 14, 1892, Mr. William Cudworth will have completed his fifty years' connection with the *Bradford Observer*. During almost the whole of that period Mr. Cudworth has rendered yeoman service to the cause of local history and archæology. He is the author of "Round about Bradford," "Rambles round Horton," "Historical Notes on the Bradford Corporation," "Life and Correspondence of Abraham Sharp, Mathematician," and "Histories of Bolton and Bowling," all of which have been favourably noticed in the columns of the *Antiquary*. We are glad to learn that his numerous friends and admirers are proposing to present him with a testimonial on the fiftieth anniversary of his connection with the press of Bradford, of which town and district he is *par excellence* the historian. The Mayor, Mr. Alderman Priestley, is the chairman of the committee, Mr. J. A. Clapham, treasurer, and Mr. Butler Wood, of the Free Library, secretary.

Mr. T. Tindall Wildridge, of Beverley, has started in the columns of the *Leeds Mercury* a proposal for the formation of an antiquarian society for the East Riding of Yorkshire. We are glad to see that the idea has so far been well received, and it is much to be hoped that the suggestion will erelong bear practical fruit. To this proposal has now been added a further proposition, initiated by Rev. Dr. Cox, namely, that the North Riding should also have its own archæological association. There certainly is room in the great shire for three societies. It is no reflection upon the "Yorkshire Archæological and Topographical Association" to say that it has failed to make its influence felt or to exercise any supervising control over the whole of the vast area (3,882,851 acres) which it is supposed to cover. The existing Yorkshire Society has its chief supporters in the neighbourhood of Huddersfield, Wakefield, and Leeds; in our opinion its council would exercise a wise discretion if it passed a self-denying ordinance restricting its action to the West Riding—surely a population of two and a half millions and an area of one and three quarter millions of acres will suffice for a single society—and doing its best to promote the formation of independent associations in the two other Ridings.

⚜ ⚜ ⚜

The regularity with which we have to chronicle the complete or partial destruction of ancient churches through fire caused by faulty heating flues becomes almost monotonous. This month it is the old parish church of St. Nicholas, Rochester. It was discovered to be on fire at four o'clock on the morning of March 3. The prompt attention and strenuous exertion of the Fire Brigade averted the total destruction of the church, but the damage amounts to some hundreds of pounds. A considerable portion of the roof, a number of pews, one of the galleries, some stained-glass windows, and ancient memorial tablets were destroyed, whilst the fine organ was irretrievably spoiled. "The fire is attributed to a defective flue."

Notes of the Month (Foreign).

After many delays, and after the failure of more than one builder's contract, owing to the unforeseen expenses incurred in the foundations, 180 men have now been set to work on the colossal monument to Victor Emmanuel, on the Capitol, as some relief to the crowds of unemployed workmen that throng the streets of Rome, and threaten the public order. The difficulties of the site, however, increase apace. Recently five new caverns have been discovered in the hill, and at a depth of 15 mètres subterraneous galleries have been found, below which the foundations must now be sunk. The workmen are also engaged on the right-hand *propylæa*, the foundations for the front wall of which must be set at a depth of 10½ mètres below the level of the adjoining Piazza di Venezia. Water, however, has been found at this point of the clay bottom, and must first be all pumped out. It is a strange sight to see the lamps by which the men work flickering in the various openings of the galleries which, one above another, are found to honeycomb the world-famous hill. The latest discovery on this site is a statue of Bacchus, in marble, half life-size.

* * *

The metopes of Selinunte, preserved in the Museum of Palermo, are known to all archæologists, and form a turning-point in the history of art. The greatest possible interest has therefore been aroused by the telegraphic announcement from Sicily of three new ones, found in digging amongst the fortifications to the north of the Acropolis, on the east side, two of which, for beauty of archaic form and preservation of colour, will take the palm amongst all hitherto found.

* * *

One of these metopes, measuring 0·84 mètres by 0·69 mètres, represents Europa seated on the bull, the thick tail of which overlaps round its body, and waves a bushy end in the air over its back. A second, in appearance still more Oriental, measures 0·84 mètres by 0·68 mètres, and represents a winged sphinx, in heraldic pose, of the usual Egypto-Assyrian character. Unfortunately, the third is irretrievably broken, and it has been photo-

graphed as it lay in a heap on the ground. A fourth metope was discovered at ancient Selinous about a year ago, and immediately published in the *Monumenti Antichi*. Now, the strange thing is that these newly-recovered metopes do not correspond in size with any of the known temples at Selinunte, so the excavations are to be continued further, in the hopes of discovering the destination of the sculptures. They may be safely assigned to the seventh century, the Greek colony of Selinous having been founded in 640 B.C. They will be placed as soon as possible, together with the rest, in the museum at Palermo.

* * *

M. Seon, French Vice-Consul at Siwas, has communicated to the Paris Academy of Inscriptions a series of Greek inscriptions copied by him, which fix with certainty the site of the ancient city of Sebastopolis, and give important information regarding its constitution.

* * *

Amongst the recent acquisitions of the National Museum at Athens are the terracotta vases and figurini found in the excavations of Dr. Waldstein at Eritria, as also the products of the French works at the sanctuary of the Ptuoun Apollo, consisting chiefly of archaic bronzes.

* * *

The Athenian *Deltion* gives some details on the latest excavations at Rhamnous. The temple of Amphiaraos was discovered on a height to the left of the road leading from the temple of Nemesis to the fortress. In the temple were found two headless statues, of inferior workmanship, and some fragments of votive reliefs of the fourth century B.C., similar in style and representation to those found in the Asklepiaion of Athens.

* * *

In Rome, some architectural fragments have been found in digging the foundations of the house at No. 110 in Via Merulana. There are capitals of various orders, and a large column of gray marble. Near the Via Arenula fragments of sculpture and a sepulchral title came to light; and in the area of the new Polyclinic Hospital a small lion's head, in glass, and other objects, were dug up.

Remains of an old Roman road were found in Naples, in the Porto region, and funeral Latin inscriptions in making Via Garibaldi.

* * *

Along the Via Salaria some Latin inscriptions have been found, in the portion between Interamnia Prætuttiorum and Castrum Novum. One of these is most important, being an archaic votive dedication to Apollo, which Francesco Savini, the industrious finder, has given to the little museum of antiquities at Teramo.

* * *

In a group of some few tombs of Roman period, explored in the territory of Santadi, in the Province of Cagliari, an inscription of the usual funeral Latin has been found. Some fictile lamps have been collected near Gonnesa, and coins of the Lower Empire at Oristano, both in the same province.

* * *

Parts of the ancient Via Salaria have been recognised in Antrodoco, and Marchese Nicolo Persichetti di Aquila, the inspector, solved therewith a problem of the topography of ancient Sabina, by showing that the temple of Vacuna was situated on the high ground of Laculo, in the Commune of Porto, at 1,000 mètres above the sea-level, where he found a votive dedication to that goddess.

* * *

Latin inscriptions have been found in Pozzuoli; and in Pompeii, Insula 2 has been excavated, where some amphoræ bearing painted inscriptions were found. In a house, however, of Pompeii, near the same Insula 2, of Regio V., a *lacarium*, with a statuette and votive lamps, was disinterred.

* * *

Some ancient tombs were explored in the district called Genna Luas, in the territory of Iglesias; Roman tombs were found in Regione Paringianu, in the territory of Portoscuso; and ruins and coins of imperial times in the Commune of Gonnesa, all in the island of Sardinia.

* * *

In Orvieto the exploration of the tombs in the necropolis of the ancient Volscinians has been resumed, under the city rock in the place called *Crocifisso del tufo*. An archaic tomb, already rifled, was found, resembling in construction those of the great northern necropolis of the ancient Volscinians.

In the Commune of S. Ilario d'Enza, in the Province of Reggio Emilia, a collection of amphoræ was found, belonging probably to an ancient wine-cellar.

* * *

At Bologna, in Via Poggiale, a mosaic pavement of black and white cubes, and of geometrical design, was found on the site of an old Roman house.

* * *

In Ravenna, while building the Palazzo della Cassa di Risparmio, many inscribed stones were found, one of them recording a soldier of the fleet belonging to the trireme *Neptune*. Two tombs, one chambered, with grave-goods of the second century B.C., were found in the *fondo* Scriboni, near Toscanella. A piece of old road, uniting Clodia with Aurelia, was observed to the north-east of Bracciano, a few kilomètres from the village; and another at the south-east belonging to the Via Clodia. Hard by were seen the remains of an aqueduct, which cannot be part of the Augustan conduit of Alsietina, or of that of the Acqua Traiana.

* * *

A Roman tomb with funereal deposits, consisting of vases in terra-cotta and of glass, has been found not far from the railway station of Susa, and also a funereal Latin inscription.

* * *

Commendatore J. B. de Rossi, the explorer of the Roman Catacombs, was invited on February 22, his seventieth birthday, to a special meeting of the Bunsen Institute, when Dr. Petersen, formerly Director of the German School at Athens, and now president of the school at Rome, formally congratulated his venerable colleague in the name of all archæologists, and having already conducted him to the seat of honour, now presented him with a crown of ivy. Lanciani then read an essay on the urban prefecture between the Temple of Tellus and the Baths of Titus; and Dr. Huelsen on the Fratres Arvales.

Prehistoric Rome.

By Canon Isaac Taylor, LL.D.

(*Continued from* p. 124, vol. xxv.)

WHEN we come to the Etruscan period, the period of the Tarquins, of Servius Tullius, and of Porsenna, we are on firmer ground, since the legends related by the Roman historians are confirmed, and, to some extent, explained, by the records in Etruscan tombs, which are earlier by centuries than the date of Livy, or even of Fabius Pictor, from whom he obtained the materials for the earlier chapters of his history.

That the Etruscans ruled in Rome is attested not only by the legends of the splendour of the Etruscan kings, but by the surer evidence of the vast constructions which remain to our own day—by the cyclopean masonry—close jointed and without mortar, in the true Etruscan style, as exhibited by the Cloaca Maxima and the so-called Servian walls, and by the polygonal lava pavement of the Sacred Way. This masonry is Etruscan, and not Roman, as we find it employed in the walls and sewers of cities undoubtedly Etruscan. How rude, in comparison, was the pre-Etruscan civilization of Rome, we see by the tradition of the straw hut of Romulus, so long preserved; by the venerable institution of the Vestal Virgins, whose duty it was to tend the sacred fire of the tribe; from the very name of their wattled dwelling, the Atrium Vestæ—the *atrium*, as the chief apartment in a Roman house was called, signifying the blackened chamber, soot-stained by the smoke of the fire burning on the hearth in the centre of the hut, and escaping through an aperture in the roof, as seen in the hut urns from Alba Longa, and of which we have a survival in the central opening in the dome of the Pantheon. Not only this, but we have a survival from the Stone Age in the fact that the fecialis, when negotiating a treaty, slew the victim for the sacrifice with a flint knife—*saxo silice*, or *lapide silice*, as Livy has it—while the stone arrow-heads and stone axes found on the Aventine, and in the sulphur springs at Lago Braciano point to the same con-

clusion. Even when the Sublician Bridge—the bridge of piles, as the name implies—was built, Rome was only in the Bronze Age, as is shown by the pontifical usage that no iron tool might be used in its repair; while in the oldest sacred colleges the priests had to shave with knives not of iron but of bronze. Moreover, neither the Sabines or the Latins had any native name for iron, *ferrum* being merely a Semitic word borrowed from Phœnician traders. The remains found in the tree coffins and rude stone cists from the cemetery on the Esquiline, which is earlier than the Servian wall, point to the same conclusion.

But the survival down to historical times of Etruscan institutions in the Roman Republic is even surer evidence of an Etruscan conquest than the Etruscan masonry of walls and sewers, for Etruscan masons may have been borrowed from Etruria, just as Phœnician craftsmen were borrowed by Solomon from Tyre.

Much of the State ceremonial of Rome must have been introduced by Etruscan kings. The insignia of consular authority, the *toga prætexta* with its purple border, the ivory sceptre, the ivory curule chair, the twelve lictors with their axes in bundles of rods, which were emblems of the civil power of the consuls, were the emblems of the state of Etruscan kings. Such things were not copied from the usages of hereditary foes, but must have been survivals from the time when Rome had become a wealthy Etruscan city. The Roman legend, evidently invented to save Roman pride, tells us that Tarquinius Priscus was not an Etruscan, but a Greek who conquered Etruria, and that the Etruscans sent him these insignia of royalty in token of their submission. The real explanation must be that Etruscan princes subdued Rome, and introduced these Etruscan symbols of royal power, which continued to be used when Rome had thrown off the Etruscan yoke.

So also an Etruscan origin must be assigned to the races in the circus, to the gladiatorial combats, to the triumphal processions, to the pipe-players, and the lituus, as all these are pictured on Etruscan monuments. The colleges of augurs, the haruspices, and the fulguriators or diviners by lightning, were also of Etruscan origin. Roman augury as explained by Cicero, himself an augur, in his treatise, *De Divinatione*, has recently been elucidated by the discovery at Piacenza of an actual Etruscan templum, which proves to be a model in bronze of a calf's liver, by means of which the heavens were observed, and the meaning of portents was interpreted. The arrangement of the house, the division of the *libra* and the *as* into twelve parts, and the beginnings of military science, are of Etruscan origin. More than all, the position of the wife, so different from that which she held in Greece, was the same as that which she occupied in Etruria.

These elements of civilization, especially the ceremonial and ritual observances, are plainly survivals from the period of Etruscan domination in Rome. In England we have Norman-French phrases in Parliament and courts of justice; the Queen gives her assent to Acts of Parliament in Norman-French, "La reyne le veult:" the crier of the court calls out, "O yes, O yes!" "Oyez, oyez!" "Listen, listen!" We have puisne judges, judges of assize, justices in Eyre, and Barons of the Exchequer. From these survivals we might infer, had all our histories perished, not that England borrowed these terms from Normandy, but that England had been conquered and ruled by Norman princes. In like manner, from these survivals of the royal and sacerdotal ceremonial of the Etruscans, we infer with certainty a period when Rome was ruled by Etruscan kings.

But we have also what we may almost call contemporary evidence as to early Roman history—evidence not derived from the Roman historians, the earliest of whom lived centuries after the events they are supposed to have recorded—but evidence of much earlier date. We now possess versions of certain legends or events derived from records in Etruscan tombs, which, owing to the progress recently made in the decipherment of Etruscan speech, has now become available.

The broad and swift current of the Tiber formed an effectual barrier to an Etruscan advance from Veii. The Roman legends indicate that the Etruscans crossed the river higher up, and, after subduing Latium, approached Rome from the south, first obtaining possession of the Caelian hill. Now Tacitus records the tradition that this hill

took its name from Caeles Vipenna, an Etruscan chieftain, who, in the time of the first Tarquin, settled with his Etruscan followers on the Caelian. Of this legend we have a much earlier Etruscan version in the paintings and inscriptions of a splendid tomb at Vulci. Now according to a tradition recorded in the Etruscan annals, and recovered by the researches of the Emperor Claudius, Servius Tullius, the second Etruscan king, came from Etruria with the remnants of the army of Caeles Vipenna, and, after settling on the Caelian hill, acquired royal power in Rome. Claudius also tells us that the Etruscan name of Servius Tullius was Mastarna.

In the tomb at Vulci we find sundry scenes from Etruscan history pictured on the walls. A warrior who bears the name of Macstrna is seen cutting the bonds of his friend and companion, Caile Vibinas, whom he has rescued from captivity, while in a companion picture an Etruscan is seen slaying a person who bears the name of Cneve Tarchunies Rumach, which, since Rumach means a Roman, is the Etruscan form of Cnevius Tarquinius, the Roman. The names of Tarquin, of Caeles Vipenna, and of Mastarna, thus recovered from an Etruscan source, prove that the confused and contradictory traditions recorded by later Roman historians are not wholly legendary. Not only so, but the recovery of the Etruscan numerals from the dice found at Toscanella enable us to explain the meaning of Mastarna, or Macstrna, as a genuine Etruscan name. In Etruscan *mach* meant "one," and *machs* meant "first." Hence we see that the name Macstrna is a genuine Etruscan title equivalent to *princeps*—a confirmation of the statement of Claudius, that in the Etruscan annals Servius Tullius, the second Etruscan king, bore the Etruscan designation of Mastarna, or "the prince."

Another curious confirmation of a Roman legend has also been obtained from an Etruscan tomb. According to the Roman legend, Tarquinius Superbus, with his two sons, Titus and Aruns, took refuge after his expulsion, not, as we should expect, in Tarquinii, but in Caere. Not only are Tite and Arnth common names in Etruscan epitaphs, but at Cervetri, which occupies the site of Caere, there is an immense chambered tomb containing the mortuary records of forty-six members of the Tarcna family, which, wealthy and powerful, must have resided in Caere for many generations.

Another confirmation is derived from the tradition that the wife of Tarquinius Priscus was called Tanaquil. This name we are now able to explain as a genuine Etruscan name, which cannot have been invented by the Romans. Thana was an Etruscan goddess who presided over maternity—corresponding to the Juno Lucina of the Romans. This we learn from an Etruscan mirror, on which Thana is pictured as assisting at the birth of Minerva. The word *cvil* denotes "gift" or "dedication," *tins cvil* being inscribed on objects dedicated to Tinia, the Etruscan Jupiter. Tanaquil would therefore mean "Thana's gift," and may be compared with such names as Theodore, Diodorus, or Artemidorus. Hence we learn that Tarquin's wife bore a genuine Etruscan name.

We next come to the legend of Porsenna, which forms the subject of the most stirring of Macaulay's lays. According to Livy's account, Lars Porsenna of Clusium, as the Romans called him, marched with a great army to the gates of Rome in the year B.C. 509 in order to replace Tarquinius Superbus on the throne.

A newly discovered tomb at Vulci enables us to understand the nature of early Roman history, proving that it is legend based on misunderstood tradition—legend involving facts which the Romans could not have invented, but which at the same time they ignorantly distorted, much in the same way that the troubadours, in the time of the Plantagenets, distorted the legends in the cycle of Carlovingian romance. This tomb contained a magnificent sarcophagus, on which is depicted in relief a high Etruscan official with insignia resembling those of a Roman consul. He is riding in procession on a biga, preceded by two lictors with their fasces, and followed by attendants. The inscription has been interpreted. It states that the deceased official, whose name was Tute Larth, was *purtsvana thuns*, which means he was "five times a Porsenna." Hence we see that Porsenna was not, as Livy supposed, a proper name, but, like

Pharaoh in Egypt, was the designation of an office, equivalent to that of a Roman consul, and that the Etruscan chief who espoused Tarquin's cause was Lars, the Porsenna of Clusium, the elected "Lord Porsenna" or chief magistrate of Clusium, just as the man buried of Vulci was Lars, the Porsenna of Vulci. Hence we learn that Livy's account contains details which Livy misunderstood, but which he could not have invented. Its very incorrectness establishes his good faith. It is the sort of version which plainly could not have been derived from contemporary written documents, or the Porsenna's real name would have been known, but was a tale transmitted orally for generations, the sort of story one hears from the housekeeper of a country house, in which the misdeeds of Thomas Cromwell are attributed to his namesake Oliver; or, as a Roman tourist explained the other day, that the castle of St. Angelo was built by Michael Angelo as a mausoleum for Hadrian!

If we examine the legends of the kings we find them full of such anachronisms. Tarquin is expelled from Rome some 155 years after his grandfather was expelled from Corinth. Dionysius of Syracuse sends corn to Rome half a century before he was born. According to one account, Tarquin, at the age of ninety, leads the Etruscan army, and falls at the battle of Lake Regillus. According to another account he returns with his sons to Caere, and lives there for many years. There are other improbabilities. The Porsenna, having vanquished the Romans, makes them surrender their arms, and give as hostages their noblest youths and maidens. At the suggestion of Castor and Pollux, gods unknown to him, at the moment of victory he withdraws his army and abandons his camp and all its treasures to the Romans. The dates are impossible, the accounts incredible and contradictory. We read between the lines, what the Romans were too proud to own, that Rome was conquered, deprived of a large portion of her territory, and left as a small subject or tributary town, hemmed in by the Etruscan dominions north and south of the Tiber. In the time of the Tarquins, Rome was a powerful and wealthy state. After their expulsion it became feeble and insignificant. How small and how feeble is shown by the admission of the Roman writers that the Etruscans held Fidenæ, an outpost five miles from Rome, and that Fidenæ was repeatedly taken and retaken during the 100 years' war with Veii, while Veii, only eleven miles from the walls of Rome, held her own for a century, and, a generation after the expulsion of the Tarquins, captured and held the Janiculum. It was only when the Gauls were ravaging Northern Etruria, and the Greeks and Samnites were pressing the Etruscans from the south, that Veii was at last reduced.

Hitherto our task has been largely destructive. The so-called history of the period of the kings proves to be legend—legend from which possibly a few threads of historic truth may perchance be disentangled.

We now come to the constructive portion of our task. Can any probable deductions be built up from available resources?

There are two historical implements—the pen and the spade. Evidence more trustworthy than can be gathered from the uncritical pens of the ancient Roman historians is afforded by the surer work of Roman spades, directed by the skilful brains of modern Roman archæologists. It is now possible to give some sort of answer to the questions: Who were these Romans? Who were the Sabines, the Latins, and the Etruscans? Whence did they come, and when? What was their civilization? What was the real date of the foundation of Rome? The answer to these questions comes from their houses and their graves. We exhume their household implements and their skulls. These enable us to interpret reasonably the old Roman legends.

We now know that in prehistoric times Italy was inhabited by three successive races. The oldest was a feeble, short, dark race, with narrow skulls, whose remains are found in caves all over Western and Southern Europe. Their descendants are to be found in Sardinia, in Southern Italy, Spain, Kerry, and Denbighshire. We call them Iberians, Aquitanians, or Silurians.

Towards the close of the Stone Age, probably about B.C. 2000, the Aryans, a pastoral people, crossed the Alps with their flocks and herds, and settled in the valley of the Po, where we find their remains in the *pala-*

fitte, or lake dwellings, and the *terra mare*. They practised a rude agriculture, and, after a time, acquired a knowledge of bronze, and of the art of weaving. In the middle of the Bronze Age, probably in the eleventh or twelfth century B.C., their villages in Lombardy, the Emilia and Venetia, were utterly destroyed by the Etruscan invaders. In the Sabines and Umbrians we may probably recognise the Aryan tribes who were driven southward by the Etruscan inroad.

During the nine or ten centuries which elapsed between the first appearance of the Aryan herdsmen in Northern Italy, and the destruction of their settlements by the Etruscans, some of the Aryan tribes—the Latins and the Oscans—had probably spread southward, and occupied the fertile plains of Latium and Campania, imparting the rudiments of civilization to the Iberian aborigines, who learned from them to build huts, to make pottery, and to tend sheep and cattle.

The Etruscans also gradually extended their dominion beyond the Apennines, occupying Tuscany and the region between the Arno and the Tiber, the Tiber forming a barrier behind which the Aryan race retreated.

We can now see how these ethnological results bear on the prehistoric history of Rome and enable us to interpret the Roman legends. As we have already seen, recent excavations and the survivals of ceremonial observances show that the site of Rome must have been occupied in the Stone Age, doubtless—since the Sabines and Latins were acquainted with bronze—by the Iberian or non-Aryan aborigines, to whom the name of Rome itself is probably due. Now the oldest traditions bring Romulus and the oldest Roman settlers from Alba Longa, and the name of Alba, as Professor Helbig has shown, is probably an Iberian word, meaning a "hill." Moreover, the tree coffin found under the Servian wall is of the same character as the tree coffins from Falerii, now in the Villa Papa Giulio; and the skulls in these coffins, and several skulls found in the old cemeteries on the Esquiline, are of the long, narrow, dolichocephalic Iberian or Sardinian type, with cephalic indices below 73, and not broad, like the brachicephalic Aryan skulls of Sabines and Latins, with indices of 81 and upwards.

The tradition that Romulus and his people came from Alba Longa suggests that the earliest occupation of Rome was by this pre-Aryan race, which had learned from the Latins the first elements of civilization, and had possibly, like the Faliscans, acquired Aryan speech.

The traditions of a conflict between Romulus and the Sabines point to a settlement on the Quirinal of the Sabines, a pastoral Aryan race from the Apennines. Afterwards came the Latins, an agricultural Aryan race from the plains, who settled on the Aventine, erecting there a temple to the Latin deity Diana. Lastly, came the Etruscans, who seized upon the Caelian.

On this theory the Kings of Rome do not represent reigns but races, Romulus representing the Iberian or earliest race, dating from the Stone Age; Numa and Tullus Hostilius representing the Sabine conquest; Ancus Martius the Latin settlement; and the Tarquins the Etruscan dominion. The oldest settlement of the Stone Age must be much earlier than the date assigned to Romulus, which is late in the Bronze Age, while it is plain that seven kings cannot have reigned for 244 years. For a like period in our own and other histories we have from twelve to sixteen reigns. Thus from 1600 to 1844 we had fourteen reigns, one, that of George III., a very long one.

The traditions, and still more the survivals from the older Roman constitution, as it existed before what is called the Servian reform—in other words, before the Etruscan conquest—offer curious confirmations of this theory. Before the Servian reform there are plain traces of a threefold division—the Romans, the Sabines, and the Latins. Everything is tripartite. There were three primitive tribes—the Tities, the Ramnes, and the Luceres. There were three ancient gods, three primitive sacred colleges, three flamens or kindlers of the sacred fire for the sacrifices, and three tribunes or leaders of the horsemen (*tribuni celerum*). There were three pairs of vestal virgins; there were 30 curies or wards, 30 lictors, 300 gentes or clans, 300 equites or horsemen, 300 senators or elders, 3,000 households, 3,000 milites or footmen. It may be added that the legends assign three Horatii as the Roman champions in the war against Alba, and three

defenders of the Sublician bridge against Porsenna. All the sacred colleges—those of the Salian, the Lupercal, and the Arval brethren, of the Vestals, the Augurs, and the Flamens—consisted of multiples of three, indicating that an equal number of members were taken from each tribe.

Mommsen has supported this triple division of the Roman people by some ingenious etymological deductions. He explains the tribe (tribus), as meaning a third part, like the Yorkshire ridings or thrithings. So the tribute (tributum), which was a tax or forced loan in time of need, is from *tribuere*, to divide into three. The three tribunes were commanders of one-third of the cavalry.

With the increase of population these numbers were doubled; we have the three tribes with their first and second ranks, so that there were now 600 horsemen, 6,000 footmen, 6 tribunes, and 6 vestal virgins.

With the Etruscan conquest, and the so-called Servian reform, we now find four tribes and four districts, and twelve, the sacred Etruscan number, appears. We find twelve lictors and twelve great gods, twelve divisions of the pound (*libra*), and twelve of the *as*. Hence it is that we ourselves have twelve ounces to the pound troy, twelve pence to the shilling, twelve inches to the foot, and twelve hours to the day.

These recurrent numbers, which have come down as survivals from the prehistoric period, some of them even surviving in our own daily use, as when we speak of a tribunal, a contribution or a distribution, show that the Roman legends have a substratum of fact, and are not due merely to invention or imagination.

The legends, though unhistoric, are not fabulous, and never meaningless. As we have seen, the rape of the Sabines may refer to the disuse of marriage by capture among the non-Aryan Romilian aborigines; the Lupercalia, to the survival of totemism, being a festival of shepherds worshipping the wolf-god who protected their flocks from the wolves, the wolf which suckled the twins being possibly the totem of the non-Aryan Romilian gens. So the Saturnalia and the Arval brethren are survivals of the worship, not of shepherds but of husbandmen, of the Latins rather than the Romans, while the Vestal Virgins who tended the tribal hearth, and kept alight the sacred fire of the community, point to a civilization as rude as that of some of the tribes of North America.

Lastly, we may inquire how it was that a little village on the Tiber became a great city, the queen of Italy, and the mistress of the world. Rome became great, first because the sturdy Aryan race, driven southwards by the Etruscan invaders, was able to rally behind the barrier of the Tiber, just as the Goths first rallied before the Moors at Oporto behind the barrier of the Douro, and afterwards at Lisbon behind the barrier of the Tagus. Rome, like Hamburg, Bremen, Lübeck, Bristol, Glasgow, York, and London, then acquired wealth and importance as a commercial emporium, occupying a defensible position at the head of the navigation of an important river. Rome became finally the mistress of the world, partly because she inherited the qualities and culture of four races; but chiefly because her Aryan people, Sabines and Latins, possessed those imperial virtues which have given a still wider dominion to ourselves. Those only can rule who have first learned to obey. It is the purity of family life, obedience to parents, loyalty to the state, reverence for the gods, patriotism, courage, fortitude, and, above all, the passion for justice and submission to the law, which enables a conquering race to hold in contentment the peoples it has subdued.

The characteristic of the Greek was individualism, culminating in liberty, and then degraded into licence. The characteristic of the Roman was obedience to law, culminating in empire, and then degraded into despotism. As long as we retain the old Roman virtues we may be able to retain our own vaster empire; but when we lose them, we shall lose our empire as the Romans deservedly lost theirs. The *summum bonum* of political philosophy, *imperium et libertas*, is a combination which the historian, judging from the past, pronounces to be an unattainable ideal. It is the business of the statesman to endeavour to prevent the *imperium* from merging into despotism or decrepitude, as with the Romans, or the *libertas* from being corrupted into anarchy and slavery, as with the Greeks.

Norwich Castle: the Future Museum for the City and the County of Norfolk.

By J. Mottram.

THE alterations necessary to fit Norwich Castle for the above purpose proceed apace, and it is hoped that the builder's workmen will be dismissed by the middle of this summer, though the fittings will, of course, take some time longer.

It must be remembered that this building, which is so prominent to all visitors to the capital of East Anglia, is really in two quite distinct portions.

The old Norman keep, first used as a royal prison some time in the thirteenth century, and afterwards as a county gaol, stands on the mound towards its south-east corner.

The remainder of the open space, on which in previous times had stood assize courts and other buildings, was, in the early part of the present century, encircled near its margin by a wall of granite some 15 feet high, which, starting from the south-eastern, came round to the north-western corner of the Norman keep, and within this enclosure were then erected six blocks of prison cells in two or three stories. These blocks have now been gutted, and converted into spacious halls, lighted by glazed roofs and ceilings, and connected in a circle by corridors, which will provide considerable wall area.

The vacant spaces between these blocks, and in the centre where formerly stood the governor's house, will be laid out as a garden.

But to the antiquary the great point of interest will, of course, be the keep, known to many who may not have visited Norwich by Wilkins' paper in *Archæologia*, vol. xii.; by the illustrated work of the late Samuel Woodward, published in 1847; and by the late H. Harrod's *Gleanings from the Castles and Convents of Norfolk.*

When, in 1888, the prisoners had been removed, and the keep was handed over to the Norwich city authorities, it contained a three-storied building of cells, which, for the better security of its occupants, did not, except at a few points, touch the original walls.

All the Norman and mediæval floors, fittings, and roofs, except so far as they formed part of the main walls, had long disappeared, and the latter had received much patching and mending internally in brickwork.

The first thing done was to remove the inner hive of cells, and as these vanished, those locally interested saw for the first time with ease the loops, niches, windows, etc., which had been more or less hidden.

Before the erection of this same building, the basement had for some reason been filled up to a height of some eight feet with earth, and on this comparatively modern floor, during the visit of the Archæological Institute to Norwich in 1889, a meeting of its members was held, at which were also present several of the city authorities more directly in charge of the building.

As the result of this and other consultations, this filling in of earth was dug out and carted away, being first carefully examined and sifted. The finds were practically of little interest, consisting chiefly of bones of edible animals, and these not of great antiquity.

But there came to view the bases of the pillars which, in a line from east to west, had carried the floor of the great hall, various other massive partition-walls (the existence of these latter was known), and, most interesting of all, the top of the original well, all knowledge or repute of which had passed away. Curiously, no trace has been found of the well which is shown in Woodward's plans as supposed to be situated in the western part of the main partition-wall.

The old well above mentioned when found was filled up, and, as far as the requirements of the future of the building demanded, there was no reason to disturb it; but several members of the Norfolk Archæological Society were unwilling that its depth and contents should remain unknown, so a small fund was raised, and the well emptied. Its contents consisted to a large extent of blocks of stone, with Norman and later mediæval mouldings or tooling. From this

it appears probable that when the original interior fittings either went to decay or were pulled down, some portions were thrown into the well; but at what date this occurred there is no record, though it seems as if it must have been before the filling in of the eight feet of earth before referred to.

Where the original double-ridged roof of the keep had stood was well marked on the interior of the western wall, and the new glazed roof, with massive deal principals, has been placed in exactly the same position, the centre between the two ridges being carried by a line of three arches in stone, which, though in keeping with their surroundings, tell their own tale, and make no pretention to be a restoration.

At the level of the first floor and great hall a gallery has been carried round the interior, which will be reached by a substantial flight of stairs; and from this gallery the beautiful Norman doorway, the so-called chapel or oratory, the line of garde robes, and the wall-passages with their windows which formerly gave light to and looked into the great hall, will be reached.

It was at first proposed that access to this gallery should have been by a flight of stairs outside the east wall as in old time, and then through the Norman doorway; but gratifying as this would have been to the antiquary, various difficulties in detail have caused the adoption of the plan above mentioned.

From this gallery will also be reached, by the old circular stairs in the north-east and south-west corners, the well-protected walk behind the parapets, from which there is a most interesting view of the old city with its thirty-five churches, the cathedral, and many other points of interest, though the distant prospect is not, on the whole, so extensive as would be expected.

It is obvious that some time must still elapse before all these buildings and the museum collections can be arranged, as it is hoped they one day will be; but may not the time be looked for when the Norman keep and the adjacent buildings, with the almost unique series of raptorial birds, the Gunn collection of mammalian remains from the forest bed, the Fitch collection of local antiquities, the series of Norfolk and Suffolk crag fossils, the pictures by Norfolk artists, and the other general objects of interest, may supply constant interest and instruction to all East Anglians, and may also attract many strangers from greater distances to Norwich Castle?

Rock-cut Cistern at Burghead.

By James Macdonald.

THE articles on "Holy Wells" that have lately appeared in *The Antiquary* induce me to think that the introduction of a kindred subject may not be without interest to your readers.

In the year 1807, while improvements were being made on the harbour of Burghead, a village situated on a promontory of the Moray Frith, a somewhat remarkable discovery was made. At a considerable depth below the surface and beneath a huge heap of earth and stones, a cistern was found that had been cut out of the solid rock. On being cleared out, the basin speedily filled with water. Tradition had always pointed to the spot as the site of a buried well; and it was the existence of this tradition that led to excavations being made. In accordance with what was then a generally-received, though entirely erroneous, opinion, that Burghead had been at one time a Roman station, the reservoir was supposed to be either a Roman bath or a Roman well, the latter continuing to be the popular belief. No one who has seen it can easily reconcile its shape and design with its being intended for either of these uses by any people. Can it be an ancient baptistery? If we regard it as such, almost all its peculiarities are at once accounted for.

Descending into a hollow by a flight of twenty well-worn steps, most of them also hewn out of the solid rock, we come upon the reservoir. The dimensions of the basin, or piscina, are as follow: Greatest breadth of the four sides, 10 feet 8 inches, 11 feet, 10 feet 10 inches, and 10 feet 7 inches respectively; depth, 4 feet 4 inches. One part of the smooth bottom had been broken

up at the time of the excavations, either because it had projected above the rest, as if for some one to stand upon, or because it was thought that by doing so the capacity of the "well," and perhaps the supply of water, would be increased. Between the basin and the perpendicular sides of the reservoir a small ledge of sandstone has been left, about 2 feet 6 inches in breadth. These sides measure 16 feet 3 inches, 16 feet 7 inches, 16 feet 9 inches, and 17 feet respectively; and the height from the ledge upwards is 11 feet 9 inches. The angles both of the basin and its rock walls are well rounded. In one corner the sandstone has been left in the form of a semicircular pedestal, measuring 2 feet 9 inches by 1 foot 10 inches, and 1 foot 2 inches in height; whilst in that diagonally opposite there is a circular hole 5 inches in diameter, and 1 foot 4 inches in depth. From the ledge as you enter, two steps of irregular shape and rude workmanship lead down into the basin. The sides of the reservoir are fissured and rent by displacement of the strata; and portions of the rock that have given way from time to time have been replaced by modern masonry. The arched roof is also modern.

It is scarcely necessary to remind the readers of *The Antiquary* that during the first and several of the succeeding centuries baptism by immersion was the rule in the case of adults at least, as is still the practice in the Eastern Church. Where a river or a pool was not available for the purpose, some artificial basin near the church became a necessity. Except at a very considerable distance from Burghead, there was no water in which the rite could be performed by immersion; and the excavation of a baptistery at a spot where a spring rising from the rock gave indication that water was to be had would naturally follow. Fragments of crosses and other sculptured stones that have been dug up in or near the old churchyard afford clear proof that a church had once stood there, though it had been destroyed, long before the commencement of the earliest local records, in the course of the bloody frays between Pict and Norseman of which the headland was often the scene.

Though numerous examples of baptisteries are to be met with on the Continent, few have been recorded as existing in Great Britain and Ireland. Ecclesiastical writers speak of one at Canterbury; and Mr. J. L. André, in "Notes on Symbolic Animals" in the last number of the *Archæological Journal*, refers to "the curious Third Pointed baptistery at Luton, Beds.," quoting also Dr. Lee's notice in his Glossary of "figures of doves . . . suspended over English baptisteries." The latitude of Burghead is no objection to there being an ancient baptistery there, for we read of one in Greenland.

The inquiry has also a bearing that extends beyond the Burghead basin. Our Scottish saints' pools—*e.g.*, that of St. Wallach in the river Deveron and that of St. Fillan in the Earn, the bath that St. Cuthbert hewed for himself out of the rock in Strathtay, and even some of our "holy wells" may have been originally the fonts where the early Christian missionaries whose names they still bear, baptized their converts by immersion or by pouring. Accordingly, if any of your correspondents can throw light on the probable use of the Burghead reservoir by either confirming my hypothesis or substituting a better in its stead, some service may be done to the cause of archæology.

Researches in Crete.

By Dr. F. Halbherr.

III.—THE PRÆSIAN PENINSULA.

THE chief inland city of the peninsula which, beginning at the isthmus of Hierapytna, forms the eastern extremity of Crete, is Præsos. The whole of this territory is rich in prehistoric remains, which may be considered as belonging to the Eteocretan period. Here existed the famous sanctuary of the Dictæan Zeus, of which, however, the exact site still remains unknown. It is mentioned in the Toplu-Monasteri inscription as existing near the territories of Præsos and Itanos. Admiral Spratt sought for it on the mountain of Kopro-Kephala, to the west of Præsos; but, as I shall explain in a succeeding article, the

remains there visible, besides being at a too great distance from Itanos, and not corresponding with the above indication, are evidently of a much posterior epoch, if not altogether modern.

The eastern coast of the peninsula, from Cap Plaka as far as the ruins which are to be seen on the shore opposite the islets of Kavalli, is a narrow strip, often rugged and almost impassable, between the shelving mountain and the sea. Here and there narrow ravines open their way through the cliff from the heights above; and where they touch the shore, and in various parts of their course, may be seen imposing ruins of Cyclopean fortifications. These constructions were evidently made by the inhabitants of the peninsula to defend their territory from all incursions of sea-rovers, and even the native rock shows here and there traces of having been worked perhaps for military defence. The country-people at the present day call these levellings and perforations in the rocks "works of the Giants," who are called by them "Sarandapecheis," or "men forty cubits high." Pashley has already collected some native legends on the subject, referring, however, to other localities.

The first site on the coast where vestiges of a settlement are to be found is in the bay now called Karumes, which were described by Spratt, who, however, gives the place the name of Karuba, as it is so called by the sponge-divers of Chalke who frequent this portion of the coast. To me, however, it appears that the name Karumes given to it by the modern peasants of the neighbourhood is of ancient origin, and may perhaps be identified with the name Karymai, which occurs in the delimitations of territory of the inscription of Toplu-Monasteri. Towering above the ravine, which coming down from the mountain-side ends at Karumes, is the lofty crest called by the natives Κεφάλα τῶν Κελλαριῶν, from the name of a village situated at the foot of the mountain, but separated by a valley or depression from the cliff which overhangs the sea so as sometimes to leave no passage between it and the water. Such is the aspect presented by this mountain-ridge as to correspond with the *deirás* of the inscription, just as the basin near the village of Kochlakies may fitly correspond with the locality called in the text *lakkos*. It must, however, be observed that the general configuration of the mountains in this part of Crete is such as to present many similar features, and an exact identification of the places named in the treaty between Itanos and Hierapytna (in which Præsos and its territory is mentioned) cannot be attempted until fresh epigraphical records of this kind shall happily come to light.

The next city on the sea-coast to the south of Karumes is a Cyclopean settlement made at the spot called Kato-Zakro, which Spratt erroneously identifies with Itanos. The whole ground is here covered with ruins of a gigantic character, consisting of rude stone walls and earthworks or terraces for sustaining buildings and defensive walling. No trace can be found of works of any other epoch, either Hellenic or Roman, and no figured or inscribed remains have here come to light. We are thus led to believe that at the classic epoch the city was destroyed and the site deserted. However, near the small country church of Haghios Antonios, opposite the small elevation where once stood the centre of the ancient city, the peasants have some few years ago opened out an ancient well-like depression, which was discovered to be full of fragments of terra-cottas and vases, representing pottery-work of both Hellenic and Roman times. This hole is at the surface about 3 mètres in diameter, and at a certain depth seems to have been prolonged under the earth, in a horizontal direction, towards the north, so far as I remember. The tumultuary researches of the peasants have only succeeded in roughly turning over the earth at the top, and in extracting the first stratum of broken earthenware that came to hand. I am of opinion that this species of crypt or grotto has been used for the purpose of depositing votive offerings belonging to some local sanctuary, in which worship may have lingered down to Roman times. I much regret that at the time of my single visit to this place, anxiously occupied as I then was with another mission, and unable on that account to set on foot any negotiations with the owners of the land for permission to excavate, I lost the chance of thoroughly investigating this interesting hoard. Maybe,

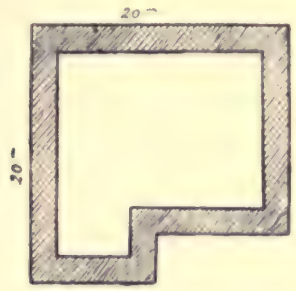
the lower strata contain *anathemata* of an archaic age—perhaps even bronzes, as in the grotto of the Idæan Zeus—and it would be in the interests of science if the Candian Syllogos undertook this work of clearing out, which would not be expensive. In the absence of any extant record giving us the ancient name of this locality, an inscribed object bearing the missing name, if yielded by the grotto, would be of the greatest service for archæologists and geographers. The principal pieces of pottery that were found I bought from the peasants on account of the Greek Syllogos of Candia, and they are now deposited in their museum; unfortunately, however, they are wholly undecorated, and of rude manufacture.

The remains of the other city already mentioned opposite the Kavalli islets are of a posterior date to those I have just been describing. They may be very probably identified with the city of Ampelos, mentioned by Pliny and Ptolemy where they describe this portion of the Cretan coast. It was built upon a plateau raised somewhat above the level of the sea, and it is called at the present day Pharmakokephalo. The circuit walls, of which the lower strata alone remain, have a breadth of about 2 mètres, and are constructed of small irregular stones, some of which, however, present a rectangular aspect: no mortar was used. Within the bounds of the city only vestiges of house-foundations appear. At present the whole extent of ground covered by the city, which was not large, is the property of a peasant belonging to the modern village of Ziro, situated on the high ground above, some three hours' distance. The whole of the surrounding neighbourhood called Xero-Kampos ("dry country"), which is of a very desolate aspect, contains nothing but scattered huts of wretched appearance, which are inhabited only during certain portions of the year by the peasants of the Ziro Plain above, who come down from their mountain homes either to attend to their flocks or to sow their crops. The coast itself, however, is enlivened from time to time by the arrival of the famous sponge-divers of Kalymnos and Syme, who come in their ships to pass a portion of the season anchored in the bay.

In the village of Ziro I observed some objects found in the ancient city, and some of these I bought on account of the Candian Syllogos. These consist of small rude vases, of terra-cotta figurini, and of four leaden pellets for slings, all of the Hellenic and Roman periods. I myself picked up two brick stamps lying on the ground of the ancient city, and these proved to be Hellenic. Hence we may infer that this place was inhabited down to Roman times, if not later.

Ascending the mountains by one of the ravines I have described, we come to the high tablelands of Ziro and Katalioni. The only ancient remains to be found here consist of ancient tombs scattered here and there, all of which, I think, belong to Roman times. Here I found a Greek sepulchral inscription of late Roman times, which I published in the *Museo Italiano*. Directing my course for some distance to the north, in a locality not far from the village of Kellaria and from the farm called Klissidi, in the centre of a valley through which runs two small winter torrents, I discovered the remains of a Cyclopean or Eteocretan city, which I do not think has been observed or mentioned by any preceding traveller, and to which it is impossible now to assign a name. The district, wholly uninhabited, is covered with low brushwood, with here and there pink-flowering oleander shrubs, and is called 'ς τσή ταβέρναις by the neighbouring country-people. This site, especially between the beds of the two torrents, which, dry in summer, unite on the lower ground towards the east, presents remains of many buildings made of irregular blocks of local limestone without mortar. One of the most striking of these constructions, which still preserved above ground the first and part of the second layer of walling, is of quadrangular form, with a slight project at one corner. The dimensions are about 20 mètres square. In construction the building is similar to those of the walls of the earliest settlements of Itanos and Palækastron, only the stones of which it is built are a little more worked so as to hold better together, and on the outside they have been tolerably levelled in front or faced. The stones at the angles have been perfectly squared, a circumstance denoting a more advanced period. This building is so conspicuous that it is called in the neigh-

bourhood ’ς τὰ γαλανὰ χαράκια ("the white rocks"). It formed perhaps a tower or some other work of defence. No trace of Hellenic or Roman work here attracted my attention,



but I must say that this would form a promising ground for future exploration. Ethnographical results would certainly be obtained by a full and comprehensive examination of all the prehistoric remains on the coast and high ground of this part of the island.

A few fragments of earthenware may still be seen here and there upon the surface, but they are of a poor and lumpy material, and baked very imperfectly, so far as I could observe; for in the thickness of the clay I noticed a gray line, showing that the action

of the fire had not completely penetrated. One fragment of a vase, of which I made a sketch, given here, presents a primitive and rude herring-bone ornamentation, scratched with a stick before baking.

(*To be continued.*)

Quarterly Notes on Roman Britain.

By F. Haverfield, M.A., F.S.A.

No. VI.

SINCE my last article (*supra*, pp. 21-23), even less than usual seems to have accumulated to add to our knowledge of Roman Britain. Some of this deficiency may be my own fault, for amid the distractions and dislocations of a change of residence, some things get overlooked, and note-books are apt to find their ways into strange quarters. I do not think, however, that I have omitted much that is of importance, and the cessation during the winter of the excavations at Chester and Silchester is responsible for some of the want of material.

South of England.—From the South of England, including London, I have very little to record. Finds have, of course, been made in "town"—pottery, paving, etc.—but the discoveries are apparently of minor importance, and so long as they are duly noted somewhere for the future historian of Roman London, they may here pass undescribed. The Silchester excavations have, as I said, been suspended, but an interesting exhibition of the objects recently found was held in the rooms of the Society of Antiquaries, and was elaborately described in the ephemeral press.

Colchester.—One very notable find is reported from Colchester, a bronze tablet mentioning Alexander Severus (A.D. 230), dedicated to Mars and the Emperor, by a man whose names have a strongly Keltic tinge. The tablet has been submitted to the Society of Antiquaries, and will probably have been described at one of their meetings before these lines are in print. It contains several curious features in respect both of epigraphy and in nomenclature.

The Midlands.—A Roman station or Romano-British village existed near Bicester, at Alchester, which has been several times imperfectly examined. I am glad to be able to report that there is some prospect of a further examination. Some experimental digging has not, at the moment of writing,

led to very important results, but ordinary remains—coins, pottery (two marks), bricks—have been noticed by recent visitors, and as the whole area is now grass or ploughed land, it should be possible to arrive at some results. One or two small finds have been made in Oxford itself, and deserve to be recorded here, as they seem to be recorded nowhere else. Such finds consist of rough pottery and scattered coins, and some of the latter were recently shown me, and, though mostly illegible, included a distinguishable third brass of Constantine II. (Cohen, n. 159). Such discoveries, of course, prove nothing whatever about a Roman settlement in Oxford or Roman cross-roads at Carfax.

CHESTER.—The work at Chester has now been practically completed for the immediate present. The north city wall west of the Northgate has been explored as far as it seems worth while to go, with the very considerable result of sixty or seventy more or less perfect inscriptions, and a good many carved and worked stones of interest and importance. The work left as yet undone is the examination of a good deal of unexplored wall east of the Northgate, and the discovery of the line of the south and west walls. It is possible that some experimental digging may soon be tried in hopes of settling the latter question, but it has been decided first to publish a report summing up the fifteen months' work already completed.

THE NORTH.—Quite lately additions have been made to the inscriptions of Roman York, by the discovery of two inscriptions, one certainly, and the other probably, sepulchral. These were found whilst enlarging a cellar under the Mount Hotel, and have been presented to the Museum. The Mount—which, by the way, is even less a mount than the Cambridge Gog and Magog are hills—represents the site of a Roman cemetery along the Roman road southwards, and has yielded a great quantity of remains, mainly sepulchral. From the rest of the North, the discoveries reported are few, and less considerable, except for some carved stones, etc., found at Carlisle.

LITERATURE.—No important treatises, so far as I am aware, have appeared in the last three months. I have laid before the Society of Antiquaries the epigraphic evidence which seems to me indubitably to assign the origin of the whole stone wall to Hadrian, leaving the date of the earthworks untouched. Beyond this, I am unacquainted with anything directly bearing on the subject in England, and the little which has come out in foreign periodicals seems unimportant.

Christchurch, Oxford,
March 12, 1892.

Holy Wells: their Legends and Superstitions.

By R. C. HOPE, F.S.A., F.R.S.L.

(*Continued from* p. 119, vol. xxv.)

RUTLAND.

RYHALL: ST. TIBBA'S WELL.

THERE was here a well and a shrine in honour of St. Tibba. "'Tis now above 700 years since St. Tibba, the celebrated saint of Ryhall was taken out of her grave there and carryed to Peterborough Church by Abbot Elfin. The inhabitants there have still an obscure memorial of her, but have lost her name. They call her Queen, and say she used to walk up to Tibbal's hill, and wash her in a spring there. This is all they know of her. The truth is, on Tibbal's hill is the spring which gave name to the hill, Tibb's-well-hill. 'Tis upon the hill going from Tolethorp to Belmsford bridg. On the brow of the hill, near the spring, is Hale-green, as it is still called, taking its name from the anniversary meetings held here in former times, in memory of St. Tibba, whose day is December 16. Hale is the name our Saxon ancestors gave to the solemnities they practised in the fields to the honour of saints. St. Tibba's well is now corrupted into Stibbal's-hill-well." — *Stukeley's Diaries and Letters*, iii. 167, 168; *Surtee's Soc.*, vol. lxxx.

RYHALL: ST. EABBA'S OR JACOB'S WELL.

"Just above Ryhall is Stableford bridg, which being an odd name upon the river Guash, this opinion is proposed about it.

When we read of St. Tibba, we find St. Eabba, her cozen, along with her, another devout, retired person, who commonly lived with her. Hence I conjecture that the spring just above this bridg, northward on the brow of the hill as it were, opposite to St. Tibba's well, was consecrated by our pious ancestors to St. Eabba. Then this ford over the river, before the bridg was built, would be called St. Eabba's-well-ford, corrupted into Stablesford. This same spring now is called by the shepherds Jacob's Well, and that probably is but a corruption of St. Eabba's well.

"Sts. Tibba and Eabba were of royal Mercian blood, and owned Ryhall. They were at first wild hunting girls, at last saints." —*Ibid.*, 169, 170.

SOMERSETSHIRE.

BRISTLINGTON: WELL OF ST. ANNE-IN-THE-WOOD.

This well is in St. Anne's Wood; near it was a building, probably used as a guest-house, and also a chapel, which was formerly attached to Keynsham Abbey, a monk of this abbey generally residing on the spot.

Pilgrimages were made to it, and on the well being cleared, in 1878, many coins and tokens, offerings of the pilgrims, were found. July 26 was the day on which the pilgrimages were usually made.

The water of this well was formerly considered good for affections of the eye.

The chapel was dismantled, and the pilgrimages, against which Latimer once preached a sermon in Bristol, were suppressed in 1536.

ASHILL: ST. NIPPERHAM'S.

At Ashill, near Ilminster, is a well which on the first Sunday in May is agitated by bubbles, and the sick and lame used to be brought to bathe there. St. Nipperham is believed to be a corruption of St. Cyprian.

DOULTING: ST. ALDHELM'S WELL.

Near Doulting is still shown St. Aldhelm's Well of wonder-working water. — *Denham Tracts.*

GLASTONBURY: ST. MARY'S WELL.

St. Mary's Well is situated in the crypt of the Chapel of our Lady, in a recess, and vaulted over; it runs northward under the priory. It is said to have been used for washing purposes.

ISLE OF THORNS.

When St. Peter consecrated the church of the monastery of the Isle of Thorns, after having been ferried over by Eldric, the fisherman, he evoked with his staff the two springs of the island. — Dean Stanley's *Hist. Remains of Westminster Abbey*, 2nd. ed., p. 21.

STAFFORDSHIRE.

LEEK: THE BLACK MERE OF MORRIDGE.

"Black Mere" or "Blake Mere" is a small pond of irregular shape, lying in a little hollow on the summit of the high hill of Morridge, about three and a half miles east-north-east from Leek

Great was the horror in which Black Mere was held by our ancestors, and strange beliefs were connected with it. Camden, quoting Richman, says it is:

> A lake that with prophetic noise doth roar;
> Where beasts can ne'er be made to venture o'er—
> By hounds, or men, or fleeter death pursued,
> They'll not plunge in, but shun the hated flood.

Dr. Plott, however, in his *History of Staffordshire*, says: "The water of the Black Mere is not as bad as some have fancied, and I take it to be nothing more than such as that in the peat-pits, though it is confidently reported that no cattle will drink of it, no bird light on it or fly over it; all of which are as false as that it is bottomless, it being found upon measurement scarce 4 yards in the deepest place; my horse also drinking when I was there as freely of it as ever I saw him in any other place; and the fowls are so far from declining to fly over it, that I spoke with several that had seen geese upon it; so that I take this to be as good as the rest, notwithstanding the vulgar disrepute it lies under."

"Amongst the unusual incidents that have attended the female sex in the course of their lives, I think I may also reckon the narrow escapes that have been made from death; whereof I met with one mentioned with admiration by everybody at Leek, that happened not far off at the Black Mere at Morridge, which, though famous for nothing for which it is commonly reputed, as that it

is bottomless; no cattle will drink of it, or birds fly over or settle upon it (all of which I found to be false), yet it is so for the signal deliverance of a poor woman, enticed hither in a dismal stormy night by a bloody ruffian, who had first gotten her with child, and intended in this remote, inhospitable place to have despatched her by drowning.

"The same night (Providence so ordering it) there were several persons of inferior rank drinking in an alehouse. The 'Cock' corner of the market-place and Stockwell Street at Leek, whereof one having been out and observing the darkness, and other ill circumstances of the weather, coming in again, said to the rest of his companions that he were a stout man indeed that would venture to goe to the Black Mere of Morridg in such a night as that; to which one of them replying that for a crown, or some such summe, he would undertake it; the rest joining their purses said he should have his demand. The bargain being struck, away he went on his journey with a stick in his hand, which he was to leave there as a testimony of his performance. At length coming near the Mere, he heard the lamentable cries of this distressed woman begging for mercy; which at first put him to a stand, but being a man of great resolution and some policy, he went boldly on, however, counterfeiting the presence of divers other persons, calling 'Jack, Dick, and Thom,' and crying, 'Here are the rogues we look'd for,' which being heard by the murderer, he left the woman and fled, whom the other man found by the Mere side, almost stript of her clothes, and brought her with him to Leek, as an ample testimony of his having been at the Mere, and of God's Providence too."

This mere is also termed the "Mermaid Love," from an old tradition that one of those fabulous creatures dwells in it; in fact, some of the peasants thereabouts are ready to swear that, when some years ago the "love" was partially "let off," one appeared predicting that if the water were allowed to escape "it would *drown* all Leek and Leekfrith." This vain idea has given origin to the sign of a neighbouring roadside inn, "The Mermaid," a place frequently visited by sportsmen when shooting in the vicinity.—*Reliquary*, O.S., iii. 182.

SUFFOLK.

IPSWICH: HOLY SPRING.

Near St. Clement's Church, Ipswich, is or was a holy spring.

SUSSEX.

BUXTED: WISHING-WELL.

It is situated in the parish of Buxted, two miles from Uckfield, and at the back of the house exists an old hermitage hewn out of the solid rock, formerly consisting of three chambers, with fireplace and chimney. The well is in an orchard in front (and north) of this anchorite's cell, the rocks cropping out on the west side, sheltering the ground, and enabling former owners to train vines over them, and obtaining for it in past years the name of the "Vineyard." About half-way down the orchard is, as the gardener informed me, the so-called "Wishing-well," about 10 feet in diameter, and some 5 feet deep (I did not measure it), containing some 2 feet of water, the steining of rough stone, with a few blocks apparently worked, and a gap or opening on the east side, probably the former approach, or "dipping-place." The water was much fouled by ducks, but the man told me that before they were kept, and the well was clean, the water was very clear and good, the supplying spring welling up in the centre of the well, and maintaining a fairly uniform depth. I know very little about the subject of wells, and the information given perhaps should be received with caution; but from its situation so near a hermitage of very ancient date, and its apparent age and care in construction, I think it probably *may* have been excavated and built by the recluse. The gardener could not inform me why it was called the "wishing-well," and knew of no tradition respecting it. —C. T. Phillips, Esq.

WESTMORELAND.

KIRBY STEPHEN: LADY WELL.

At Kirby Stephen is a wonderfully copious spring, on the brink of the Eden, known by the name of Lady Well, which has within these few late years been appropriated to private uses. This semi-sacrilegious act was committed by Francis Birkbeck, of Kirby Stephen, who diverted the current of its

waters down to his brewery to convert into ale, and that, too, without the slightest opposition on the part of the inhabitants of that wonderfully improving little country town. The well had ever been looked upon as public property. Let justice be done.—*Denham Tracts.*

WORCESTERSHIRE.

PETERCHURCH: THE GOLDEN WELL.

Tradition has it that a fish was once caught in the river Dore, with a golden chain round its body, which was afterwards kept in the Golden Well, from whence the river rises.

Let into the south wall of the nave of the church is a sculptured stone painted, said to have been copied from an older one, representing a fish having a golden chain hanging from its mouth.

MALVERN: HOLY WELL.

This well is situated on the eastern side of the hills, two miles southward of Malvern. There is a pump-room for the fashionable and other invalids.

ST. ANNE'S WELL.

This well is situated behind the Crown Hotel.

YORKSHIRE.

DONCASTER: ROBIN HOOD'S WELL.

Over a spring called Robin Hood's Well, three or four miles on this side, north of Doncaster, and but a quarter of a mile only from two towns called Skelborough and Bourwallis, is a very handsome stone arch, erected by the Lord Carlisle, where passengers from the coach frequently drink of the fair water, and give their charity to two people who attend there.

Epigram on Robin Hood's Well, a fine spring on the road ornamented by Sir John Vanbrugh, the architect, by Roger Gale, Esq.

Nympha fui quondem latronibus hospita sylvæ
Heu nimium sociis nota, Robine tuis,
Me pudet innocuos laticis fudisse scelestis,
Iamque viatori pocula tuta fero,
En pietatis honos! Comes hanc mihi Carlislensis
Ædem sacravit quâ bibis, hospes, aqua.

—*Stukeley's Diaries and Letters*, iii., p. 273; *Surtees' Soc.*, vol. lxxx.

YORK: THE OUSE.

There is an old tradition, possibly credited by some at the present time, that if anyone casts five white stones into a particular part of the river Ouse, near the city, as the clock in the minster tower strikes one on May morning, they will see on the surface of the water, as if looking into a mirror, whatever is desired of the past, present, and future.

THIRSK: LADY WELL.

An old historian of the town says: "In the marsh near the church flows a spring of pure and excellent water, commonly called Lady Well, doubtless a name of no modern description."—*Yorks. Folklore*, 199.

STAINLAND: ST. HELEN'S WELL.

The part of the village in which the well is situated has always been known as Helliwell, and from this, or one of the several Helliwells of Halifax parish, an old family takes its name. The well is known as St. Helen's, and near it, now formed into cottages, was a building formerly used, according to tradition, as a chapel. A large stone on one of the walls is called the Cross, and Watson states that strangers sometimes make pilgrimages to this cross and well.—*Yorkshire Notes and Queries*, 158, 159.

LASTINGHAM: ST. CHAD'S WELL.

This well in the village street is named in honour of St. Chad, founder of Lichfield Cathedral, who died March 2, 672.

Wulfhere, King of Mercia, had two sons, Wulfade and Rufine, who were put to death by their father on his finding them at worship in the cell of St. Chad. Remorse followed, and, at the instance of his queen, Ermenilda, he sought the counsel of the hermit, and fully adopted the faith of his murdered children.

Canon Raine, of York, states that previous to A.D. 1603 there were nine windows in the west cloister of Peterborough Cathedral, in which the following story of the conversion of King Wulfhere was related, and to which were subjoined these mottoes:

The hart brought Wulfade to a well,
That was besyde Seynt Chaddy's cell.
Wulfade askyd of Seynt Chad,
"Where is the hart that me hath lad?"
"The hart that hither thee hath brought,
Is sent by Christ that thee hath bought."
Wulfade prayed Chad, that ghostly leech,
The faith of Christ him for to teach.

Seynt Chad teacheth Wulfade the feyth,
And words of baptism over him seyth.

Seynt Chad devoutly to mass him dight,
And hoseled Wulfade Christ his Knight.

Wulfhere contrite hyed him to Chad,
As Ermenyld him counselled had.

Chad bade Wulfhere, for his sin,
Abbeys to build his realm within.

Wulfhere endued, with high devotion.,
The Abbey of Brough with great possession.
—*Leg. and Trad. of Yorks.*, ii. 114, 115.

WINSTY: GREENWELL SPRING.

The builder of Swinsty Hall was a man named Robinson, a weaver, residing at first in a lowly cottage where the hall now stands.

Whence he came no one knew, and whither he went, when he departed to seek a fortune in London, no one cared. But to London he went, and while there the black plague came upon that city, and swept away a large portion of the inhabitants. Houses were left tenantless and deserted. Often no relatives remained to bury the dead, or claim the money and valuables left behind. One enterprising adventurer from Swinsty made good use of his opportunities, and from the bodies of the dead, and the houses deserted and desolate, he soon gathered together a large treasure of gold and silver. When he determined to depart with his spoils, he found that it required a large waggon and a team of horses to deport it down into Yorkshire.

In due course he arrived at his former abode; but the story and dread of the plague had preceded him. No dwelling was open to him, no hand would come near to assist him with his treasures, or even to obtain food and lodgings. He was constrained to deposit his wealth in a barn, and himself to take up his abode there also. This barn, at some little distance from the hall, yet exists. He next, to remove all fear of contagion, proceeded to wash all his gold and silver, piece by piece, in a spring of pure water near, and yet known as the Greenwell Spring.

In course of time he purchased the site of his former dwelling, and the estate around it, and by means of his large ill-gotten wealth he caused the hall to be erected. The Greenwell Spring still flows on, but the tradition respecting the builder is exploded by the prosaic title-deeds.—*Leg. and Trad. of Yorks.*, ii. 184, *et seq.*

BARDEN: HART-LEAPWELL.

This well, celebrated both by tradition and by the poet Wordsworth, is situated about two miles from Barden, near the road leading from Richmond to Leyburn. The tradition is that on one occasion there was a chase of so extraordinary duration and speed took place in this locality, in which both horses and hounds dropped off one after another, until at length a single horseman remained. Worn out at last, the exhausted hart—an animal of unusual strength and beauty—gave three tremendous leaps down the declivity, and dropped dead beside this well.

Until lately "three several pillars, each a rough hewn stone," marked the site of the three astonishing leaps, but these stones have either been removed, or they are concealed by a recent wall. The well or spring is nearly choked up.

BRADFORD: CLIFFE WOOD, BOAR'S WELL.

This well is still known as the Boar's Well. In *Legends and Traditions of Yorkshire* is the following story relating to it: "Cliffe Wood, near the town, was, in the days of John of Gaunt, the home of an immense wild boar. This brute was so destructive, and so great a terror to the inhabitants, that they ultimately petitioned the king to offer a reward for its destruction. To this well it resorted to quench its thirst. A valiant youth of the neighbourhood, watching his opportunity when it was drinking, thrust it through with a hunting-spear. He at once cut out its tongue, and started with it in his possession as an evidence of his triumph, to the royal court to claim the reward. Meanwhile another man came to the well, and finding the boar lying dead, he cut off the head, and also repaired with his trophy to the king, thinking to claim the royal reward. As chance would have it, he arrived before the true hero. While, however, the award was in suspense, the latter also arrived. An investigation took place. The head was examined, and, being found minus the

tongue, the claim of the bearer of it was disallowed, and the royal bounty bestowed upon the rightful claimant. The reward consisted of certain lands in the vicinity, to be held upon the condition that the holder and his heirs should give one blast upon a hunting-horn on St. Martin's Day; and whenever John of Gaunt should be passing through Bradford, in attendance on his liege lord, into Lancashire, the man, or his heirs, should attend upon him with a hunting-spear and a dog.—*Ibid.*, ii. 165, 166.

WADDOW: PEG O'NELL'S WELL.

Waddow Hall at Waddington, in the parish of Mitton, is separated from Lancashire only by the river Ribble. Within the grounds of the hall, and near the banks of the river, is the well from which the water-supply of the place is obtained, and known as Peg o'Nell's Well.

Peg o'Nell was a young woman who, "once upon a time," was a servant at the hall. She had, upon a certain day, a bitter quarrel with her master and mistress, who, upon her departure for the well to obtain the domestic supply of water, wished that before she came back she might fall and break her neck. The wish was realized. The ground was covered with ice, and by some means the girl slipped and, falling, broke her neck.

In order to annoy those who had wished her this evil, her spirit continually revisited the spot, and, with shrieks and hideous noises of all kinds, allowed them no rest, especially during the dark nights of winter.

She became the evil genius of the neighbourhood. Every disagreeable noise that was heard was attributed to Peggy; every accident that occurred was brought about by Peggy. No chicken was stolen, no cow sickened or died, no calf was bewitched, no sheep strayed, no child was ill, no youth or maiden took to bad ways, but Peggy came to be regarded as at the bottom of the mischief.—*Ibid.*, ii. 106, 108.

Mediæval Scotland.*

THIS is a distinctly useful and interesting publication—all the more so because it is not overloaded with material and proofs, but assumes the form of a series of essays. As a rule, in an antiquarian book, antiquaries and that section of the general reading public who occasionally use such works rightly expect abundant transcripts of original records, or at least abundant references. But when the author is emphatically a man to be trusted (as is the case with this volume), and when it is evident from the style and contents that there has been a good deal of careful assimilation of material before ever the pen was taken up, then it is a positive relief to get some well-printed, readable chapters, not over-weighted with small type notes or with a superabundance of crowded material. There is a Spanish proverb that says of a man who has overdone his subject that he has emptied his inkstand. Mr. Cochran-Patrick has certainly not committed that blunder.

The book is helpfully divided into sections that treat of Agriculture, Manufactures, Fisheries, Taxation and Revenue, Trade and Commerce, and Weights and Measures. Agriculture is subdivided into four heads: (1) the Prehistoric period, coming down to about the close of the seventh century; (2) the Celtic period, coming down to about the close of the twelfth century; (3) the Early Feudal period, coming down to the reign of James I.; and (4) the Later Feudal period, closing with the union of the two kingdoms in 1707. The only fault we have to find with these heads is that the last one considerably exceeds the limits that are assigned to the use of the term "Mediæval"; but apart from an error in nomenclature, no fault can be found with the divisions that are so appropriately selected, and interest naturally increases in the last of these periods, because to it pertain so many more authentic records. "Mediæval" is also supposed to come down to 1700 in the other sections.

* *Mediæval Scotland*, by R. W. Cochran-Patrick, LL.D., F.S.A. James Maclehose and Sons, Glasgow; fcap. 8vo., pp. vi., 200, price 7s. 6d. net.

The essay on manufactures tells us that the oldest existing specimen of early Scottish textile manufacture is a garment preserved in the new National Museum in Queen Street, Edinburgh, which was found many years ago in a prehistoric grave in Orkney; but it is impossible to assign a date to it, as, from the extreme rarity of such finds, there are no means of comparison. Particulars are given of the earliest information with respect to various textile manufactures and fictile industries, as well as paper, coaches, hats, etc. Occasionally there is a little unconscious humour, as when a paragraph begins: "Soap was not an article manufactured in Scotland at a very early period; what was used seems to have been imported from the Low Countries." In 1686 the Estates of the Realm, "taking to consideration the great advantage that the nation may have of the trade of founding lately brought into this kingdom by John Meikle for casting of bells, cannons, and other such *useful instruments*," granted him special rights and immunities. Four years later pious language is used in the granting of a gunpowder-license to one Gordon, "who, by the blessing of God, has acquired the most necessary skill of making of salt-peter and gunpowder for the generall benefitt of his native country." Every barrel of native gunpowder was to be sealed with Gordon's seal, and he was empowered "to take up the bottoms of floors, cellars, and other outhouses, such as doucats (dovecotes), old castells, towers, fortalices, churches, chappells, creeks, pitts and caves, etc., in any place within the kingdome where peterist earth shall be found, and to dispose thereof for the convenience of the gunpowder manufactories." This process probably also tended towards the manufacture of picturesque ruins!

The Scottish fisheries occupied an important position in early days among the national industries. A law of the time of William I. provides that the midstreams of all salmon rivers were to be free for the length of a most singular standard of measurement, namely, that of three-year-old pig! The close time in all rivers, in the reign of Alexander III., was between the Feast of the Assumption of the Virgin (August 15) and Martinmas. The sea fisheries, also, were frequently legislated for in mediæval times. The abbey of Holyrood has a grant of the right of herring-fishing from David I. A great variety of Acts pertaining to this fishery were passed in the fifteenth and sixteenth centuries. A duty of a penny was imposed in 1424 on every 1,000 fresh herrings sold within the county; four shillings were charged for each last of twelve barrels barrelled by Scotchmen, but six shillings if barrelled by foreigners.

The section that deals with taxation and revenue is a valuable compilation, and proves that neither the principles of Free Trade or Fair Trade were in the least understood. Among the curiosities of the imports may be mentioned the taxing by James I. of the skins of the martin, polecat, otter, fox, rabbit and deer. This tax, however, produced the most trifling results, the largest export being in rabbit-skins, and the highest revenue thus obtained being only £3 16s. 8d. in 1431. Some fifty pages are given to Trade and Commerce, which chiefly deals with Scottish imports. The earliest notice of foreign trade in Scotland is found in Adamnan's *Life of St. Columba*, wherein he relates that when the saint died, in 597, his body was "mundis involutum sindonibus." This must have been an import, as fine linen was not at that time a native manufacture. The last document quoted in this section is a report made in 1692 to the Convention of Royal Burghs, on the condition of the principal towns. The foreign trade of Ayr for the previous five years had been: four-fifths of the cargo of a small vessel from Virginia of seventy tons; three small vessels from Stockholm with iron; twenty lasts of tar and some deals from Norway; twenty tons of French wine; sixteen casks of canary, and a small vessel from the West Indies with sugar.

The subject of Weights and Measures is of much importance for historical students, but of much practical difficulty in a country like Scotland, where almost every county and district had its own customary measures, differing from the national standards, and also from one another. The first liquid measure noted in the Scots Acts is the gallon, which is mentioned in the *Assisa Regis David*. It was to contain 12 lb. weight, but another gallon then in use only contained a weight of 10 lb. 2 oz. The pint is mentioned in the Act of 1425, and is

required to contain 41 oz. of clear water of Tay, equal to 2 lb. 9 oz. Troy weight. In 1457, the pint of Stirling is mentioned as having been given into the custody of that burgh, and ordered to be the universal standard of the country. This standard stoup or pint is still in the custody of the burgh of Stirling. It is in the form of the frustum of a cone, the diameter of the bottom being $5\frac{1}{10}$ inches, that of the mouth $4\frac{1}{10}$ inches, and the length 9 inches. The metal is a kind of brass, and it is of a rude construction. It bears upon its side a shield charged with a lion rampant; and below, another shield bearing "an object which has been variously described as a child in a recumbent position, and also the wolf in the arms of Stirling, though it is more likely to be meant for the latter, from the fact that a standard pint in the custody of the city of Edinburgh bears the Stirling arms in the same place." Each pint was divided into two choppins, and each choppin into two mutchkins. The collection of ancient standards preserved by the Corporation of Edinburgh include as choppin measure with the date 1555 between the

THE STIRLING STANDARD STOUP OR PINT.

THE EDINBURGH STANDARD CHOPPIN OR HALF-PINT.

arms of Scotland and those of the city of Edinburgh. Full particulars are also given in these pages of lineal measures, dry measures, weights, land measures, and the standards for fish.

The volume concludes with an appendix, notes explanatory of unusual terms, and a good index.

A Sealed Altar-Stone at Bolton "Abbey" Church, Yorkshire.

By the Rev. C. R. Manning, F.S.A.

THE number of "sealed" altar-stones remaining in English churches is so few that the discovery of an additional example is worth a short notice. It may be hardly necessary to state that altar-slabs are termed "sealed" when they have a cavity (the *sepulchrum* or *confessio*) for repositing relics, which was

covered by a thin slab let into the orifice, effectually closing or *sealing* it. The subject has been very fully discussed in a paper of thirty pages by the Rev. W. H. Sewell, in the eighth volume of *Norfolk Archæology*,* in connection with the finding an example of such a slab in the Jesus Chapel, Norwich Cathedral. As the publications of local societies are not accessible to all, and Mr. Sewell's observations are worthy of more extended circulation, the readers of the *Antiquary* may be glad of a few remarks in illustration of the very perfect and interesting stone existing at Bolton "Abbey." The directions contained in the pontificals for the Order for the Consecration of Churches include the ceremonies employed in repositing relics in an altar. Mr. Sewell's article contains much information as to these, and it must be understood that, in describing them shortly, I am entirely indebted to his investigations, and am condensing his remarks. The *mensa*, or table, forming the top-stone of an altar was usually marked, as is well known, with five incised crosses, one at each corner, and one in the middle. In very many churches where the old pavement of stone or marble slabs, so fitting and in most cases so interesting in their traces of antiquity, have not been displaced or turned out in order to introduce shiny and slippery tiles at so much per square yard, these altar-slabs, degraded by Puritan zeal to be trodden upon at the doorstep or in the passage, may be frequently observed, and are easily recognised. When they were first erected at the consecration or reconsecration of a church or side-chapel, relics were always reposited in them, if procurable, or, at any rate, a fragment of the Holy Eucharist, and some grains of incense. The more usual method of inclosing relics seems to have been in the lower part of the structure of the altar, in an orifice formed in or under the slab in front, or in one of the supports. This method is well shown in a woodcut given by Mr. Sewell† from an initial letter in the Lansdowne MSS., 451. But when the *sepulchrum* was made in the upper surface of the *mensa*, the seal, or *sigillum*, as Durandus calls it, was marked either with one cross, or had the five all together upon it, as in the slabs now in Norwich and St. David's Cathedrals. The altar-stone, a slab from 4 to 6 feet in length or more, and sometimes 6 to 8 inches in depth, being ready, and the relics, etc., prepared, the bishop consecrated the slab, sprinkling holy-water on the corners, anointing them with chrism, and then placed the relics in the cavity, and censed them; and taking the tablet or seal, he securely closed the aperture with a trowel and mortar, and in some cases, apparently, as at Bolton Abbey, with molten lead at the corners. A curious illustration of this process is engraved in Mr. Sewell's paper, from a printed pontifical of Pope Clement VIII., showing a group of figures, with censers and torches, the bishop holding the stone seal over a square orifice in the middle of the *mensa*, his attendants bearing the mortar-board, the service-book, and a processional cross.

An early reference to the subject is quoted by Ducange, *s.v. Sigillum*, from Pope Alexander III. (*d.* 1181), who says with regard to the consecration of altars:

"Ad hæc si altare motum fuerit, aut lapis ille solummodo suprapositus, qui *sigillum* continet, confractus, aut etiam diminutus, debit denuo consecrari."

Durandus, Bishop of Mende, 1286, in his celebrated work, is the first authority for the nature of this seal. I give his words (*Rationale*, I., vi. 34) in the translation made by Mr. Sewell from the *editio princeps* on vellum in the British Museum, printed by Fust at Mentz in 1459, and compared with the succeeding editions of Cologne, 1470, and Rome, 1477. Durandus is describing the circumstances in which an altar ought, or ought not, to be reconsecrated:

"If an altar suffers a slight injury on the outside, it is not on this account to be reconsecrated. Secondly, an altar is reconsecrated if the seal of the altar—*i.e.*, the little stone with which the sepulchre, or opening, in which the relics are laid up is closed or sealed—has been moved or broken. And the opening is itself sometimes made on the top of the altar-structure, and then sometimes another seal is not used, but the large altar-slab being laid upon it, serves in the place of a seal. Sometimes, indeed, the opening is made in the back part, and sometimes in the front part (of the altar)."

After mentioning the practice, which per-

* Page 87. † *Norf. Arch.*, viii. 93.

haps was not universal, of inclosing a letter with the bishop's name, etc., he continues:

"Thirdly, the altar is reconsecrated if the joining by which the seal is fixed to the cavity, or even that by which the table or another seal, which is not the table itself, is fixed to the basement, be moved, or if any of the stones of the joining itself, or the basement touching the table or seal, be moved or broken. Upon the fact of the close joining of the seal with the opening, and of the altar-slab with the body of the altar or sub-structure, consecration mainly depends."

That the altar-slab frequently concealed the seal from sight, being lowered upon it, appears from the following rubric in an English pontifical of the fourteenth century (translation):

"And if relics are to be had for placing in the altar, let the altar-slab be raised above the altar on high, to the distance of two cubits; and be so suspended as easily to be replaced upon the altar, and not obstruct the front space, nor the circuit of the altar. In the middle of the altar, namely, in its top, let there be made a compartment or sepulchre —*i.e.*, a quadrangular opening the size of a hand, walled up with tablets of marble or wood. Herein the relics are to be placed; and another tablet must be had, which is called the seal, the size of the said sepulchre, to be laid over the relics and the sepulchre" (*Rubric in Ordo Romanæ Eccl'iæ ad Benedicend. Ecc'iam.* Lansdowne, 451, fol. 115).

"It must be known, however, that relics are reserved in various ways, although in these times it seldom takes place, on account of the scarceness of ancient relics, and the infrequent canonization of new saints. However, if it has to be done, it may be performed as above described, *more Romano*, by suspending the altar-slab, raised as aforesaid, and lowered and cemented. Also otherwise, according to others, a square hole having been made in the altar, as far as the middle, the opening showing in front, or at the back, or in the side, so that it may be closed with a stone tablet, well smeared with cement" (*Rubric in Ordo qualiter Reliquiæ ponendæ sunt in altare.* Lansdowne, 451).

The number of sealed altar-stones that has been observed in this country is very small. Some of the reversed stones which may be seen lying in our churches might prove to be altar-slabs, with not only the five crosses, but with a receptacle for relics. The list of known examples, as far as I am acquainted with them, is as follows:

1. *Norwich Cathedral, Jesus Chapel.*—This is a slab 5 feet 9 inches in length, and 3 feet 3 inches in breadth, and from 5 to 8 inches thick. It is of Barnack stone. It was found in 1871 in the pavement of the Norman apse of the chapel, against the east wall, having been concealed by a large chest. It has a plain moulding and chamfer on three sides, and on the east side are some holes and mortises, probably for supporting a reredos. It has two incised crosses at the south end, and had two others at the north end. The seal is a Purbeck marble inlay, 1 foot 10½ inches by 1 foot 8¼ inches, incised with five crosses. It is not in the centre of the stone, but near the front edge, considerably to the north. It had apparently never been disturbed, and was raised from its sepulchre May 20, 1871, in the presence of the dean (Dr. Goulburn) and other officials. It was not flush with the rest of the altar-stone, but a quarter of an inch above it. Nothing whatever was found in the well. The seal was 2¼ inches thick, and the cavity 2¾ inches deep, in which much mortar had been used. The seal was carefully replaced, and the whole slab mounted on short pillars. It stands in the centre of the apse of the Jesus Chapel, on the north side of the choir of the cathedral.

2. *St. David's Cathedral.*—An oolite slab, measuring 6 feet 6 inches by 2 feet 3 inches, and 8 inches thick. There are no crosses remaining on the principal stone, but in the centre is the seal, 15½ inches by 9½ inches, and 2 inches thick, of hard purple sandstone, set east and west, and incised with five crosses pattée.

3. *Holy Chapel, Madron Well, Cornwall.*—A granite slab, 5 feet 10 inches by 2 feet 7 inches, and 7½ inches thick. No crosses are visible. In the centre is sunk a cavity, 9 inches by 8 inches, formerly closed by a seal, which has disappeared.

4. *St. Robert's Chapel, Knaresborough.*—A remarkable and irregularly shaped slab exists in this cave, which Mr. Sewell has figured. It has three circular cavities in the front line of the stone, and one small quad-

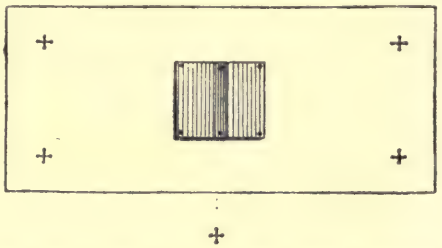
rangular one cut out of the corner, near the back, which were probably for relics. No crosses are to be seen.

These are all the examples that had been noticed when Mr. Sewell wrote his paper. In the *Antiquary*, vol. xxi. (1890), a "conference" on the marking of altar-stones will be found at p. 75. Some interesting remarks had been made (p. 2) by Professor G. F. Browne on a small early stone at St. Bennet's, Cambridge, marked with two crosses near the front edge, and part of a third. The stone was imperfect, and does not appear to belong to the class of sealed altars. Some valuable observations were then made by the Rev. J. Hirst, and Father Morris, S.J., F.S.A., on the portable altar (quite a distinct thing from a seal), and on the burning of incense on each cross at consecration. Two instances, however, were produced (p. 77), which are clearly altar-seals, viz.:

5. *Jervaulx Abbey.*—Dr. Fairbank, F.S.A., describes an altar here having had a square stone removed from just beneath the centre of the slab. He thinks, no doubt correctly, that relics had been reposited there, and supports his opinion by a curious discovery at Roche Abbey, of which an engraving is given.

6. *Roche Abbey.*—Here a stone, about 1 foot cube, appears to have been cut for insertion in or under an altar, having itself a small cavity, or *confessio*, with its seal. On removing this, the proprietor of the abbey, the Earl of Scarborough, found a small roll of lead, inside which was a small piece of bone, and the fragments of a metal ring. This seal within a seal appears to be unique, and it may possibly belong rather to the class of portable altars.

7. *Bolton "Abbey"* (more correctly, *Priory*).—The fine example I have now to add was observed by myself on a visit to this well-known and beautiful church in August last. Some seven or eight years ago the present rector, the Rev. A. P. Howes, who has written a useful and accurate little guide-book to his renowned "abbey" and church, rescued the stone, as an evident altar-slab, from the moss-grown precincts of the ruined tower, where it lay exposed to the weather and the feet of many "trippers," and had it cleaned and placed against the inside wall of the north aisle, near the vestry, with some other objects of antiquity, where it now remains. The slab measures 6 feet 3 inches by 2 feet 7 inches, and is about 7 inches in depth. Four crosses are incised, one near each angle, and in the centre is the *sepulchrum*, 1 foot 4 inches in length by 1 foot



SEALED ALTAR-SLAB, BOLTON ABBEY CHURCH.
Scale $\frac{3}{4}$ inch to 1 foot.

3 inches across. The cavity is very shallow, half an inch in depth; but in the centre is a second depression crossing the orifice, 3 inches in width, and sunk half an inch lower. This, no doubt, contained the principal deposit. At each corner of the bottom of the *sepulchrum*, and at each side in the middle, is a small lump of lead, apparently for securely fastening down the seal, which must have been a very thin slab, and was probably marked with crosses. One peculiarity, which has not been observed on any other similar slab, remains to be noticed. On the upright front of the slab, or "riser," and in the middle of its length, is another small cross incised. The rector informed me that on the occasion of a visit to the abbey by Dr. McHale, late Roman Catholic Archbishop of Tuam, he gave it as his opinion that this outside cross denoted consecration by an archbishop. This suggestion may be correct, but I am not aware of any other authority for it. This side or front of the altar-stone is chamfered underneath. It is probable that this was an original altar of the priory church, dating from the twelfth century.

Should any readers of the *Antiquary* observe any more examples of such altar-stones, its pages will be a fitting place for the record of their discoveries.

On Chronograms.

By James Hilton, F.S.A.

(*Continued from* vol. xxiv., p. 249.)

IX.

THE coronation of the Emperor Charles VI. at Frankfurt, and the state ceremonials observed on the occasion, are represented by engravings and described in a folio volume with a verbose title, somewhat as follows: "Vollständiges Diarium, alles dessen Was vor, in und nach denen hochstansehnlichsten Wahl-und Crönungs solennitæten des Aller Durchlauchtigsten Grossmächtigsten und Unüberwindlichsten Fürsten und Herrn, Herrn Caroli VI. . . . etc. Frankfurt am Mayn . . . 1712." The history of the period leading up to this date is very intricate; the immediate features, however, may be thus briefly dealt with. Charles I., King of Spain, and of Austrian lineage, became Emperor of Germany in 1519. Charles II., the fourth King of Spain, in succession from him, died childless; he was the last of the Austrian line. Through the influence of court intrigues, he by his will nominated Philip, Duke of Anjou, grandson of Louis XIV. of France to be his successor, who accordingly ascended the Spanish throne in 1700. The crown of Spain was, however, claimed for the kinsman of the late king, the Charles now under our consideration; indeed, he was known by his partizans as Charles III. This gave rise to the War of the Spanish Succession, in which England and most of the other European powers took a part, lasting for thirteen years. Meanwhile Joseph I., Emperor of Germany, died in 1711; consequently, and through the turn of other events, Charles, his brother, peaceably succeeded him, having given up his claims to the crown of Spain; he ascended the Austrian throne, and was elected and crowned Emperor of Germany. The formalities observed on the occasion are related in the volume before us. Some of the events in his career are alluded to in a set of twenty-four chronograms, which are printed towards the end of the volume in bold type, each accompanied by a brief commentary somewhat obscure to the modern reader, but suggestive enough to persons who lived to witness the events. A copy of the volume may be seen in the British Museum library; a few extracts will suffice:

Carolus Austriacus, filius Leopoldi imperatoris et Eleonoræ Magdalenæ Theresiæ, natæ Princip. Elector. Palatinæ natus 1685. 1. Octob.

HoC ANNO NATVs CaroLVs qVI LVCeat orbI soL spLenDens totI præsIDIoqVe CLVat! =1685.

Carolus II. Rex Hispaniarum, ultimus ex stirpe Hispan. Austriaca decessit 1700. 1 Novemb.

aVstrIaCI CaroLI neCe tVnC qVasI paLLVIt orbIs MarsqVe parentaVIt sangVIne et Igne trVCI! =1700.

Quæstio de authore et validitate testamenti Caroli II. Regis Hispaniarum defuncti summopere ubique agitata. 1701.

De testaMentI tVnC aVthore atqVe VaLore hIspanI Vero qVæstIo VbIqVe fVIt. =1701.

Philippus dux Andegavensis, Ludovici Delphini Gallici filius, Ludovici XIV. regis nepos, Caroli II. regis Hispan. testamento hæres dictus 1702, in Hispaniam se magna cum militum manu contulit.

en stItIt hIspano se regno reX LVDoVICI Ipse nepos et DVX anDegaVensIs oVans. =1702.

Carolus Austriacus e stirpe Germana, ramo Hispano extincto, ad occupanda regna ista legitime ipsi delata 1704 eò tendit, et postquam diu ventis adversis in Belgio et Angliâ detentus, posteaque pelagi tempestatibus vehementer jactatus fuerat, tandem 6 Martii feliciter Lisbonæ appulit.

hIspanas petIIt IVstVs reX CaroLVs oras tVM fIsVs gentIs IVstItIæ atqVe Deo=1704.

During the war which ensued Barcelona was besieged by Charles, when an eclipse of the sun occurred; this was regarded as a bad omen for the King of France, whose emblem was a shining sun.*

Ipso die, quo obsidio Barcinonensis soluta, horrida apparuit ecclypsis solaris. (*a*) Rex Galliæ, cui emblema Sol attribui solet.

en obsCVratVs soL VerVs MoXqVe refVLsIt non terræ Is fICtVs (*a*) sIC CIto CLarVs erIt. =1706.

Carolus defuncti imperatoris Josephi frater, Imperator Romanorum electus Francofurti 12 Octob., 1711, cum jam quinque imperatores nomen Carol gesserint, Sextus vocandus. (*b*) *Carolus* per anagramma *sol cura*.

qVInqVe habVIt CaroLos CVra (*b*) germanIa soLes par nVnC aVstrIaCVs sextVs In orbe CLVIt. =1711.

* The nativity of Louis XIV. is figured on a medal struck in France, by a rising sun, the King is placed in the chariot of that orb, which is drawn by four horses guided by Victory; the inscription is "Ortus Solis Gallici"—"Septembris quinto minutis 38 ante meridiem 1638."

Other omens drawn from celestial conditions affecting the sun as it appears to the inhabitants of the earth, were regarded as favourable to Charles; even his name, as we see in the foregoing chronogram, is shown by anagram to be fortunate. But more presently on this point. He stands in the next chronogram as Charles VI., the Emperor, and Charles III., King of Spain.

qVI CaroLVs sEXtVs Cæsar CaroLVsqVe VoCatVr tertIVs hIspanIs MagnVs hIC aLter erIt. =1711.

The last chronogram of all gives the year of his election and coronation as emperor.

aVspICIo en annVs ter feLIX Cæsarl Is eXtet CaroLVs aVgVsto CLarIor VsqVe MICet! =1712.

For many centuries Hungary (the ancient Pannonia) was in a disturbed state under the rule of sovereigns who gained the throne in various ways—the right of succession, the fortune of war, external intrigues, etc.—until the country fell under the dominion of the House of Austria. In 1540 Ferdinand became the sole ruler as king, and in 1540 he was elected Emperor of Germany. After him the line of succession of kings of Hungary remained undisturbed. On the death of the Emperor Joseph I., his brother, as we have seen, was crowned at Frankfurt as Emperor Charles VI. in 1711, and at Presburg as King of Hungary in 1712. He was inordinately praised by chronograms both in print, and on medals struck in commemoration of events in his reign, as may be seen in my two published volumes on Chronograms. I have recently obtained two tracts of great rarity (at least in England), intended to glorify Charles VI. as King of Hungary. They are both in Latin, and for the most part in chronogram, composed in a style of allegory and flattery which almost defies description; nothing short of a reprint of every page would adequately represent them; but as each tract consists of twelve folio pages (too much for the space at disposal in the *Antiquary*), a few extracts must suffice. We have seen how Charles was glorified by likening him to the radiant Sun; what now follows seems to reach the utmost height of solar flattery. The first tract is a greeting to Charles on his coronation at Presburg. Alluding to his Spanish origin and his succession to the Austrian dominions, it commences with this title:

stVpenDa soLIs MIraCVLa! =1712.
CVnCtIs anIMaDVersa =1712.
In MoDerno orbIs soLe CaroLo seXto, =1712.
ab oCCIDente VersVs orIenteM, =1712.
De hIspanIIs In hVngarIaM profICIsCente. =1712.

[Printed at Vienna by Christopher Lercher, printer to the University, 1712.]

The dedication follows, thus:

DeDICatIo DVobVs saCrata =1712.
MIranDo soLI CaroLo seXto, =1712.
ET
statIbVs pannonICIs, eCCLesIastICo neMpe, aC poLItICo; =1712.
Coronæ fratrVM In ChrIsto aDVnatæ, =1712.
patrIbVs patrIæ, posonII aD CoronatIoneM regIs CongregatIs. =1712.
noVVM aCCIDIt =1712.
eCCe natVræ proDIgIVM! =1712.
naM phœbVs orItVr ab oCCIDente, =1712.
MVnDI nostrI soL CaroLVs =1712.
eX hesperIa pannonIaM aCCeDens. =1712.
CeLebranDæ hVngarIæ regnVM orIentaLe, =1712.
hesperIa aVteM sVb oCCIDente est, =1712.
Ita ab oCCIDente In orIenteM VenIt Iste neo-tItan. =1712.
etc., etc.

The following close translation of the title and of the entire dedication will serve to elucidate this singular piece of chronogrammatic literature. The allegory of the Sun prevails throughout, combined with the date 1712. "Stupendous Solar Miracles perceived by everybody in the new Sun of the world, Charles VI. approaching from the west towards the east, from Spain into Hungary." —"A dedication consecrated to the twain existence—the wonderful Sun, Charles VI., and the Pannonian States both ecclesiastical and political; to the united crown of the brothers in Christ, and to the fathers of the country assembled at the coronation of the King at Presburg." "Lo! a new prodigy of nature comes to pass! Phœbus rises from the West, Charles the Sun of our world approaches Pannonia out of Spain, the kingdom of Hungary about to be honoured is in the east, Spain is away to the west, thus this new Sun comes to the east from the west." "Alas, at the death of Joseph all hearts were darkened! When he was extinguished grief reigned, and the mourning of our great desolation. When Joseph died, Hungary bemoaned the darkened Sun; he who could console her was absent [the rest of the sentence expresses a further depth of grief which would appear absurd if turned into English]. But at length the Sun dispels the clouds. The new Sun of consoled* Hungary now shines! Charles comes as the comforter* of grief. May he always be with us, to preside over and benefit the Hungarian kingdom! May he daily increase, and be augmented by his own radiancy! But I exhort you, O conscript fathers, you who are the judges of other men! look well to this Sun, support him with devoted love from the heart, and with affection surround him; if, indeed, this Sun be thus supported by his subjects, he himself will show by what means Hungary is to be made prosperous. While I thus impress these things on you I celebrate Charles chronographically and chronologically, I will show to you his sparkling rays, and with extreme pleasure will declare the remarkable effects of them."

The substance of the tract consists of "epigrams," which are called "six sunny rays corresponding numerically to the august name of the Sixth Charles;" they are preceded by texts, exact words taken from the Vulgate version of the Bible, and are remarkable as chronograms, making the year 1712. The "epigrams" themselves are also chronograms of that year, and all highly complimentary to Charles, and illustrative of certain events in his reign. These compositions are followed by twelve others of similar construction, six of them designated as the Rays of Phœbus propitious to Charles and six propitious to his subjects; all are highly flattering to Charles, and are chronograms of the year 1712. In conclusion, a double cabala makes the same date. The total number of chronograms is 120. The author is thus indicated: "Compos. per P. Herman. Schmauch; Ord. Erem. S. P. August. Leukæ ad S. S. Nicolaos."

(*To be continued.*)

* The Latin word is *Solandus*, and for "comforter" the word is *Solator;* in each the play on the word Sol is evident, but not so plain when turned into English.

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

No. 192 (the last quarterly part for 1891) of the journal of the ROYAL ARCHÆOLOGICAL INSTITUTE consists of upwards of two hundred pages, and is one of the best numbers that the society has ever issued. Mr. Emanuel Green, F.S.A., writes well and clearly on a subject that has been discussed before, but never so thoroughly, "The Union Jack," and traces its history and gradual development after a most interesting fashion; the paper is illustrated by two plates in colours.—Mr. F. C. J. Spurrell contributes some brief "Notes on Rude Implements from the North Downs."—The best paper of the issue is that by Mr. Albert Hartshorne, F.S.A., on "The Sword Belts of the Middle Ages," illustrated by no less than seventy-one drawings, taken at first hand from effigies. The essay is a standard one, and will prove invaluable as an aid to the dating and identification of our numerous monumental effigies.—Mrs. Henry Ware writes well on "The Seals of the Bishops of Carlisle, and other Seals belonging to that Diocese." Of the fifty-eight bishops of Carlisle, since the see was founded by Henry I., Mrs. Ware has succeeded in finding the seals of twenty-eight, and of these only eleven belong to the Pre-Reformation period; five pages of plates add much to the value of the essay.—Mr. Edward Peacock, F.S.A., writes shortly on St.

Helen.—Dr. James Macdonald, F.S.A. (Scotland), has a learned paper with the long title, "Is Burghead, on the Moray Firth, the Winged Camp of Ptolemy? With Remarks on the Origin of some Popular Opinions regarding the Ancient Geography of North Britain, the value to be attached to Ptolemy's Tables and Map of Albion, and the Probable Sources of his Information." We do not agree with Dr. Macdonald as to the Winged Camp, for, as the true meaning of the name implies, it had no fixed station.—Mr. Bunnell Lewis, F.S.A., concludes his account of the "Roman Antiquities of Augsburg and Ratisbon."—Mr. J. Balfour Paul, Lyon King of Arms, gives some valuable "Notes on the Heraldic Exhibition, Edinburgh, 1891."—The rest of the number consists of the record of proceedings at the meetings of the institute, and of reviews of archæological publications.

The January quarterly issue of the ARCHÆOLOGIA CAMBRENSIS (which appeared rather late owing to change of printer) opens with a good paper by Mr. Stephen W. Williams on the "Cistercian Abbey of Strata Marcella," with a ground plan, and various illustrations of details.—Mr. J. W. Willis-Bund, F.S.A., concludes his carefully reasoned account of the Early Welsh Monasteries.—Forty small-print pages are given to a particularly interesting and well illustrated summary of the forty-sixth annual meeting and excursions of the Cambrian Archæological Association, held in August, 1891, at Kerry, Ireland. The illustrations are most helpful; we desire to particularize the photographic plate of the remarkable Dunloe Ogam Cave. By-the-bye, we wish competent authorities, such as Professor Rhys, would tell us which is the more correct way of spelling, Ogam or Ogham. This number does not help us, for the letterpress speaks of the "Dunloe Ogam Cave," and the lettering on the plate says, "Dunloe Ogham Cave."—The two archæological notes of this number are both of real value. The first is a description, with plates, of the inscribed-stone to the memory of the sons of Bishop Abraham, recently found at St. David's, and which was briefly described and illustrated in the last number of the *Antiquary*. The second is an account, with a plate, of four specimen encaustic tiles at Hanmer Church, tracings of which were supplied by Hon. Mrs. Bulkely Owen. Having seen the originals at Hanmer, we are confident that the figure on No. 3, supposed by Mr. Williams to be Sagittarius, is really an Agnus Dei.

The fifth volume of the SOMERSET RECORD SOCIETY has just been issued. The following is its full title: *Rentalia et Custumaria Michaelis de Ambresbury* 1235—1252, *et Rogeri de Ford* 1252—1261, *Abbatum Monasterii B. M. Glastoniæ*. With an Excursus on Manorial Land Tenures, by C. I. Elton, Q.C., M.P.; and Introductory Historical Notes, by the Right Reverend Bishop Hobhouse and the Hon. Sec. Pp. xxix., 312. Price to subscribers, one guinea. (Hon. Sec., Rev. T. S. Holmes, Wookey Vicarage, Wells, Somerset.)

The names of the editors are alone a sufficient guarantee of honest and good work, and this last volume is quite worthy of taking a place among its predecessors. The society now numbers 140 members, and with the hope that others may be induced to join, and so help in a useful work, we have given the name and address of the hon. sec. at the head of this article. We can best give some idea of the subject of which this volume treats by giving a list of the fourteen sections into which it can be conveniently broken up: 1. The Endowments of the Abbey of Glaston, by the Rev. T. S. Holmes. 2. Domesday Schedule of the Terra S. M. Glaston, in Somerset. 3. Facts illustrative of the Growth and Decay of the Glaston Estate —(*a*) De Blois' Bill of Wrongs; (*b*) Wasteful Customs, by Bishop Hobhouse. 4. List of Extant Manorial Documents. 5. Method of holding an Abbot's Survey. 6. Wilts, Berks, and Dorset Manors. 7. A Short Account of Abbot Michael. 8. Custumale of Abbot Michael. 9. Dugdale's Account of Abbot Roger. 10. Custumale of Abbot Roger. 11. Appendix on Manorial Tenures, by C. I. Elton, Q.C., M.P. 12. A Glossary of eleven pages. 13. Notes on the Customs of Peter-pence, Chirset, and Scot-ale, as found in Practice in the Glaston Manors in the Thirteenth Century. 14. An Index of fifty-one pages.

All have heard and read of the great Abbey of Glastonbury, which has played so important a part in the history of our country, and therefore this work should prove most interesting to all antiquaries whether resident in the county or not. Bishop Hobhouse gives us as the result of his deep study and research in these and kindred documents the following statement:

"The patrimony of St. Mary of Glastonbury, with her seven isles, was the outgrowth of Saxon piety, in part restoring the older possessions of British times, but largely adding to them. It was given by sovereigns or by private persons, or brought in by devotees on assuming the cowl. Probably it was partly acquired by commendation. The swelling stream may be taken to coincide in the main with the inner growth of the institution as a nursery of learning and holiness, and with its consequent power of influencing and leavening the Commonwealth, and replenishing the higher seats in Church and State. It culminated in the tenth century. In the eleventh decay set in." It is impossible, of course, to touch upon all the numerous points of interest to be found in this volume. Those who are interested in the early history of manors cannot do better than study Mr. Elton's very learned Excursus given in the Appendix. He concludes with these words: "Enough has been said to show that the 'Merry England' of the thirteenth century was a place where there was much to do, and little to get, and at any rate that the predecessors of our modern farmers had a great deal of hard work, with very little in the way of amusement to lighten it." We have, then, high authority for saying that the nineteeenth century is not, after all, to be despised!

We shall conclude this notice by saying a few words about the Glossary. This only fills eleven pages, while the Index occupies fifty-one, and our first impression was that the glossary was somewhat meagre; but this idea is not borne out by a diligent study of it, for it is difficult to find a word which is

not given or alluded to in it. We note a *few* omissions. Thus *kauma* should have been given under K, as a cross-reference to *chauma*; *muncellosus* (p. 165) should have found a place; *serclare* (p. 53) and *sarculare* (p. 184) are unmentioned forms of *sarclare*, to hoe; and *tholoneum* (p. 134), toll, is omitted, though *tolnetum*, a rarer form of the word, is given.

Several words are marked as of doubtful meaning; of a few of these we venture to offer a possible explanation, and some we mention with the hope that readers of the *Antiquary* may offer a solution. The following are the names of men holding a certain office or rendering a certain service which require further light thrown on them:

Berebrit, Cherigman, Halgethedai, Tinctor.

With reference to the phrase *wiscare faldam* (p. 138), can it mean to cleanse the fold with lime (*viscum*)—in plain English, to whitewash it?

What is the meaning of *wddewaste* (p. 135)?—"et debet auxiliari ad wddewaste sed non dat tholoneum," etc.

Also what can *pule* (p. 108) mean?—"si scindit lignum . . . cariabit ad curiam et habebit suum pule." In Wright's Vocabs., 605 (45), *pula* is given as meaning "medlyng of water and wyne."

Foruhtha (p. 67) may mean "waste ground." This meaning suits the context well, and in the glossary to Professor Earle's *Land Charters* we find *forwyrnan*, refuse.

"Habere j *staggh*' frumenti." This looks very like one stone (fourteen pounds) of corn.

We take leave of this volume with many thanks to the editors for the pains they have taken, and with a hope that the Somerset Record Society may long continue its most useful career.

F. W. W.

Parts xliii. and xliv. (being the second half of volume xi.) of the journal of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION comprise 324 pages. "Pavers Marriage Licenses" are continued by Rev. C. B. Norcliffe, 1604-1609.—Mrs. Arther Cecil Tempest gives an interesting paper on "Nicholas Tempest, a sufferer in the Pilgrimage of Grace, with some account of his descendants."—Mr. J. G. Cartwright, F.S.A., communicates an "Inventory of the Goods of Sir Cotton Gargrave, of Nostells, in 1588."—Mr. Leadman, F.S.A., contributes stirring accounts of the battles of Marston Moor and Wakefield, which have already been favourably noticed in the review of the reprint of his "Yorkshire Battles."—Rev. W. Hutchinson gives a brief paper on "Howdenshire: its Rise and Extension."—"Genealogia Antiquæ Familiæ Langdalonum," a copy of book of transcripts of deeds and evidence of the family of Langdale made in 1641, covers 90 pages of small type.—Dodsworth Yorkshire Notes are contributed by Mr. R. Holmes; this portion being the Wapentake of Osgoldcross.—An unsigned paper on "The Tenth Earl of Northumberland" might, we think, have been well omitted for something more distinctively Yorkshire.—Rev. J. T. Fowler, F.S.A, gives a very interesting account of the "St. Cuthbert Window at York Minster," which has lately been cleansed, rearranged, and renovated under his direction.—The index is thorough and satisfactory.

The second number of the monthly journal of the spirited CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY maintains the repute won by the first issue. It opens with a summary of the proceedings of the society from its commencement on May 27, 1891, down to December 22, 1891.—Mr. Henry L. Tivy, M.R.S.A., writes on "Old Cork Celebrities," a paper which is brightened by a vivacious reproduction of the original painting of "Bothered Dan and Foxy Norry."—The account of Carrignamuck Castle, by Mr. H. W. Gillman, M.R.S.A., is concluded.—The Monks of Kilcrea, Historical Notes of the County and City of Cork, by Mr. Robert Day, F.S.A., and Smith's History of Cork (with map of 1750) are all continued under separate pagination.—Notes and Queries, and a few brief articles complete the number.

The eighth part of the journal of the EX LIBRIS SOCIETY opens with the beginning of an article by Walter Hamilton, on "Humours in Heraldry." "Many ladies," we are told, "will have helmets, mottoes and crests on their book-plate to which they are not entitled; whilst some men will simply alter their name on their father's plate (say, from John Butler to Samuel Butler), and think themselves entitled to continue to bear the arms of their parents impaled, thus making it appear that Samuel Butler had married his own mother!"—Messrs. Fincham and Brown's "Bibliography of Book-Plates" is concluded.—The "List of Modern-Dated Book-Plates," compiled by Walter Hamilton, is continued, and extends from 1880 to 1884. A variety of miscellanea and correspondence completes the number.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES on February 25, the following gentlemen were elected Fellows: Capt. C. R. Day, Messrs. J. R. Cobb, F. D. Griffith, A. G. Temple, and W. P. Baildon.—Mr. W. H. St. John Hope, by permission of Mr. Blias, exhibited a silver-gilt mace, one of a pair that once belonged to the old borough of Chipping Norton. The shaft dates from the incorporation of the town in 1606; the head is of the peculiar type in vogue during the Commonwealth, with royal arms and other details of the Restoration.—Dr. Brushfield communicated some descriptive notes on East Budleigh Church, Devon, with special reference to a curious combination of squint and rood staircase.—Mr. Franks read a paper on two quaint pictorial packs of English playing-cards, bearing signs relating to the South Sea Bubble. He also exhibited facsimiles of a number of packs of cards of a like nature.—At the meeting on March 3, Rev. G. W. W. Minns, Messrs. E. Howlett, W. C. Waller, R. Cochrane, and N. C. Hardcastle were elected Fellows.—Mr. Daubuz exhibited a fine silver-gilt chalice and paten from Kea, Cornwall, of early sixteenth-century date, and bearing the Paris hall-marks.—The Baron de Cosson submitted an interesting note on the construction of horn cross-bows, in which he showed that dissection of two actual bows had proved them to be composed of three distinct materials, viz., horn, wood, and tendon

or tissue.—The President (Dr. Evans) read a short paper on the singular horseshoe custom at Oakham, Rutland, whereby a horseshoe, or payment in lieu thereof, is exacted from every peer passing through the town. He also exhibited an iron horseshoe of "super-equine" dimensions, deposited in the Hall at Oakham in 1693 by Richard Cumberland, Bishop of Peterborough.—Mr. W. J. Hardy read the first part of a valuable communication on the "Domus Conversorum, or House of Jewish Converts in London," which was founded, on the site of the present Rolls House, in the year 1232. Henry III. bestowed upon it an annual income of 700 marks, and also endowed it with a considerable amount of landed property. At first the house does not seem to have wanted for converts or funds, but the income towards the close of Henry's reign appears to have been irregularly paid. The Domus had a fair number of inmates until the close of Edward II.'s reign. The number then suddenly decreased, and from that time down to the beginning of the seventeenth century—the last date at which there is evidence of any converts receiving the king's bounty—there were never more than nine or ten converts; the average number was two or three. For a long period during the reign of Elizabeth there were no converts at all in the establishment; but the keeper—whose office had been, in 51 Edward III., united with that of the Mastership of the Rolls—continued to receive his own allowance as keeper of the Domus, and an allowance, in the same capacity, for his chaplains and clerk. Several documents mentioned by Mr. Hardy threw light on the alterations which had been made at successive periods in the converts' chapel, now the Rolls Chapel; and he exhibited the enlargements of a curious drawing from the Cambridge MS. of Matthew Paris's Chronicle, representing the chapel as at first erected. Mr. Hardy brought the history of the Domus down to the reign of Henry VIII., the date of the establishment of the Rolls Court, and will subsequently deal with the later history.—At the meeting on March 10 the following paper was read by Mr. Lionel H. Cust, F.S.A., "On a Portrait of a Lady by Lucas de Heere, with some account of Lucas de Heere and his Works." In illustration of Mr. Cust's paper a number of pictures painted by or attributed to Lucas de Heere were exhibited. The following candidates were elected Fellows: Rev. Robert Hawley Clutterbuck, and Messrs. Charles Giles-Puller, M.A., Theodore Wilfrid Fry, B.A., and Edward Nash, M.A., LL.B. —At the meeting on March 17, Sir J. C. Robinson, F.S.A., exhibited and described an ivory coffer mounted in copper-gilt of fifteenth-century date, and which is probably a reliquary. Mr. Franks, C.B., exhibited and described a great gold cup of the fourteenth century, which formerly belonged to the kings of England, and which was illustrated in the *Daily Graphic* of February 10.

The last quarterly issue for 1891 of the Journal of the Proceedings of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, in addition to preface, list of members, index, portrait of the president, Lord James Butler, and proceedings (illustrated) of the general meetings at Killarney and Dublin in August and November, contains the following valuable series of papers: "The Early Irish Conquests of Wales and Dumnonia," by Professor Rhys—"The Island Monasteries of Wales and Ireland," by Professor Stokes, with a plate of the monastic cells on Skellig Michael—"On the Proper Names occurring in the Ogam Inscriptions found in the Cave of Dunloe," by the Bishop of Limerick—"On the Cracmog and Antiquities of Lisnacroghera," a fourth notice, with four plates of miscellaneous objects, by Mr. W. F. Wakeman—"The Voyage of *St. Brendan*," by Rev. T. Olden—"Names of Places and Surnames in Kerry," by Miss Hickson—"Primitive Churches in County Dublin," by Mr. W. F. Wakeman, with two plates of details—and "Mor, Sister of St. David, of Menevia," by Rev. Denis O'Donoghou, P.P.

At the meeting of the ARCHÆOLOGICAL INSTITUTE, held on March 2, Mr. A. H. Cocks read a paper "On Scandinavian Stave Calendars," and exhibited a large collection of these ready reckoners. There were fourteen "Messe Dag Stave" from Norway, and one "Rune Stav" from Sweden, which showed the "Prim" ("Prima Luna"), or golden number. Perhaps their chief characteristic is their inaccuracy, the Mark Days being frequently in the wrong place, weeks varying in length from six to ten days, and often an incorrect number of weeks in the year. In most of the staves the year is divided into winter and summer half-years, New Year's Day being October 14, and the summer half commencing on April 14, the concurrent falling on the last day of the year, October 13, which has the same dominical letter *G* as the first day of the year, October 14. On some staves, however, there is an extra day, April 14, the dominical letter *G* ending the winter half and beginning the summer half as well; thus making two concurrents in the twelve months. The Swedish stave has only 364 days, and begins the year on January 1. It shows the new moons according to the old style, but the blunders are so numerous that any calculation of Easter from them would have been of doubtful value. In this respect, however, the English Prayer-Books of the early part of the eighteenth century were no better. There is a considerable variation in the Mark Days on these calendars, even among those coming from the same district. To take one example: St. Bartholomew was martyred by being flayed alive; his ordinary emblem, therefore, was a knife. His feast-day happens to fall about the right date for killing off the sheep which were salted down for the winter; one stave, therefore, ignores the saint and inserts a fairly well-executed sheep. Mr. Cocks instanced other examples of a similar nature. Mr. E. Green said these changes were very remarkable. As to the inaccuracies in the length of weeks and years, he thought it would be difficult for the owners of the staves ever to calculate correctly. Mr. Micklethwaite said that they would probably learn when the saints' days fell, and would thus be able to correct the mistakes on the calendars.—Mr. E. Green, in the absence of the author, read a paper "On Archaic Engravings on the Rocks near Gebel Silsileh, in Upper Egypt," by the Rev. G. I. Chester.—Mr. Gervaise Le Gros exhibited some photographs of a rude sculptured stone found in St. Lawrence's Church,

Jersey. A suggestion was made that its probable date was 1100 A.D. The inscription read as follows: "UTE PRESBYTER RITHONE." In other words, Ute Presbyter of Alderney.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, March 2, several brooches of bronze, recently found in the City in deep excavations, were exhibited by Mr. Macmichael. Mr. T. Blashill described a remarkable mould for casting leaden figures of St. Thomas à Becket, discovered beneath the foundations of a building at Hull by Mr. J. Simons, who, at Mr. Blashill's suggestion, has presented it to the British Museum. Facsimile casts were produced. Mr. Earle Way communicated a notice of the discovery of portions of the palace erected by the Duke of Suffolk in Southwark to receive his wife, the sister of Henry VIII. and the widow of King Louis. Several fragments of elaborately moulded terra-cotta have been met with, some of which were produced. A number of crucibles, apparently for making money, have also been found close to the palace in the mint. A portion of carving, supposed to be from the church of St. Margaret, Southwark, demolished in the sixteenth century, has also been found on another site. Mr. Oliver exhibited a crucifix in cast-iron, which led to a discussion, and the enumeration of the oldest known examples in this material. The chairman referred to several fire-backs which were made in the Weald of Sussex early in the seventeenth century for exportation to the Low Countries. A paper was then read by Dr. Fairbank, F.S.A., descriptive of some Roman pottery which was found at Doncaster in 1885, on the erection of the Yorkshire Bank. Among several examples of usual type a curious gray pottery has been found with peculiar frillings of raised slip laid on to the surface, which has seldom been noticed elsewhere. The second paper, on Bracebridge Church, Lincoln, was by Mr. Loftus Brock, F.S.A., who passed in review some objections that have been made to his assertion that the two well-known Lincoln churches of St. Peter at Gowts, and St. Mary-le-Wigford are of Saxon date. At Bracebridge, an early Norman tower occurs, added to an early Saxon church, and he pointed out various technical details common to Norman work which appear in this tower, and which would equally have appeared in the other two were they of Norman date. The comparison of the three churches appears conclusively to confirm the Saxon age of the two first as well as that of the body of the latter, there being a general resemblance of workmanship.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on February 24, a paper was presented by Mr. F. Haverfield, F.S.A., on "Matribus, Africanis or Afliabus, Ollototæ," wherein he differed from a recent communication to the society by Mr. Mowat as to an inscription found at York, and dedicated to the Mother Goddesses.—Mr. D. D. Dixon, Rothbury, then read his interesting "Notes on the Jacobite Movement in Upper Coquetdale in 1715." In the course of his paper the reader gave a historical description and definition of the political parties existing at that time, and stated that the Selbys, the Widdringtons, and other prominent local families took the side of Charles I. With respect to the Jacobite rising, Mr. Dixon said the cause found much favour with, and no little support from, the squires and gentry of Northumberland. He described how the gathering strength of the Northumbrians broke out against King George of Hanover, and minutely alluded to the gatherings that were held at other parts of Northumberland and in Coquetdale. He traced briefly the progress of the Northumberland Jacobites from Rothbury to the miserable battle at Preston, when no less than seven lords and 1,490 followers perished, amongst the slain being some of the finest noblemen in the land; amongst them, in addition to the Earl of Derwentwater, were Lord Widdrington and his two brothers, several of the Ords, the Claverings, the Scotts, and others. The paper concluded with an interesting reference to people who lived in the Coquetdale district at that time, giving statistics of the weddings that took place there, and showing the descendants of many of these people were still to be found in fairly large numbers in the vicinity of Coquetdale at the present time. Mr. Dixon also said that the English black rat had been entirely destroyed by the brown rat, which was introduced into this country about the time of the 1715 rising, and hence known among Jacobites as the Hanoverian rat. It was also mentioned that the aurora borealis to this day, in Northumberland, is known as "Derwentwater lights."

THE second general meeting of the SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD, session 1891-92, was held in the rooms of the Royal Archæological Institute, Oxford Mansion, London, on February 15. The President, William Tipping, Esq., F.S.A., in the chair. A paper was read on "Dore Abbey, Herefordshire: An Outline of the Principal Facts and Features," by the Rev. Alfred Phillips. A discussion on this comparatively unknown half-ruined Cistercian abbey took place, in which the president, Messrs. C. E. Keyser, F.S.A., F. Chancellor, Herbert Jones, and the Rev. Prebendary Salmon joined. The following new members were elected: The Duke of Newcastle, the Marquess of Bute, and Mr. John W. Rhodes. Several letters referring to the work of the society, showing its quiet and unobtrusive influence, were submitted. Among the fresh cases brought before the society are the following:

Whorlton Church, Yorkshire. The vicar writes referring to an ancient tomb in the church, saying: "It is now in good keeping. I have parts of it which I found in the shrubbery here at the vicarage! Of course, I am taking charge of them, and some day they may be replaced. The tomb is little known away from here, for this is an obscure part rather. The effigy is of oak and almost perfect. It is supposed to be the tomb of Sir Nicholas de Meynill, who died in or about 27th K. Edward I."

Selborne Church, Hampshire. A correspondent directs attention to Gilbert White's Memorial, a headstone about 2 feet by 18 inches, asking if any-

thing can be done to show fitting respect for the memory of one so celebrated?

Oxnead Church, Norfolk. The vicar writes asking the society for advice and help in the matter of preserving an ancient tomb. The remains show that it must have been a most beautiful tomb in memory of Clement Paston, the builder of Oxnead Hall. The vicar is very anxious to preserve the remains, and asks for help.

Llangwyfen Church, Anglesey. The Rev. Rupert H. Morris writes: "Several friends of influence are interested in the preservation of an old Welsh Church of fourteenth-century, called Llangwyfen, in Anglesey. It is on the coast, and every month fresh damage is done by the waves. What is wanted is to get the work of preservation done under the auspices of some responsible society. If I have the permission of your society, I could collect the necessary funds (between £100 and £150), and get the most pressing work done before the coming winter." Reference was made to this church in our journal, March, 1888, and, of course, the request was at once complied with, as the preservation of the memorials would be effected.

Wells, St. Cuthbert's Church, Somerset. A correspondent writes: "Having found among some rubbish, when the Treasure House, on the north side of the parish church of St. Cuthbert in this city, was fitted as a vestry, the remains of three memorials, the vicar consented to have them restored if the money could be obtained. The oldest is the recumbent effigy of a man in armour: this was formerly on an altar tomb with fluted pillars supporting a canopy, which stood against the east wall of the aisle on the north side of the chancel. The remains consist of the figure on its table, a panel with this inscription, 'Clara, Chara Clark, Aº. Dni. 1587,' a shield with helment, crest, etc., built into the wall above the place formerly occupied by the monument, and two loose shields. The armorials show that the person recorded was one of the family of Bishop Clark. It is proposed to place the slab with the figure on freestone supports to form the sides of the tomb, into which will be built the loose shields and panel. The other two are mural monuments for William Coward, Esq., recorder of the city, and his wife, a Hall, and grand-daughter of Sir Edward Seymour, of Berry Pomeroy, Devon. The external ornaments are gone, and it is proposed to restore the broken parts of the shields, and to place them over the tablets, which are already refixed. Part of the money for the Coward monuments has been subscribed, but about £5 remains to be collected, and the placing the effigy will require quite as much before it is finished."

The third general meeting takes place on April 5.

At a meeting of the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE, held February 25, the Rev. H. T. Tilley read an interesting paper on "Church Bells of Warwickshire." He described at the outset the difficulties besetting a bell-hunter stating that the subject of campanology was in itself such a peculiar and special one that only those who had made it a study were able to elucidate the many problems the inscriptions revealed. He ascended his first Warwickshire tower in 1873, and since then he had constantly been at work up to the present time. There were only nine still to be done, and of these, with one exception, he knew something. Coventry, famed for its churches, had only one with any ancient bells. No other town in Warwickshire had any at all with the exception of the little town of Atherstone. In the ninety-five towers which he had visited since his last lecture in 1878, there were only sixteen ancient bells—a very small percentage indeed—while in the 120 towers dealt with in his previous paper there were as many as forty early bells. Three towers had couplets which remained, and out of the ninety-five churches visited there were only thirteen which had any old bells. Old bells were found at Ipsley, Milverton, Great Packington, Horsley, Wolston, Whitchurch, Stoke, Lillington, Leek, Wootton, Offchurch, etc. It would be noticed that this list did not include many of the better-known Warwickshire churches. The most remarkable bells were very frequently found at the less interesting churches. The church of Great Packington, which looked like the stable or outbuildings belonging to the Hall, contained the most interesting peal of bells in Warwickshire. After the ancient bell in Halford it certainly carried the palm for antiquity in the county. The little bell at Packington came almost, if not quite, next in importance. To elucidate the age of the bells was a work of no little difficulty, for, for some reason or another, the ancient bells very rarely bore any date. In a long list of counties, where the bells had already been described, there was not a single early-dated bell. Indeed, the early-dated bells which were known to exist might almost be reckoned upon one's fingers. The districts round Leamington were the most prolific, while the northern and southern parts had scarcely a single church with bells that could be assigned to an earlier date than 1500.

At the meeting of the PENZANCE NATURAL HISTORY AND ANTIQUARIAN SOCIETY, on February 12, Mr. J. B. Cornish read some notes on the dialect of West Cornwall, treating first Miss Courtney's *Glossary* of 2,255 words, with eighteen added by the late Mr T. Cornish. Dealing now with words from letter *A* to *I* he found 1,014, of which he considered 706 first-class, or undoubtedly English, and 308 doubtful: even of the last, probably, a large proportion are English. To prove the abundance of English words Mr. Cornish began with the *A*'s, showing from Halliwell, Skeat, Johnson, and various authorities how many so-called old Cornish terms are really the words of the Anglo-Saxons, or of Chaucer, Wyclif, Shakespeare, Spenser, etc. Then taking many words given by Pryce and Williams as relics of old Cornwall, Mr. Cornish showed how many even of these are also English. Of 1,014 he considered only seventy of Celtic origin, which tended to show that our Cornish ancestors had no dialect: they simply took English and abused it.—Mr. Millett followed by introducing a work, published in 1827, of which only twenty-five copies were printed, on "The Stone-circles and Cromlechs of Cornwall," from which he read some

extracts on the latter erections. The author attributed cromlechs to the earliest inhabitants of the land, who used them not so much for sacrificial or altar-stones as for burial-places, the cromlech being the protection of the kist-vaen. Lanyon cromlech is proved to have been an ancient sepulchre. The author of this book says that 1824 was cut in the western, or fallen, Lanyon cromlech, the date of its re-erection.—Mr. Cornish showed the importance of distinguishing between buried bodies and burnt bones; barrows contain the latter. As to a recent discovery at Pendeen's old manor-house (a deep hole or pit on the right-hand side of the kitchen fireplace), Mr. Cornish described it roughly; and Mr. Tregelles added that the excavation is like a huge bottle with a wide neck. It is 7 feet 6 inches deep. The upper part is smaller; the lower is 5½ to 6 feet from end to end and 4 feet high. They found no stone walls (merely "the country"), and some slates at the bottom. It seemed either a very early form of cellar, a hiding-place for valuables in troublous times, a smuggling cave, or, in great need, a brief refuge for hunted men. They found an antique syringe 5 feet from the surface, and buried in 2 feet of rubbish—of local workmanship, but much on the principle of those now sold, which are not of brass. Of words heard while clearing out the pit the labourers used *attal* (rubbish), *halings* (slates), and *uckinor* (wood corner). The hole was covered by three big slabs of granite.—Mr. Millett said nearly every *uckinor* in the country conceals a smuggler's store—the spirit and wine cellar: these excavations are very common.—Mr. Tregelles mentioned a building now used as a barn, rather low and insignificant-looking, but with very good masonry in the walls, which stands in a field called Parc-an-chapel, Boscaswell, St. Just, and has always been known as Boscaswell Chapel. About Camborne there are seven of these. In this neighbourhood several chapels have wells near them, the place of baptism: at Boscaswell there are the chapel and the adjacent well or baptistery.

At the last meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, an interesting paper was read by the president, Mr. Empsall, entitled "Social Aspects of Bradford Life in the Sixteenth Century." The paper was principally founded upon material culled from the Manor Court Rolls of Bradford, covering a period of about a century, dating from the middle of the sixteenth century. These rolls comprise the records of the Court Leet and the Court Baron, which between them transacted most of the business—legal, judicial, and otherwise—of Bradford at that period. The Court Leet was held twice a year, and was presided over by a seneschal or steward, assisted by two distinct bodies of jurymen, one being composed of free tenants, and the other of men representing servile tenures, who owed "suit and service" to the Manor Court. The place of meeting was the Hall of Pleas, which was situate at the top of Ivegate. Many of the cases adjudicated upon were for assault and battery, others were for pommelling constables, eavesdropping, and fights in the churchyard, strange to say. The offence of "drawing blood" was considered a very serious one, and was punished accordingly. Drinking and gaming were vices common to the period, with the result of bringing many cases to court. On the other hand, instances of theft, which were tried at sessions held quarterly, were rare. Education was at a low ebb, but there were two or three pedagogues settled in the town. The Court Baron, which met every three weeks, adjudicated in plaints for small debts, and also registered the sale, mortgage, or transfer of manorial properties, and settled, by inquisition or otherwise, agrarian and kindred disputes. The practice of "land-grabbing," or appropriating the wastes of the manor, is in repeated evidence in the Court Rolls. The dread of strangers settling in the town is also abundantly manifest in many entries, probably arising from the fear of their becoming a burden upon the rates. On every road and path leading to the town there were gates, which had to be kept in order by the adjacent property-owners. Excepting Kirkgate, Ivegate, and Westgate, there were no roads worthy the name, and even Kirkgate was in a wretched condition from the accumulation of refuse thrown from the adjoining houses and shops. Some of the side alleys, such as the Leys, were literally blocked with garbage. Skinner Lane (now Cheapside) was a narrow path with hedges on both sides and a stream of water running along it. Many of the roads leading to Bradford were, by order of the Court, widened at the expense of the owners. The Bradford Beck was the chief source of water supply until within a recent period, and no one but the miller of Bradford was permitted to cast any refuse into it, on pain of 6s. 8d. for each offence. There were, however, many wells in various parts of the town, all of them being carefully guarded from pollution. The copious spring in Aycliffe Brow, which afterwards became utilised by the first waterworks company, was long before that used by the inhabitants. Every kind of produce for disposal was obliged to be sold in the market-place, under pains and penalties.

A special meeting of the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held in the Guildhall on January 22, to consider the practicability of compiling a new History of Worcestershire. The Rev. A. S. Porter, F.S.A., presided. Mr. J. Willis-Bund, F.S.A., read a paper describing the best mode of compiling a county history. His conclusions were against the idea that had been mooted of republishing with additions Nash's county history. No one, he said, was more conscious than himself of the value of the book in the history of Worcestershire. Considering the time at which it was written, and the sources of information that were open to Nash, it was a most excellent book, and would always remain a memorial of the industry and ability of the author; but it was not a history of the county. Nash himself did not consider it so. He called it *Collections for the History of Worcestershire*, but not a history of Worcestershire. He did not pretend to write a county history, but only to help anyone who might take the task in hand. They in the present day knew more both of the history of England and of the county than was known

then, and new sources of information had been opened out, which, at the time of Nash, were either unknown or unattainable. He made those observations simply to show that the idea of a new history of Nash brought up to date should not be entertained. In his opinion, the labour of working the information into Nash's history would be labour thrown away. It would take from Nash any value his books possessed, and it would not give them a good county history. Nash would remain, and would always remain a parochial record and not a county history. Secondly, the task was too great to be undertaken by any one man. It must be done by a body of persons acting together, each responsible individually for his special part. If this principle was accepted, each person must take steps to collect, under the direction of the society, the rich store of material for the purpose, and the material being arranged and published with such notes and introduction as may be required. The best way to proceed, he thought, would be to divide the history into eight periods, and let each be thoroughly worked out. After which it would be possible for a duly qualified person who had studied and was conversant with any particular period to write a suitable introduction. Perhaps few counties had better material or more abundant records to illustrate the condition of things in Saxon England than Worcestershire had. The importance of the book as a parochial history would be kept up; and in the index to each parish would be all references to that parish during the period noticed. The majority of persons who would need the book, he thought, would not be scholars or students, but persons who, with only a smattering of knowledge, wanted to acquire general information about the history of Worcestershire. Up to the accession of Henry VII. all existing documents should be published; but Tudor Worcestershire would need a different treatment. The task of publishing all existing documents would there become too gigantic. Up to the suppression of the monasteries it might be managed, but from that time materials accumulated very much, and a selection would have to be made. The collection of Worcester wills would also be a most important work; and the records of proceedings of different courts would require treatment. It would be a most responsible task for the editor, but it was a task that must not be shirked. Perhaps no period was more important for Worcestershire than the close of the Tudor period. Here the old landowner disappeared, and a new class of men arose. This quite changed the nature of the county, and the history of the settlement of the abbey lands was one that had a practical bearing on local history. Not only in the reign of Elizabeth did they get the settlement of the abbey lands, but also the steps taken to establish the reformed religion; and the parish registers and accounts that began at that time formed a mine of local information that should not be neglected. The work should be carried out under the superintendence of a committee, who would undertake to publish, say, two volumes annually, one of which should contain the original documents, and the other a list of documents relating to the county. Another way would be to take the different parishes and publish an idea of every document relating to each individual parish. The same as to local events, borough records, and wills, and, after having obtained such, have them properly classified and arranged. Mr. Willis-Bund concluded by suggesting: (1) That a society be formed to collect materials for a history of Worcestershire, with a view to complete, at as early a date as may be practicable, a complete county history; (2) that the diocesan society agree to render any assistance in the work, and that with a view to further the work they publish an archæological map; (3) that the society publish at least two volumes a year of matter relating to the history of the county, to include a key to the documents relating to the county; (4) that the co-operation of the landowners, clergy, and others be invited, and that a form be sent asking for information of each particular parish; (5) that a committee be appointed to consider the subject, and that they be empowered to take steps to call a meeting of the society. After the reading of the paper a discussion took place, the opinion of the meeting being that the compilation of a new history was desirable, and that a new edition of Nash would simply be a compilation of facts and not a history. It was considered that the work should be taken up by a new society, to which gentlemen who were not members of that society should be admitted. On the proposition of the Rev. W. M. Kingsmill, seconded by Mr. J. Amphlett, the following resolution was unanimously carried:—"That in the opinion of this meeting it is desirable to form a society for the collection of materials for the compilation of a Worcestershire History, and that a committee be formed to frame a scheme for the formation of such a society, and to take steps to ascertain what support the society was likely to receive."—The following committee was appointed: Sir Edward Lechmere, Rev. A. S. Porter, Rev. E. R. Dowdeswell, Mr. J. Amphlett, Mr. J. Willis-Bund, Mr. R. Berkeley, and the Rev. J. B. Wilson, the latter gentleman being appointed to act as honorary secretary.

At the annual meeting of the LEICESTERSHIRE ARCHÆOLOGICAL SOCIETY, the thirty-seventh annual report was read by the secretary, and gave a list of all the work done in restoring churches throughout the county during the year. Seventeen new members were elected in 1891, and the Bishop of Peterborough had consented to become a patron of the society. An appeal was made for an increased number of papers on archæological subjects. The honorary secretaries and officers of the society for the year 1892 were elected at this meeting. There was no special business which calls for comment.

The annual meeting of the ESSEX ARCHÆOLOGICAL SOCIETY was held in the Library at Colchester Castle on February 29, Mr. G. Alan Lowndes, president, in the chair. The accounts and formal business in connection with the previous and coming year having been disposed of, a paper by the hon. sec., Mr. W. H. King, was read, on an "Ancient (possibly British) Oven or Kiln," lately discovered at Shoeburyness.—Mr. J. C. Gould read an interesting paper on

a large "Roman Cemetery near Loughton," and exhibited some of the pottery, etc., found. He stated that although this cemetery had been known for many years, no record had been made of the various finds, and that the position of the town or village to which it belonged was quite unknown.—Mr. H. Laver, F.S.A., read on the "Large Oppidum, known as the Mount, at Rayleigh, Essex," and endeavoured to prove that all the notices in reference to its builders were incorrect, and by a comparison with examples known to be of Celtic origin, showed that it must have been erected long anterior to the Roman period. —It was arranged to hold the next meeting in May, at Maunden, near Bishop-Stortford.—Amongst the exhibits was the front of an oak chest of the sixteenth century, having carved on it two male and two female figures in Elizabethan costumes, remarkably accurate in details, gracefully carved, the accessory details rich, yet subordinate.—The skull of a red deer, found with Roman remains in excavating a cellar in Colchester, was exhibited, notice being called to the size of the antlers, 9 inches in circumference, and a comparison made showing the deer of the Scottish Highlands of the present day as possessing antlers not more than half the size.—Altogether the meeting passed off well, but the attendance was small, due, probably, to the unfavourable weather.

At the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY held on March 1, presents of various books were announced, including *Denkmaler aus Aegypten und Aethiopien*, etc., by Von R. Lepsius, Berlin; folio, 1849, from the Emperor of Germany.—A paper was read by Mr. Renouf (president) in continuation of his former papers on the "Egyptian Book of the Dead"; translation with transliteration of the second and following chapters.—Mr. J. H. Gladstone, Ph.D., F.R.S., read a paper on "Metallic Copper, Tin and Antimony from Ancient Egypt."—The next meeting of the society will be held on April 5.

A meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter House, St. Paul's, on March 9, when Mr. F. J. Beckley, B.A., read the second part of his paper on Irish antiquities, entitled "The Christian Monuments of Ireland up to A.D. 900."

At the monthly meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, held at Chetham College on March 4, Colonel Fishwick read a paper on Tonge Hall. Tonge-with-Alkrington forms one of the townships in the old parish of Prestwich-cum-Oldham, and contains 1,155 acres. It is not until late in the fourteenth century that we find any trace of Tonge as a place-name in Prestwich. From the Inquisition post mortem of Henry, son of Henry, son of Thomas de Alkrington, taken in 1394, it appears that he died in 1390, seized of two messuages and certain lands in Alkrington called Tonge, held of the duchy. His son Henry was the first to be described as de Tonge. It may be presumed that the family was then settled at Tonge, and that this was the family residence. Colonel Fishwick traced the pedigree from this period till 1726, when the estate was sold and passed away from the family. On some of the documents cited reference was made to the "Moss of Tonge," and the gathering of "Torves" within the moss "yerely to brou," and also to some of the land being "very barren coarse moreland." Tonge Hall, as late as 1865, was a very fair specimen of the black and white three-gabled style of domestic architecture—so common in the time of Elizabeth. Early in the eighteenth century certain parts of the hall were rebuilt or altered. A large portion of the building has now been pulled down, and what remains is used as a farmhouse. The lead work of some of the ancient, beautifully designed windows is still intact, and there is yet left one room with its oak panelling, dating back, perhaps, to the early part of the seventeenth century. After passing through several hands, the hall is now again in the possession of a descendant of the old stock, Mr. Asheton Tonge, of Alderley, having recently purchased it.—Mr. C. T. Tallent-Bateman read a paper on the "Alexander Family of Manchester," a family which he said had been represented in Manchester, both as ordinary citizens and landowners, for nearly a century and a half, and had furnished a boroughreeve and more than one town constable, and had given a name (though now superseded) to one of the most important streets of the town; and, having intermarried with one of the oldest and gentlest families of the town (the Radcliffe family), had continued that family's representation by inheritance in the female line.

Literary Gossip for Archæologists.

PROFESSOR KARL KRUMBACHER, of Munich, is founding a review, written in French and German, for Byzantine studies. It will be published quarterly at Leipzig at the cost of twenty shillings yearly for the volume of 640 pages, large 8vo., each number being divided into three parts — original articles, reports, and bibliography. Theology, literature, philology, history (national and domestic), art, law, medicine, etc., will all be treated in so far as they are embraced by Byzantine influence, which so profoundly affected the whole Middle Age.

* * *

In view of their high artistic value, every effort will be made to reproduce photogravures and a descriptive account of the two magnificent seventh-century metopes recently excavated at Selinunte, in an early

number of the *Monumenti Antichi* of the Roman Lincei.

* * *

Dr. Orsi and Commendatore Cavallari will publish in the forthcoming *Monumenti* at Rome a joint account, some 200 pages long, describing all the excavations executed during these late years at Megara Hyblæa, a Sicilian colony of Megara. The paper is composed of three parts—one historical, another topographical, and a third descriptive of the objects found in the necropolis, of which the most important, in number over a hundred, will be represented in zincotype. Plans and a large capital will be given in folding tables.

* * *

The Rev. Dr. Lambert, chairman of the Hull School Board and author of *A Thousand Years of Gild Life*, is to be the next president of the Hull Literary Club. This society, founded some eleven years ago by Mr. William Andrews, F.R.H.S., is doing an excellent work, and is one of the most successful institutions in the provinces. Its members have always taken a keen interest in local history.

* * *

Messrs. Hutchin and Co. will publish early a handy little historical work, entitled *In the Temple*, by Sidney Clarke. The same firm have in the press *Bygone London*, by Mr. Frederick Ross. The edition will be limited to 500 copies.

* * *

Early in April will appear *Bygone Essex*, edited by William Andrews, secretary of the Hull Literary Club. Some really important papers have been written expressly for this volume.

* * *

It is proposed to print the registers of the parish of Dalston, Cumberland, which begin for baptisms, marriages and burials in 1570, and are perfect, with some trifling *lacunæ*, up to the present time. The work will be under the immediate supervision of the Rev. James Wilson, editor of the *Monumental Inscriptions of Dalston*, etc., who will, as it proceeds, collate the entries in the registers with the corresponding transcripts in the Bishop's registry. If a sufficient number of subscribers can be procured, quarterly parts of 64 octavo pages will be issued at 2s. 6d. each, four parts to make a complete volume, which will be furnished with an index.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

VILLAINAGE IN ENGLAND: ESSAYS IN ENGLISH MEDIÆVAL HISTORY. By Professor Paul Vinogradoff. *Clarendon Press*, Oxford. Pp. xii., 464.

If proof were wanted that the evidence of the early economical and social conditions of England should be approached by a scholar untrammelled by ideas imbibed from schools as to feudalism and as to Roman influences, this book is surely sufficient for the purpose. Professor Vinogradoff brings to his task a complete mastery of the English language, technical and general, untiring industry, and a thorough knowledge of the kind of materials he is in search of, and of the way to use them when found. The result is a book of great power, which no student can in the future overlook.

Those who have been pinning their faith to the theories propounded by Mr. Seebohm in his masterly treatise on the *English Village Community* will find good cause for altering their opinion when they have properly weighed the evidence brought together by Professor Vinogradoff. Acquainted with the Russian peasant system as it exists now, and with the changes and history during its existence under the political sovereignty of the Czars, Professor Vinogradoff over and over again points out where the English legal language of Braeton and later writers oversteps the mark in describing the status of villainage. What the lawyers wanted was one thing; what the facts presented was another. With acute and accurate reasoning he analyzes the various well-known traits in mediæval land-holding, and from the history of ancient demesne and of the representation of the township by the four men and the reeve he draws conclusive proofs in favour of the origin of the English village community in freedom rather than in serfdom. "The interposition of the manor," he says, "in the relation between master and man is, of course, a striking feature, and it gives a very characteristic turn to mediæval servitude. But if it is not consistent with the general theory laid down in the thirteenth-century law-books it does not lead to anything like the Roman *colonatus*. . . . We may say that the unfree peasant of English feudalism was legally a personal dependant, but that his personal dependence was enforced through territorial lordship."

Professor Vinogradoff goes on to examine this territorial lordship in connection with the manor and the village community, and one of the most striking arguments which he uses against accepting the general terminology of Domesday as evidence of particular facts, *e.g.*, serfdom, is deduced from the customs of Kent. Domesday does not recognise very substantial difference between the state of Kent and that of

Sussex, and this shows conclusively what a mistake it would be to accept without criticism of each individual case the usual generalizing statement as to different currents of social life in mediæval England. "The Kentish case proves that the elements of freedom bequeathed by history, but ignored by the Domesday survey, come to the fore in consequence of certain facts which remain more or less hidden from view, and get recognised and protected in spite of feudalism. If so, can the silence of Domesday or the absence of legal protection in the thirteenth century stand as sufficient proof against the admission of freedom as an important institutive element in the historical process leading to feudalism?"

Professor Vinogradoff deals with many interesting details dear to students of institutions, and these details, apart from their place in his study, are worthy of our attention. Occasionally we think he has strangely overlooked the importance of some facts, especially with the Russian evidence before him. For instance, the connection of the villain with the hearth is something more, surely, than legal symbolism of the connection with the lord's homestead. Elsewhere the Professor says: "Sometimes it may not be easy to ascertain whether a particular trait must be connected with legal progress making towards modern times or with the remnants of archaic institutions." And this "sometimes" we should be inclined to apply to the case of the villain hearth-rights. There are other criticisms of a similar kind which we should like to enumerate and examine in detail, but these do not detract from the value of the work. It is the production of a scholar, an acute reasoner, a careful and systematic collector of facts, and a citizen of an empire in which the village community has not yet ceased to exist.

G. L. Gomme, F.S.A.

Yorkshire Folk-Talk. By the Rev. M. C. F. Morris, B.C.L., M.A. *Henry Frowde.* Crown 8vo. Pp. xii., 416. Price 7s. 6d. net.

This is a delightful book, a pleasure to read and a pleasure to review. Some sections of it will specially appeal to philologists and students of dialect, but even those parts are written in a bright way, and are fairly intelligent and interesting to those who may have no gift of language, and no curiosity as to the growth and origin of the English speech. One hundred and fifty pages are given to a glossary, and special chapters to grammar, pronunciation, and idiom and words. The present reviewer scarcely feels competent to hazard opinions on this part of Mr. Morris's work beyond saying that he seems a trustworthy and most painstaking guide, and to express a hope that this part of the work may be dealt with on some future occasion by a more competent pen. As for the remainder of the book, it cannot fail to be a joy to Yorkshiremen and to sojourners therein, as well as vastly entertaining and instructive to those who live either north or south of the great shire, and who are interested in stories, customs, and expressions that are racy of the soil. The chapter appropriately termed "Forcefulness of the Dialect" bears admirable witness to the strong expressiveness of the Yorkshire talk. "As a rule, my fellow-countrymen," says Mr. Morris, "are supposed to be pretty good judges of character, and they can sometimes express the good or bad side of a man in a few but telling words. I remember being told of an old stableman who, in speaking of a fellow-workman who had died rather suddenly, said that John H—— was one of the best men that ever ate 'butter and bread'; he had 'no back-door ways about him.' And I have heard of another whose pithy reply to a question as to character took the following form: 'Whya, there's nut mitch on him, bud ivvry bit on him's sthraight.' The subject was, I need hardly add, not a big man." A good strong bit of simple Yorkshire, when accompanied with a threat, is almost overpowering; it can even put love to flight. A story is told of a sawny old bachelor in a village near Northallerton who was in love with a lass of a neighbouring place. His spirited old mother, whom he maintained, heard of her son's courting, and perceived that her home was imperilled. He came home late one Sunday evening after meeting the girl. The following is his terse description of what took place: "Muther was set ower t' fire; sha click'd up pooaker an' com at ma, an' sha says, 'If ivver thoo gaus efther that lass agaean, ah'll fell tha.' 'An',' he added, 'ah nivver do'st.'" Some of the specimens of the folk-talk that Mr. Morris has collected are delicious. One that he has received from Holderness tells how a countryman of that district once related how a wasp made the churning of butter too salt, and so spoilt it; this he described as follows, in answer to a question how such a thing could possibly be: "Whya, t' wasp teng'd t' dog, an' t' dog hanched at t' cat, an' t' cat ran owerquart t' staggarth an' flaay'd t' cockerill, an' t' cockerill fligg'd ower t' wall an' flaay'd yan o' t' beeos, an' t' beeos beeal'd an' stack it heead thruff t' dairy windther an' flustthered t' lass seea awhahl sha let t' sau't-kit tumm'l inti t' kennin' o' butther." The seventh chapter, which deals with Danish comparisons, is of special value, and altogether supports Canon Atkinson's arguments as to the wide use of Danish talk and expression throughout the moors and wolds of Yorkshire. Mr. Morris in 1890 paid two visits to different parts of Denmark, and had special facilities for studying and hearing Danish dialects and folk-lore, and the similarity with Yorkshire almost startled him. "Go in a hind's cottage with its farmyard close by, either in Holderness or Cleveland, and in talking with any native of middle or advanced age, you may, if you are so minded, practically bid good-bye to Queen's English, and converse in the Danish tongue. The time of your visit may be either at the *forend* (D. *forende*, part) of the year, or at *clippin tahm* (D. *klippe*, to cut), or when the *yule clog* (D. *Jul*, Christmas) stands ready for the fire with the other *eldin* (D. *ild*, fire); you go into the *hus* (D. *hus*, house), or you turn and meet the *husband* (D. *husband*, master of a house) in the *garth* (D. *gaard*, a farmstead). Possibly you may be sensibly reminded of the nearness of the *muck-midden* (D. *modding*, manure-heap) and *myg* (D. *mog*, manure), which have not yet been *scaled* (D. *skille*, to separate) over the *swath* (D. *svær*, rind)." And so on for sentence after sentence. Two examples are given of Danish folk-

tales, with translations, for comparison with Yorkshire dialect. The chapter styled "Geographical" throws new and interesting light on field-names. Another chapter admirably hits off the Yorkshire character, giving them just possibly a little too much credit for their virtues—for Mr. Morris is a thorough Yorkshireman — and toning down somewhat too strongly their undoubted bluntness and calculating coolness. The stories in this section, specially those of shrewdness, are very good ; we can only find space for one, the last in the chapter : "An old gentleman, after the funeral of a relative, was listening with rapt attention to the reading of the will, in which he proved to be interested. First, it recounted how that a certain field was willed to him ; then it went on to give the old gray mare in the said field to someone else with whom he was on anything but friendly terms ; at which point he suddenly interrupted the proceedings by exclaiming indignantly, 'Then sha's eetin ma gess !' (grass)." The fifty pages given to "Customs and Superstitions" will be eagerly read by all folk-lorists, who will find much that is new and well told. We simply long to quote from page after page, but must content ourselves with a single brief extract—it is a cure for whooping-cough : "Catch a frog, and put it into a jug of water ; make the patient cough into the jug ; this *smits* the frog, and the patient is cured. 'Did it do any good?' was asked in a certain case. 'Yes,' was the answer, 'the frog took it, and coughed as natteral as any Christian !'" We offer our warm congratulations to Mr. Morris on producing such a thoroughly good book ; it cannot fail to abundantly satisfy and interest every intelligent purchaser.

✣ ✣ ✣

TWO THOUSAND YEARS OF GILD LIFE. By Rev. J. M. Lambert, LL.D. *A. Brown and Sons*, Hull. Demy 8vo. Pp. xi., 414. Eleven full-page illustrations. Price 18s.

The sub-title of this important work explains its aim—"An Outline of the History and Development of the Gild System from Early Times, with Special Reference to its Application to Trade and Industry ; together with a full account of the Gilds and Trading Companies of Kingston-upon-Hull from the Fourteenth to the Eighteenth Century." The following is the plan of the volume : The first two chapters discuss the various theories as to the origin of gilds, and their position in pre-Christian times ; the third chapter traces their first appearance in Anglo-Saxon days in England ; the next chapter deals with the effects of the Conquest on English towns, and the transition of the Anglo-Saxon gilds into Gilda Mercatoria ; the fifth treats of the influence of the French commune on English town life ; the sixth describes the gilds of Peverly, Winchester, Preston, and Southampton, and summarizes the general evidence as to the Gilda Mercatoria of England ; and the seventh chapter gives the general characteristics of religious and social gilds, with special reference to the gild of St. George at Norwich. With chapter eight begins the second part of the volume, and far the most valuable, which deals with the religious and social gilds of the town of Hull, amply illustrated by original matter from the archives of the borough, as well as from other sources. The Hull gilds treated of are those of St. John Baptist, Corpus Christi, Blessed Virgin Mary, Holy Trinity, Hull Merchants, Weavers, Glovers, Brewers, Tailors, Joiners, Carpenters, Goldsmiths, Bricklayers, Coopers, Bakers, Cobblers, Cordwainers, Innholders, Shipwrights, Barber-Chirurgeons and Peruke-makers. The last chapters deal with general reflections on economic principles, with the incorporation of gilds, and with the connection between gilds and the Christian Church. There can be no manner of doubt that Dr. Lambert has produced a very valuable book, for it throws an important light on the social condition of English townsfolk of the past, after a wider and more accurate fashion than has hitherto been attempted. The book will always be an essential work of reference for general historians, or for those writing the history of any special English town. Moreover, the antiquary at large and the general reader will find much that is interesting in the quaint records of the rules of the various crafts, and in other original matter that is here set forth. Dr. Lambert has undoubtedly paid great attention to the general subject of gilds, and their various ramifications and connections, and has brought together a good deal of carefully-gleaned material. It may seem, therefore, a little ungracious to criticise the most comprehensive book that has yet been issued on the question, but not a few of his reflections and conclusions seem to us ill-judged and unsound. We much prefer the views set forth in Dr. Gross's *Gild Merchant* (1890), and in Mr. Hibbert's essay on *The Influence and Development of English Gilds* (1891). Space will not permit us to here discuss the various views, but we are convinced the real value of this Hull book lies in the Hull records, and not in the general treatment of the subject. We are told in the introduction that "the whole municipal, industrial, and social life of the Middle Ages, if we except the industry of agriculture, moved in the circle of the gild ;" but English agricultural labourers were very frequently gildsmen, as pre-Reformation churchwarden accounts testify. The thirty-fourth chapter, with its generalities as to modern Trades-Unionism, had far better have been omitted ; no one reading a book on the gilds of the past expects to find a number of economic reflections on nineteenth-century life, and in the *jejune* reflections with which Dr. Lambert favours his readers there is an evident lack of sympathy with the higher aims and achievements of modern Trades-Unionism, as well as an ignorance of their methods and practice. His reflections, too, on this head are all the more valueless as he takes no account of the unions of capitalists and employers of labour which drove the artisan and labouring classes into self-defensive organizations. Again, the question of gilds and the Christian Church, in the last chapter, and in two or three other places throughout the volume, is not dealt with in an accurate or well-informed spirit ; the paragraphs as to gilds and monastic fraternities have several blunders ; and if the religious societies of the time of Queen Anne were to be brought in, more striking instances than those adduced should have been named. Moreover, as Dr. Lambert has, by choice, covered so wide a field, and made so many general reflections, it is strange that he

says nothing of the remarkable modern revival of the religious gild within the Church of England, a revival in which his Archbishop, when Bishop of Lichfield, took a considerable part. The processions of gilds of communicants from all parts of the diocese, with banners flying, all affiliated to the central gild, marching round the minster close of Lichfield, is one of the most remarkable annual sights of that busy centre of religious life. The typography of the book is all that can be desired, but some of the plates ought never to have been bound up. The two photographic reproductions of the charters of Elizabeth and Charles II. to the Hull Merchants Company are poor faint things that would have been condemned twenty years ago, when photography was comparatively in its infancy. Nor is the general view of the Hull Corporation Plate much better. However, our last words shall be those of praise, for the plate opposite page 339, which gives reproductions of drawings of two late fifteenth-century ships, incised on the stone jambs of tomb arch in Holy Trinity Church, Hull, are not only remarkably interesting, but well executed.

N. S.

✣ ✣ ✣

BYGONE LANCASHIRE. Edited by Ernest Axon. *William Andrews and Co.*, Hull. Demy 8vo. Pp. 244. Illustrated. Price 7s. 6d.

This is another of those clearly-printed, well-covered, readable, accurate, and entertaining "Bygone" volumes that come forth with pleasant frequency from the Andrews press, Hull. The editor writes a brief sketch on "Historic Lancashire," as well as several other able articles, the best being "The Children of Tim Dobbin."—Mr. Robert Langton gives an account of the oldest dated church bell in England. The date, 1296, is given in Lombardic capitals; a plate is given of this bold lettering. The next oldest dated bell is one at Cold Ashby, Northamptonshire, which was cast in 1317. — "The Sworn Men of Amounderness" is contributed by Colonel Fishwick, F.S.A., and, like all that proceeds from his careful pen, is of value. In the hundred of Amounderness there are nine parishes, including Preston, Lytham, Lancaster, and Ribchester; in seven of these parishes a number of men (usually twenty-four) were selected to assist the mayor or bailiff, and were styled "sworn men"; they were the parish council of the day.—Another good paper is that of "Colonel Rosworm and the Siege of Manchester," by Mr. G. C. Yates, F.S.A.—The accounts of "Bury Simnels," "Eccles Wakes," "Father Arrowsmith's Hand," and "The Plague at Liverpool," are full of interest, but the paper on "Furness Abbey" is too slight to be worth insertion. The volume is sure of a ready sale among the more intelligent of the "Lancashire Lads."

✣ ✣ ✣

MEDIÆVAL SCOTTISH POETRY. *W. Hodges and Co.*, Glasgow. Crown 8vo. Pp. viii., 269. Price 3s. 6d.

We welcome the appearance of the attractively-printed second volume of the Abbotsford Series of the Scottish Poets edited by Mr. George Eyre Todd. The four early poets from whose writings selections are here made are James I., Robert Henryson, William Dunbar, and Gavin Douglas; the poems included are printed in full. The brief lives and accounts of the writings of these four poets are singularly well done. The five or six pages of general introduction also show a clear and comprehensive grasp of the subject. "James I., among other advantages, brought home with him from his captivity a new poetic influence—the influence of Petrarch and Chaucer. From that time, beginning with James's own kingly composition, a fresh life seemed to be abroad in Scottish poetry. It was as if a soft summer wind had come blowing out of the South. In the heart of the North there began to throb new pulses of thought and desire. Imagination stirred again and woke. Beside the old stem of heroic narrative sprang new poetic forms—pastoral, allegory, satire, ballad. And presently, passionate, rich, and exuberant, this later poesy of the Middle Ages burst into prodigal flower." It is the first time that that most charming and romantic of mediæval poems "The Kingis Queir" has been given in an accessible and cheap form. James I. of Scotland had been a captive to the English Crown for nearly eighteen years, when, chancing to look one morning from his prison lattice into the garden of Windsor Castle, he saw the Lady Jane Beaufort, daughter of the Earl of Somerset, and niece of Henry IV., who became successively the inspiration of his muse, the means of his liberation, and the partner of his throne. The poem is written in Chaucerian seven-line stanza, and was composed in 1423, the year before the royal prisoner's release. The selections from Henryson, Dunbar, and Douglas seem well chosen.

✣ ✣ ✣

EGYPTIAN SCIENCE. By V. E. Johnson, B.A. *Griffith, Farran and Co.* Crown 8vo. Pp. xvii., 198. Price 3s. 6d.

Mr. Johnson is already favourably known for his small but accurate work on *Chaldean Science*, as well as for another interesting little volume called *Our Debt to the Past*. This book is well worthy the repute that the author has gained. In it he treats of the monuments and ancient books of Egypt as a general introduction to the history of science. Mr. Johnson sets himself in these pages to answer three questions with regard to Egypt: (1) What was the amount of scientific knowledge possessed by the Egyptians? (2) What were the means whereby they, or others, acquired this knowledge? and (3) Was this knowledge, small or great, entirely of their own acquisition? In answer to the first of these queries, Mr. Johnson shows their wonderful astronomical knowledge in eclipses, occultations of planets, motions of planets, mapping out of the stars, precession of the equinoxes, the length of the year and the Sothiac period; their mathematical attainments in arithmetical calculation, algebra, geometry, and trigonometry; their medical skill in anatomy, modes of treatment, drugs, bone-setting, dentistry, and embalming; and their marvellous engineering feats as exemplified in the Pyramids, in the transportation and raising of immense blocks of stone, in the cutting of great canals,

and in the construction of immense artificial lakes. The two other queries are equally satisfactorily answered. A second part of the book deals with the late Alexandrian School. It is a pleasure to commend this unpretentious and scholarly treatise.

✣ ✣ ✣

ARCHIVES OF THE LONDON DUTCH CHURCH REGISTERS, 1568—1872. Edited by J. H. Hessels. *David Nutt.* 4to. Pp. xi., 296. Price 15s. net.

When Mr. Hessels completed the second volume of the *Archives of the London Dutch Church in* 1889, it was stated that another large collection of manuscript documents had just come to light in some boxes in the Dutch Reformed Church of Austin Friars, London. Those newly-discovered documents consisted of—(1) Several thousands of bills, receipts, accounts, dating from 1566 downwards, which have now been bound in nineteen folio volumes; (2) Several hundreds of letters and other historical documents connected with the Dutch Church and other foreign refugee communities, which will erelong be published in a third volume of the *Archives;* and (3) Three thousand and three hundred attestations or certificates of membership, including some certificates of marriages, burials, etc., from 1568 to 1872. This last collection is the one now published. It is beyond doubt a work of great importance to the historian and genealogist, and Mr. Hessels has bestowed on it an infinity of pains. The book is arranged in chronological order; but four admirable indexes come to the aid of the hurried inquirer. The first index gives the churches or communities which issued the certificates, arranged according to nationalities and denominations; the second is an index of places where the churches or communities which issued the certificates were established; the third index deals with ministers, elders, deacons, or churchwardens who issued or signed the certificates; and the fourth index is of the persons in whose behalf the certificates were issued.

The most curious part of the volume is the 167 Confessions of Guilt, which were written down to enable the minister of the day to read these statements from the pulpit to the congregation, in the presence of the sinner, previous to the issue of the certificate of membership. These confessions range from 1568 to 1660, when the practice seems to have been abandoned. The offences here acknowledged are very various. A large number are for immorality of various kinds, from incest downwards; many for drunkenness; some for quarrelling; two or three for Sabbath-breaking. There are also several instances of heresy from the Dutch Reformed creed, such as "being addicted to the abominable errors of the Anabaptists," or being married by a Mass-priest "not without superstition and idolatrous ceremonies of popery."

✣ ✣ ✣

HISTORY OF LITERATURE. By Thomas Carlyle. Edited, with preface and notes, by Professor J. Reay Greene. *Ellis and Elvey.* Crown 8vo. Pp. xii., 263. Price 5s.

Thomas Carlyle delivered a series of twelve lectures on literature at 17, Edward Street, Portman Square, London, in 1838. Full reports of these lectures, except the ninth, were taken by the late Mr. T. Chisholm Anstey, M.P. Three copies of these reports are extant. "Why did not Carlyle issue these lectures in his lifetime?" is asked in the preface. The answer there given is: "Doubtless he shrank from the slow labour of preparing for publication discourses which deal with topics demanding careful treatment, while almost infinite in their extent and diversity." This may be a fairly correct assumption, but whatever may have been the cause, he declined to allow the publication of these lectures in his lifetime, and we are doubtful whether it would not have been wise to respect his wishes. We are not told whether Mr. Anstey knew the art of shorthand or if he was an expert in that science, but the presumption against his being thus endowed is overwhelming. Here and again are unmistakable Carlyle phrases; but most of the sentences might have been turned out from the most commonplace mind. It would seem that Mr. Anstey was a fairly accurate and rapid longhand writer, and possessed of an average memory, which he speedily brought into play after the lecture was over in order to produce his "full report." Such a system cannot possibly give the *ipsissima verba*, and the glowing force, upon which Carlyle's repute and influence almost entirely depend. We cannot therefore agree with Professor Greene in styling this volume "a rich literary treat." Carlyle's extemporary talk, for he lectured from the briefest notes, would be a very different thing from the nervous, impulsive English that came from his pen, so that even if these letters were *verbatim*, they are quite unworthy of this master of a powerful style. Some of the remarks here attributed to Carlyle are singularly crude, such as his opinions about Homer, Socrates, and Luther. But now and again there are some fine passages, as, for instance, one in which he contrasts Peter the Hermit with Demosthenes, saying that the success of oratory depends not upon the study of "action! action! action!" as the Greek speaker said, but upon something far nobler—"belief! belief! belief!" At any rate, the student of Carlyle will be glad to have this volume, although the most valuable part of it is the fifty pages of Professor Greene's notes. Some of these notes are of real value in their powerful compression of much information, as well as of wise reflections, into a limited space. We like the notes on the Homeric Controversy, the Middle Ages, and Gunpowder; but it a little shakes our faith in the editor's judgment when we find him, in a note on the Phœnix, ranking that lavender-kidded posture-master, the Rev. Dr. Momerie, as both a theologian and a logician!

✣ ✣ ✣

REVIEWS or NOTICES are held over of *Ancient Leicester*, *History of Preston Church*, *Kalin's Visit to England*, *The Deeds of Beowulf*, *The Irish Element in Mediæval Culture*, *Song of Dermot and the Earl*, *The Record Interpreter*, *Church Plate of Wilts*, *William Wordsworth*, and the *Hants Antiquary*, vol. ii.

✣ ✣ ✣

Among the SMALLER BOOKS and PAMPHLETS and PAPERS received since our last issue may be named

the following: *Monumental Inscriptions, Hawkshead Parish*, a small book of 82 pp., by Mr. H. Swainson Cooper, F.S.A. (Wilson, Kendal), giving all the inscriptions in the church and churchyard of that Lancashire parish, as well as those in the burial-grounds of Satterthwaite, of the Baptists at Hawkshead Hill, and of the Quakers at Colthouse.—*A Dutch Golden Wedding Memorial* is a privately printed quarto of a few pages, with a photographic facsimile of a silver-gilt plate of Dutch make, given as a memorial gift by a number of children and grandchildren to an aged couple on their golden wedding anniversary; the inscription contains a chronogram of 1786 date, and this has won for this curious relic celebrity at the pen of that chronogrammatic enthusiast, our learned contributor, Mr. James Hilton, F.S.A.—*An Enquiry into the History and Authenticity of the Belfast Arms*, by Mr. John Vinycomb (Olley, Belfast), is an interesting reprint from the notes to the just published *Town Book of Belfast*. As we have not received the latter work from the publishers, we can do no more than draw attention to this pamphlet.—The second part of the first volume of the *Carmarthenshire Miscellany and Notes and Queries for South-West Wales*, edited by Mr. Arthur Mea, has reached us; it is issued monthly, at 3s. per annum, from the *Welshman* office, Carmarthen. It seems good of its kind, but not sufficiently local; the articles on Socialism and Umbrellas, and the tale of the Surgeon's Family, have no connection with the county.—*Bygones*, a quarterly reprint from the *Oswestry Advertiser*, continues well to the front in all similar undertakings; it treats of subjects relative to Wales and the border counties. Considering that it was established in 1871, it is most creditable to the editor to have kept it so true to its mission through all these years. The last quarterly issue for 1891 is quite up to the mark and full of interest.—*The Historical and Genealogical Record* (Salem Press, Mass., U.S.A.) is a quarterly well worthy of the reputation gained by the Salem Press for their excellent genealogical and scientific printing. The typography and illustrations are all that can be desired. The material is of much interest even on this side the Atlantic, and it is a pleasure to commend it. The yearly subscription is $1.50, single numbers 50c. The best articles in the January number are those on General Bradstreet's Grave (ob. 1697), and on a proposal to form a national society of genealogists.—We have received a complete series of *Mansell's Photographic Catalogues*. These well-known art photographers and publishers, of 271, Oxford Street, are constantly adding to their stock. To the antiquary their catalogue of British Museum photographs, selected and catalogued by the heads of the different departments, ought to be indispensable.—*The Builder* has nowadays in every issue some subject or subjects that are attractive to the antiquary or ecclesiologist. February 20: Plan and section of the Mosque of Shah Abbas, Ispahan, to illustrate Professor Aitchison's third Royal Academy lecture, and an interesting illustrated account of the ancient Celtic monastery of Skellig Michael, a little rocky island off the west coast of Kerry. February 27: An illustrated review of *The Formal Gardens of England* (Macmillan), samples of Saracenic architecture and ornament, and illustrations of old Chester. March 5 has a continuation of Saracenic ornament, and a noble ground-plan and other illustrations of the cathedral church of Chichester. March 12: An excellent paper by Mr. J. A. Gotch, "How they Built in Shakespeare's Time," and a further illustration of old Chester.—*The Building World* for March has lithographs of the interesting church of Shelton, Norfolk, and of the castle of Pau, the earliest part of which dates from the tenth century.—The current issues of the *Western Antiquary*, *East Anglian*, *Minerva*, *American Antiquary*, etc., have been duly received.

Correspondence.

BOXLEY ABBEY AND THE ROODE OF GRACE.

(Vol. xxv., pp. 111-115.)

MR. CAVE-BROWNE's interesting paper is disappointing in this, that it adds nothing material to what was published in the *Antiquary* in 1883, and that it takes no notice of the discussion on the "Roode of Grace" in Father Bridgett's *Blunders and Forgeries* published some years ago.

With respect to this image, it ought to be pointed out that the question of fraud or no fraud would almost be settled if the date of the monks' account of it (said by Lambard to be printed by them) could be fixed. If it was published *before* the dissolution, when the monks could do as they pleased, we may suppose that it was the story they usually told when asked about their treasure. No one who heard this story could imagine there was anything miraculous in the movements of the image, and the charge of fraud (so far as these are concerned) falls to the ground. If, on the other hand, it was published *after* the dissolution and the dispersion of the monks, we must suppose it was done by the king's order, as nothing less would be sufficient. In this case some trace of the order and its fulfilment may remain among the State Papers, and thus the question of date will be settled, though that of fraud will remain open.

The story of the figure of St. Rumwald, like that of the visibility or invisibility of the "Blood of Hales," belongs to the "good story" class; the explanation is not trickery, but the nervousness of the devotee.

J. BROWNBILL.

Liverpool, *March* 4, 1892.

[Figures moved by wires in churches do not necessarily prove fraud. We have seen and worked the cunningly-arranged wires that made the eyes to roll, and the mouths to open, of certain painted heads that formed part of a sixteenth-century organ-case in a French Basque abbey church.—ED.]

THE ROYAL SOCIETY'S MACE.

(Vol. xxv., pp. 96-98.)

The interesting account of the "Royal Mace" given by Professor Tomlinson, though clear and concise, does not seem final; so a slight summary of the recorded facts may serve to embody my few remarks.

We start with the House of Commons mace, *temp.* Charles I., who was executed on January 30, 1649; early in the following February the crown jewels and other things, late the king's, were collected and deposited in safe custody.

On April 13 the House of Commons ordered a new mace; it was produced on June 6, and paid for on the 11th. This was Cromwell's "bauble" of April 21, 1653, and apparently it continued in use, with necessary alterations, after the Restoration.

On August 9 the late king's regalia was melted, "probably including the Royal Mace," which suggestion I demur to as gratuitous and misleading.

We have nothing to show that the House of Commons did not use this so-called "Royal Mace" at any time between January 30 and June 6, 1649; if not, I may venture to ask, what symbol of the Speaker's authority was used?

Again, there is nothing to show that the House of Commons mace should be classed with the "king's regalia."

In thus treating the matter, I have not ventured outside the professor's communication; it remains to be seen what evidence on the above points can be produced: it is upon these points that I have ventured, with all deference, to question the "melting."

On May 23, 1663, King Charles II. gave a gilt mace to the Royal Society; it shows crown, ball cross rose, harp, thistle, fleur-de-lis, with the initials "C.R." and royal coat of arms; this truly was a royal mace, and, though subjected to preparation, it was not constructed for the purpose of this presentation.

Why may not this "bauble" rank as the House of Commons mace of 1649, if no direct negative be produced?

A. HALL.

March 5, 1892.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" *if of general interest, or on some new subject; nor can he undertake to reply privately, or through the* "ANTIQUARY," *to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.*

Communications for the Editor should be addressed "*Antiquary, Barton-le-Street, Malton.*"

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

ERRATUM.—*Vol. xxv., p.* 135, *for* "*Early Hampshire Painters*" *read* "*Printers.*"

The Antiquary.

MAY, 1892.

Notes of the Month.

CHANCELLOR FERGUSON has catalogued the potters' marks on the Samian ware found in the excavations at Tullie House, Carlisle; they are about fifty in number, and include some names not in Wright's or Roach Smith's lists; the fragments of *amphoræ* and of *mortaria* have also supplied a few names. The fragments of Samian are very numerous, and many of them are most highly ornamented with hunting and other scenes. Several millstones, both upper and under, some perfect, some broken, some of Andernach stone, have been found. One broken one of Andernach stone has an iron loop soldered to its side. A human skeleton was found at a depth of 9 feet; the skull is of the dolichocephalic type, and appears to be that of a young person. Unluckily no expert was present when this skeleton was found, and no record has been kept of the position in which it was laid; a hole through the skull seems to have been caused by the navvy's pick. Several tusks of boars were found, and one or two jawbones, and also the jawbones of some large animal—a horse, probably, but these will be submitted to expert examination, as also the skull of a supposed *bos longifrons*; bird bones were also found. A curious find is a bronze bowl or basin of very thin metal, of the shape and size of the modern white metal washing-basin, generally associated with a back kitchen scullery; its owner has evidently had a high value for it, as evinced by the careful way in which several holes in it have been mended by riveting thin plates of bronze over them. Holes in the rim show that the bowl or basin has been nailed into a frame—a washstand, one would say, but for want of a hole and plug in the bottom of the basin for the escape of foul water.

The stockade we mentioned in our note of last month as found in the Roman stratum is a tremendous structure; it has been partly uncovered and traced for about a length of 200 feet, running, roughly speaking, east and west, from Castle Street to Abbey Street. It is 40 feet in breadth; on either side is a palisade of huge piles of oak, held together by substantial cross pieces. Between these a floor made of a triple layer of oak planks is supported on smaller piles or posts; to this platform the piles at the side form a support and a parapet. The structure is fastened together by iron spikes, some of which are a foot long. The platform is about 15 feet from the present surface of the ground, and the piles in many places go into the virgin soil. The stratum of Roman remains rises high above the platform, which must belong to the early days of the Roman occupation of Britain. It is difficult to conjecture what it can have been—not a road, for if continued to the west, it comes immediately on what would have been in Roman times an abrupt precipice; besides, an oak roadway, 40 feet in width, would have been an outrageous piece of extravagance. Nor is it a dancing platform, as a young lady of vivid imagination at once conjectured; three thicknesses of oak plank must have been meant to carry something heavier than dancing lads and lasses.

Perhaps the ball of flint, 4 inches in diameter, mentioned in our note of last month may supply a clue. It was found, not in the excavations, but on the tip to which the earth was carried; but the character of the soil that adhered to it proved that it came from the Roman stratum about the level of this platform. Everyone who sees it says it is a cannon ball, which is not likely, or else, which is more likely, though far from certain, a missile for a *balista* or a *catapulta*. The city of Carlisle stands upon two hills: on the one to the north stands the castle, on the southern the cathedral. A deep

valley between them is now almost filled up. The platform is on the northern side of the cathedral hill, the very position which a Roman military engineer would select as the site of a battery of *balistæ* or *catapultæ*, if he wanted to knock to pieces a British fort on the castle hill. Can Agricola on his campaign have found this necessary? The writer hesitates to pin himself down to this conjecture; but the Roman engineer who put together this substantial work had some serious purpose in view. If it was for the purpose of a siege of the castle hill, it must have been a siege by Agricola, as he must have carried and occupied the castle hill before he dared cross the Eden. Once it was occupied, the Roman would not relax his hold upon it.

⚜ ⚜ ⚜

In connection with street improvement in Carlisle, some excavations are being made between the castle and cathedral hills in Finkle Street. The made soil there is known to be 30 feet deep, and should be rich in relics, but it is not proposed to go deeper than 5 or 6 feet. At present all that has been found is the inevitable smooth half-penny (one only) and a worthless card-counter.

⚜ ⚜ ⚜

In the *Antiquary* of May, 1891, we drew attention at some little length to John Mullins, a self-dubbed "diviner," who pretends to find water through the action of a forked-shape twig. He had then been employed by the Rural Sanitary Authority of the Grantham Union in a witchcraft search for water, and we expressed our unqualified disgust at would-be intelligent men, occupying official positions, lending themselves as tools to a most silly and often-exploded superstition. Mullins has recently been again at work under official sanction. We take the following from the *Builder* of April 2: "It is difficult to believe we live in the nineteenth century when we read that the Committee of Visitors of the Northamptonshire County Asylum recently gravely marched after one Mr. John Mullins, who calls himself 'water discoverer by means of the divining-rod,' whilst this individual walked about the grounds to see where his twig would point to the presence of water. If some inmates of the asylum had amused themselves in this manner, we should not have been surprised. Curiously enough, this divining-rod nonsense is still believed in by some worthy persons who ought to know better, though it is exceedingly difficult to understand the character of such persons' minds, or of what, as the late Lord Westbury would have said, they are pleased to call their minds. But that a body of presumably competent business men should go through this comedy would not have been believed, were it not apparently, according to the reports of the newspapers, actually a fact."

⚜ ⚜ ⚜

We are glad that our contemporary has joined with us in denouncing this fatuous folly. Mullins' pamphlet of testimonials, called *The Divining-rod and its Results in the Discovery of Springs*, claims to be issued "under the patronage of her Majesty's Government." To the antiquary there is a quaint interest in this survival of a once prevalent and peculiarly silly superstition, but surely to the man of religion and integrity it has a saddening side. Moreover, we remain convinced that the question has also a dry legal aspect, and if those of "her Majesty's Government" who pretend to utilize the wizard's power as a necromancer will consult the law officers of the Crown, they may possibly find that the action comes under the statute of Geo. II., cap. 5, in which case it is a misdemeanour subject to the penalty of a year's imprisonment!

⚜ ⚜ ⚜

The little Sussex church of Friston, of Saxon foundation, about a quarter of a mile west of Eastdean, has just been restored under the direction of the Ecclesiastical Commissioners. It is unfortunate that that enterprising and well-managed county association, the Sussex Archæological Society, received no intimation of what was being done until the work was accomplished; but from reports that reach us a fair amount of care seems to have been used to retain the ancient characteristics of the fabric. We only desire on this occasion to chronicle the fact of its restoration, and hope to revert to some of its more interesting details in a subsequent issue.

The *Athenæum* of April 2 appropriately drew the attention of Edinburgh collectors to a quantity of spurious "autographs," letters, and poems of Burns which are now being offered for sale, or disposed of in various ways. A genuine "Scots wha hae," purchased for a large sum at Sotheby's, was presented not long ago to the Edinburgh Public Library. Shortly afterwards a suspicious "original" of the same poem went to America; and now there is, or was quite recently, a third in Edinburgh. A well-known antiquary exhibits half a dozen manifest forgeries, which have not even the merit of being good facsimiles. The paper, penmanship, and other circumstances point to a single source for most of these fabrications, and it should not be difficult to expose the fraud.

⚜ ⚜ ⚜

In connection with this question of literary forgeries, a revived trade in letters relative to the '45 and other Jacobite movements has set in, doubtless owing to the interest aroused in these subjects by the White Rose Society and the Jacobite League. It has come to our knowledge that several letters purporting to be written about the '45 Retreat, and introducing Leek, Ashbourne, Derby, and Swarkeston Bridge, were offered last March to collectors in Derbyshire, Staffordshire, and Nottinghamshire. They had all one characteristic, namely, that they were written on fly-leaves torn from old books, so that the paper water-marks should not betray the forgery. The last-used tale of the London gang who try to sell these things is that the letter dropped out of an old theological folio!

⚜ ⚜ ⚜

Whilst digging in the rectory garden at West Allington, Lincolnshire, last month, a labourer came upon a peculiar-looking stone. It was found on examination to be an ancient quern, or hand millstone, with side hole for insertion of the shaft, showing that it must have been the upper stone. Some fifty yards distant from the spot where the stone was dug up is a peculiar knoll, now covered with trees, which is called the Mill-mong by the inhabitants. "Miln-mong" is Saxon for mill-field. The Mong is separated from the rectory grounds by a lane leading to an ancient Saxon mill. The quern is in a good state of preservation, and is nearly perfectly round; the face is smooth, and bears traces of dressing in circular grooves. The quern is of hard white stone, not of the district.

⚜ ⚜ ⚜

Some interesting discoveries of cremated interments of the Romano-British period have recently been made at Larkfield, Kent. They are being systematically investigated by Mr. Frederick James, the curator of the museum at Maidstone, who has, with the permission and assistance of the owner, W. L. Wigan, Esq., made detailed plans and sections. The owner intends depositing the finds in the Maidstone Museum after further researches have been carried out.

⚜ ⚜ ⚜

A curious discovery has been made at Plymouth. On the side-door of a room in Dunlewey House, Seymour Road, was a lock which had given considerable trouble. It was taken off for repairs, and cleaning and scraping laid bare the following inscription: "This lock was on the chamber-door at St. Helena wherein he breathed his last who made princes bow and kings to tremble on their thrones — Napoleon." The words "who" and "Napoleon" are in German text. The house, which was formerly tenanted by a barrister named Hilary, who spent much of his time in travelling, is about sixty years old.

⚜ ⚜ ⚜

The last Oxford term, commencing in sickness and ending in sunshine, has not produced much matter of archæological interest. Building, with the exception of Manchester New College, has been limited to new streets and dwelling-houses, but in this latter connection it is very much to be wished that something could be done to improve the architectural character of some of these new streets. Apparently as soon as land is "ripe" for building it is leased to some speculative builder, who necessarily demands that his building plans should not be interfered with. The resulting houses may be admirable dwellings, but they are not beautiful. Like Nebuchadnezzar's food in the poem,

> They may be wholesome, but they are not good.

The upshot will be that in a few years the visitor to Oxford will describe the place in precisely the same language as Professor Middleton, in his new work, uses of modern Rome.

⚜ ⚜ ⚜

Meanwhile, there are two Oxford undertakings of archæological interest which may be noted. Mr. Park Harrison, who has been resident in Christchurch for some weeks, has formed a scheme for a new publication to be entitled the *Archæologia Oxoniensis*, of which a prospectus is before us. The publication is to be an octavo periodical, published quarterly, with a yearly subscription of six shillings, and the first number is to appear during the summer-term. We understand that a good subscribers' list has been attained, and many leading archæologists have promised contributions. All antiquities down to the sixteenth century will be treated, and herein, so far as we see, lies the only weakness of the new venture. It may be granted that something is desirable between the reports of the Architectural Society, which are pure reports, and the volumes of the Oxford Historical Society, which are pure history. But there is a danger lest width of subject weaken interest, by the introduction, side by side, of articles on local and on Egyptian antiquities. At least, the prospectus suggests a possible danger in this direction, though a danger which would be of less consequence in many-sided Oxford than in a practical town of business men. So we wish the scheme all success.

⚜ ⚜ ⚜

A second undertaking has also to be noted. A few private individuals have commenced some preliminary excavations at Alchester, near Bicester, in order to see what remains there are of the town which once stood there. The spot was visited lately by the Architectural Society, and we believe that the work, which has been already mentioned in these columns, is to be continued. Some foundations, which look like a large court-yard surrounded by a cloister, have been discovered, and also some traces of cement pavement, roofing-tiles, pottery, animals' bones, and a few coins. As the whole area of Alchester is grass or plough-land, it ought to be easily excavated. But that area is well over twenty acres, and requires a serious scheme, with committees, and subscription lists, and the rest. If a considerable part of the site could really be dug up, we should, no doubt, get important results, not in actual antiquities, but in the ground-plan and character of the place, and hence of others like it. Meanwhile, much credit is due to those who have been concerned in the preliminary work.

⚜ ⚜ ⚜

There is such an obvious bathos in the appointment of Mr. J. A. Froude to succeed the late Professor Freeman in the Chair of Modern History that comment is almost unnecessary. Oxford is either indignant or contemptuously amused at the selection of the eloquent and gifted romancer to fill the place left vacant by the lamented death of a true historian. At least nine out of ten of the true scholars of Oxford University at once recognised that the new Regius Professor of Modern History ought to have been Mr. Samuel Rawson Gardiner. Should he outlive Mr. Froude, his turn will certainly come.

⚜ ⚜ ⚜

On April 2 an interesting ceremony took place on the great staircase leading from the central lobby of the House of Commons to the corridor of the committee rooms. On the right of the staircase is this inscription in brass: "Within this wall are deposited standards of the British yard measure and the British pound weight, 1853." This place of burial was now opened for the purpose of comparing the imperial deposited weight and measure with the standards in use at the Board of Trade, to see whether there had been any variation since the test was last made in 1872. Sir M. Hicks-Beach, president of the Board of Trade, accompanied by the Speaker of the House of Commons, Colonel Carrington from the Lord Great Chamberlain's Department, and others, witnessed the testing. The stone slab being removed from the wall revealed the cases immured by Act of Parliament. The imperial standard of measure is a solid square bar of bronze, the yard of 36 inches being marked off by small gold studs. The imperial pound is a little cylinder of platinum

1·35 inches in height and 1·15 inches in diameter, and by its weight in a vacuum is determined the standard pound. After the destruction by fire at the Houses of Parliament of the weight and measure of 1824, the present ones were made in 1844 and legalized in 1853, when they were entombed in the staircase wall.

Mr. Chenery (superintendent of the Standards Department of the Board of Trade) then opened the box containing the imperial yard, and placed the ends of the bar under the microscopes of the comparator. He next produced the pound weight, which had been wrapped in Swedish paper (because it contains no silica), and then placed in five successive cases of silver gilt, of solid brass, of mahogany, of lead, and of oak. It was explained that the intention was to keep the temperature steady, and avoid the effects of currents of air. The block of platinum was tested in the "balance of precision," and after those present had inspected the apparatus, Mr. Chenery announced the result of the comparison. He said he found the imperial standards in the same condition as when deposited in 1872, and to all intents and purposes unaltered. The pound weight had been compared within one-thousandth part of a grain, and the yard measure within one-hundred thousandth of an inch. These were limits hardly appreciable even in scientific work. Sir M. Hicks-Beach said that in due course a report would be furnished and published upon the scientific results of these comparisons. The standards would now be replaced in the wall, and he had only to ask Mr. Speaker to adjourn this meeting for twenty years.

There is one standard that did not come under the purview of Sir Michael Hicks-Beach and the other gentlemen present on Saturday at the testing of the standard of weight and linear measurement immured in the wall of the palace at Westminster. This is the imperial standard of capacity, a brass gallon marked "Imperial Standard Gallon, Anno Domini MDCCCXXIV. Anno VGiv Regis." The gallon is cylindrical in shape, its diameter being equal to its height. When full, it contains ten imperial standard pounds of distilled water. There is no duplicate, and the original measure is carefully preserved at the Standard Office.

By the death of Viscount Hampden, G.C.B., Lord-Lieutenant of Sussex, March 15, at Pau, in the 78th year of his age, archæology has sustained a severe loss. Connected with the Sussex Archæological Society since 1850, Lord Hampden became its president in succession to the late Earl of Chichester. One of the last remembered of Lord Hampden's public services on behalf of the county association was the able way in which he presided over the very successful meeting at Newhaven in August, 1890.

The death of that eminent antiquary Dr. Collingwood Bruce, of Newcastle-on-Tyne, at the age of eighty-six, on April 5, is a great loss to the world of archæology. His general philanthropy and kind courtesy had also endeared him to the great mass of his fellow-townsmen, and of others with whom he was from time to time brought into contact. The great work on which his fame as an author and antiquary chiefly rests is *An Historical and Descriptive Account of the Roman Wall in the North of England*, which was originally published in 1851, and which, notwithstanding the high price, has passed through four editions. Dr. Bruce was for very many years one of the most leading and active members of the Newcastle Society of Antiquaries, and a principal contributor to their publications. The most important work that he undertook for the society was the invaluable *Lapidarium Septentrionale*, which contains illustrated descriptions of all the Roman monumental stones found in the North of England. To commemorate the satisfactory accomplishment of this great task, the society at their sixty-fourth anniversary meeting, held on February 5, 1877, presented Dr. Bruce with a massive silver centrepiece, valued at two hundred guineas. It was not our privilege to make the personal acquaintance of the venerable antiquary of the north till he had just turned his fourscore years, when we had the advantage of spending a week beneath the same roof as Dr. Bruce. We were much struck by his unfailing and charming old-fashioned courtesy, by the

depth and varied extent of his knowledge, and by the remarkable modesty with which he put forth his views. His remains were interred, amidst universal tokens of sorrow, in the Jesmond Old Cemetery on April 8. R.I.P.

Notes of the Month (Foreign).

In Sophia, capital of ancient Thracia, the municipality having undertaken excavations in order to obtain access to the spring of mineral waters known to exist below the surface, the result has been the discovery of a whole bathing establishment of Roman times. At first, at a depth of 4 or 5 inches, the workmen came across two large aqueducts or channels, one above the other, in which there was a great deal of water; then they found a basin or reservoir communicating with an oval bath or piscina, having a white marble border, at a depth of 8 inches below the actual level of the ground. The excavations are still being carried out under a French engineer, but the preservation of the remains found does not seem to be compatible with the designs of the city authorities.

* * *

The architect, V. Benvenuti, has made a remarkable architectural restoration of the Palace of the Cæsars, the Atrium Vestæ, and the Temple of Castor and Pollux, exactly following the constructive lines made known by recent excavations. As, however, at the north angle of the Palatine he can find no room for the sacred grove of the Vestals, in which they took recreation, and in which they were interred, some doubt is thrown thereby on the identity of the *locus Vestæ* discovered under the minister Bacelli. The fact of a public road intervening between the present site attributed to the Vestals, and any spot that can be assigned to the *lucus Vestæ*, which stretched down as far as the Velabrum; and the fact that the present ruin supposed to be the Temple stands far too high to fear any inundation from Horace's *retortæ undæ*, while the Tiber ran then on a much lower level (its bed is now raised many feet high by mud silting), tends strongly to confirm the opinion of a small number of dissidents.

* * *

Professor Polland, director of the American School at Athens, has communicated at its last sitting an account of the recent excavations of the theatre at Eretria, in which he says that the eastern half of the *orchestra* and the eastern *parodos* have been completely brought into view. Parallel to the ancient wall of *poros lithos*, another wall, but of marble of a later period, has been discovered. The orchestra has a diameter of a little over 9 inches. The proscenium is distant from the orchestra 1·25 inches. From the centre of the orchestra to the back of the proscenium runs a subterranean passage.

* * *

The statue of good period found at Daphne, near the site of the Temple of Aphrodite, by the Athenian Archæological Society, proves to be one of the goddess herself. The head is wanting, but the rest is well preserved.

* * *

Dr. Doerpfeld has been engaged during the past weeks in most important excavations on the low ground beneath the Acropolis at Athens, between the Areopagus and the Pnyx, which have resulted in the discovery of the aqueduct of the time of Pisistratus, which will lead him, as he hopes, to the site of the fountain of Enneacronous. But of these works it will be best to speak a little later when the whole ground has been laid bare.

* * *

The Imperial Museum of Vienna has been enriched by a very fine statue of Roman art, which represents in heroic size the Emperor Vespasian. It was found at the bottom of the sea near the Port of Lissa; the head which was broken off will be readjusted.

* * *

At Megara Hyblæa, in Sicily, Dr. Orsi has now begun a fresh campaign of excavations in order to clear out what remains unexplored in the Necropolis. The report of his previous labours there, resulting in the discovery of nearly 300 tombs, with rich collections of funereal objects, is already printed, and about to be published in the

Monumenti dei Lincei; and we hope soon to give details of his present success.

* * *

At Molières, in France, a subterranean habitation has just been discovered, composed of seven grottoes separated by a central corridor. In them were a great quantity of bones. It is supposed that these grottoes which are described as ogival or gothic, served as a refuge for the nuns of a neighbouring convent during the wars of religion.

* * *

A Frenchman, M. Vital-Cuisset, who has recently visited Asia Minor, has discovered in the midst of a Mussulman population, a Greek colony which has embraced Islamism, while still preserving its own language. The dialect thus spoken is 2,000 years old, and no single word of Turkish has been admitted into it. It is not understood at Constantinople, or in the Archipelago. The population of this colony is 1,500. The ethnographical question thus arisen will be treated in an account to be given shortly to the *Académie des inscriptions et belles-lettres*.

* * *

At a meeting of the Roman Archæological Academy, held on March 11, the well-known Basilian, Father Costa-Luzi, read a paper on the *papyrus ravennatis*, lately belonging to the family of Borghese, but now purchased for the archives of the Vatican. The Borghese had no knowledge of the existence of this *papyrus*, which was thus sent to the Vatican as paper of no value. When some codexes of greatest importance were being examined, it was discovered, and Professor J. B. de Rossi says it is one of those documents of which only one is found in a century. It is an act of transmission of property made by a certain *Consul Novulus* to a certain John, Bishop of Ravenna, who ruled from 853-8, well known for other donations received by him. The *papyrus* is of the year 854 after Christ, and the donation took place in the reign of Pope Leo IV.

* * *

Commendatore J. B. de Rossi, in announcing at the same meeting the discovery of a tile used for closing a *loculus* in one of the galleries of the catacomb of S. Priscilla, which bears, inscribed with minium, the monogrammatic cross, or Chi-Rho, placed alongside the name FELICIO, also written in red letters, observed that though that sign came into common use only at the end of the fourth and in the course of the fifth centuries, a single instance found at an earlier period should not surprise us. Indeed, cruciform signs, and also the monogrammatic cross, were in use before Constantine, though only on rare occasions, as we see it on the coins of the kings of the Bosphorus belonging to the third century. The discovery of a tile bearing the cross, which dates from the age of persecution, is only one of the valuable discoveries in the excavations still in progress at the cemetery of S. Priscilla, where the workmen are now occupied in clearing out the lower story.

* * *

When Professor Barnabei presented the last ministerial report to the Royal Roman Accademia, he announced the following discoveries: In the sepulchre of the Roman soldiers at Concordia Sagittaria (Regione X.), on the land of Conte Persico, some fresh tombs with sculptures of primitive Christian art came to light, and some inscriptions, one of which is treated of in a memorial by Cav. D. Bertolini, director of the Museo Nazionale Concordiese in Portogruaro.—A large fragment of a *calendarium*, with remains of a *feriale*, was found at Guidizzolo nel Mantovana. There were holes for marking off the feast days with a peg.—Another votive cippus with inscription was found at Nettuno, in *Villa Cinquanta* (comune di S. Giorgio di Piano nel Bolognese, Regione VIII.), where another cippus, dedicated to Jupiter, turned up last year, and also one to Bacchus a little time ago.—A fragment of imperial inscription came to light near the piazza Vittorio Emanuele, in Pesaro (Regione VI.), in the area once occupied by the Forum Pisaurense.—On the hill of Novilara, near Pesaro, denominated *le tombe*, two sculptures of an Italic necropolis were explored, and some fibulæ of bronze and other objects of personal ornament were taken out, which were granted by the owner, Contessa Servici, to the Museo Oliveriano.—In the property of the Orsini, called *la Peschiera*, and in the adjoining land of *S. Raffaele*, under the walls of Todi, the search has been continued for the remains

of the Tudertine Necropolis. Tombs were found containing objects dating from the third to the second centuries B.C.

* * *

A mosaic pavement of geometric design has been laid bare near Porta Reale, in Teramo (Regione V.), within the circuit of the ancient city.

* * *

Various fragments of inscribed stones have been dug up in Rome, in making the foundations of a new building in Piazza Cairoli. There was also found the somewhat rare collar of a fugitive slave (they are very scarce), on which the *domus pulverata* denotes the place to which he was re-conducted. On the same site a sarcophagus in marble ornamented with strigil-shaped lines, with two figures at the angles.

* * *

In the Prati di Castello, near the Ponte di Ripetta, some leaden water-tubes have been found, bearing the name of Julia, daughter of Augustus.

* * *

Fragments of sculptured marbles on a capital, very finely carved and coloured, came to light in the railway works between Rome and Segni, in contrada *Pasolina*, in the territory of Colonna (Regione I.).

* * *

At a little distance from Tivoli, on the Cicilian Road, the remains were discovered of an ancient nymphæum, with sculptures of the time of art decadence.

* * *

Latin inscriptions at Naples, in Sezione Mercato, and in Sezione di Vicaria, and remains of ancient buildings near Via del Cerriglio, in Sezione Porto, came to light in the sanitation works now in progress; as also a pavement in mosaic, near the church of S. Pietro a Majella, in Sezione S. Lorenzo; and tombs formed with tiles in making a sewer in the village of Fuorigrotta.

* * *

In Sardinia some votive terra-cottas were fished up from the lagune of Santa Gilla, near Cagliari, where a temple would seem to have existed, which remained open for worship from Carthaginian down to Roman times.

* * *

Professor Halbherr has recently visited Pompeii, where, he says, owing to the economies now being made by the Italian ministry, excavations are proceeding only very slowly in two points; one on the mount looking down on the sea-shore, where last year the houses several stories high were dug out, and the other described in his article of last summer. Amongst the discoveries made in the former locality, the most remarkable is a very fragmentary piece of mosaic representing a scene of several figures. These have, for the most part, perished; but their feet remain, and some of the upper portions. From the whole it would appear to be the rape of a woman, but we have yet to learn to what myth of pagan times it refers.

* * *

In the other quarter (viz., in Isola II., Regione V.), some fine rooms with wall-paintings of great elegance have come to light, belonging to a house of modest appearance. One has its walls painted with black background, an unusual thing at Pompeii. In an elegant tablinum with red walls, appear in the centre of two walls medallions painted opposite each other, representing two men crowned with laurel, each holding in his hand a parchment roll.

* * *

Professor Sogliano declares these two portraits to represent, one the poet Virgil, the second Horace. The area near the lararium, which was buried last December, have been cleared out, and several inscribed amphoræ, with letters painted on them, were found there. In a cubicle, fronting the lararium, many objects of domestic use were disinterred, and amongst them a balsamary formed of bronze and leather. The two portaits on plaster have been detached from the wall, and taken to the museum at Naples, where they will be shortly exposed to view. A roll in one of the poet's hands bears the name of Homer, the other Sappho.

* * *

Pæstum and Cuma were also visited by our esteemed contributor, but only in the latter place did he find excavations in progress, in connection with some hydraulic works, and here several tombs had already come to light belonging to the ancient necropolis.

Archæology and Photography.

By J. Romilly Allen, F.S.A.Scot.

IT has always appeared to me that the art of photography might be made the means of rendering far more assistance to scientific archæology than it does at present. Unfortunately, the archæologist can seldom afford to spend the time and money necessary to become an expert himself, so that he has generally to fall back upon the services either of an amateur or a professional photographer. The former often has the advantage over the latter in being more largely endowed with the instinct of the artist, but his results are far less certain. The amateur has a better chance of visiting the remote places where remains of the greatest antiquarian interest are sometimes found, and in choosing a subject he is quite independent of pecuniary considerations. If an archæologist is unable to undertake his own photography, he has all sorts of difficulties to contend with in obtaining views of the particular objects he requires for purposes of study. These objects are usually either in public museums or in the least accessible localities in the country. If they are in museums, the consent of the curators has to be obtained, and all sorts of formalities have to be gone through; whilst if they are in the country, it is necessary to find out the name of a local photographer who has taken the subject required, or else a person has to be sent specially to do the work, which is too expensive a method of procedure for most of us. I have always experienced the greatest difficulty in getting photographs of local antiquities without visiting the place on purpose. Even after ascertaining the name of the local photographer, it is sometimes impossible to get him to answer letters of inquiry; and when he does condescend to write, it is to say that he has not taken the subject asked for, because this sort of work is so unremunerative. I trust I shall not be suspected of advertising if I mention the following names of professional photographers who have done much service to archæology, I believe more for the love of the thing than from any hope of reward: Mr. R. Keene, of Derby; Mr. R. Welch, of Belfast; Mr. G. Patterson, of Ramsey, Isle of Man; and Messrs. Gibson and Sons, of Penzance.

I think professional photographers might make archæological work pay better if they would take more complete series of subjects, and send round catalogues periodically, as is done by second-hand booksellers.

With regard to amateurs, unless they leave their negatives with a professional, and allow him to charge for prints, there is no way of getting copies except by putting one's self under the obligation of begging.

These being the difficulties in the way of photography becoming the handmaid of archæology, I propose to consider what steps may be taken to remedy the state of things complained of.

In the first place, the archæological societies in different parts of the country might employ the services of a photographer to accompany the members on their annual excursions, and take views of all the more important objects visited. In the course of time an exceedingly valuable series would thus be got together. The Royal Society of Antiquaries of Ireland has already led the way in this direction. During the Killarney meeting last summer, several excellent negatives were taken by Mr. J. G. Wandesford Butler, a skilful amateur and member of the Edinburgh Photographic Society. He has, with great liberality, presented these negatives, and a number of others, to the Royal Society of Antiquaries of Ireland, as the nucleus of a collection which it is intended to form of views of abbeys, round towers, crosses, etc. The following particulars of the scheme are given in the last number of the journal of the society (5th ser., vol. i., No. 8, p. 712):

> With a view to enabling the society to possess a collection of photographs of Irish antiquities worthy of its importance, it is hoped that any photographic members who may possess good negatives of any object of archæological interest will present them to the society in order to assist in a thoroughly representative selection of views being got together. Further negatives taken on the society's future excursions, as well as on members' private expeditions, will be added from time to time; and thus it is hoped that in the course of a few years the society will possess a photograph of nearly every object o antiquity throughout the country.
>
> Photographic members who may think of present

ing any negatives to the society's collection will please forward a specimen-print to Mr. J. G. Wandesford Butler, 118, Princes Street, Edinburgh, who has undertaken to superintend the collection, and from whom all particulars on the subject can be obtained. The negatives will be placed in the charge of Mr. David Whyte, of Inverness, who has undertaken to print copies at fixed charges. A complete catalogue of the Royal Society of Antiquaries photographic collection will be published in the Journal for the first quarter of 1892. Arrangements have also been made for having transparencies from any of the negatives made by Messrs. G. Wilson, the eminent lantern-slide makers of Aberdeen.

A great impetus would be given to the photography of our national antiquities if the Free Public Libraries would encourage the formation of similar collections to the one already described for each district. I believe that in this respect the Cardiff Free Public Library is the first in the field in accepting as a donation the fine series of views of the Celtic crosses and inscribed stones of Glamorganshire, taken by Mr. T. M. Franklen, Clerk of the Peace.

Next, with regard to objects in museums and MSS. in libraries, there should be a photographic department established in connection with all the great collections, and every object should be permanently identified by means of photography. Surely, if our criminals are worth the trouble of identification in this way, the same may be said of our national antiquities. Neither the British nor the South Kensington Museum has attempted anything of the kind; yet the value of photographs cannot be over-estimated in preserving a lasting record of things liable to deterioration by decay or total destruction. For purposes of study also, a photograph is, in most cases, as good as the original; and imagine how much unnecessary handling of rare MSS. might be avoided by this means! A series of photographs of objects in the British Museum has been taken by a private firm, but the department itself has done nothing. The Royal Irish Academy, on the other hand, has published a very valuable set of photographs of antiquities in the Dublin Museum. As a nation, we are committing a grievous error in collecting all our most valuable MSS. and portable antiquities into great store-houses, where a fire or an attack by the mob is always a possibility, and yet not taking the obvious precaution of photographing, at any rate, the choicer specimens of art workmanship. The authorities of the South Kensington Museum might well save the nation much expense, and unnecessary risk to the objects themselves, by distributing complete series of photographs of works of art amongst the local museums, instead of sending specimens in driblets about the country, to the infinite annoyance of visitors to the London collection, who see a blank in what should be an educational series, filled only by that most irritating of labels, "Gone to Nottingham," or "Jericho," as the case may be.

The Bodleian Library at Oxford is, I believe, the only one which offers facilities for obtaining photographs of any required MSS. or print, at fixed and moderate rates, without having to go through all sorts of formalities. Particulars of this scheme are given in the *Athenæum* for January 3, 1891.

Much more might be said on the subject; but it is hoped that the few suggestions already offered will be sufficient to stimulate further exertions in the directions indicated.

Doings at Lincoln Cathedral.

THE name of Mr. J. L. Pearson has been so much associated with the "restoration" of ancient buildings by a process which takes from them their antiquity, and makes of them smart modern things, pleasing to the vulgar, but repulsive to the man of taste by their vapid trimness, and their contrast with the living work which they take the place of, that when we hear of his being engaged on the manipulation of any of the grand old fabrics, we are prepared to number it amongst the lost. There are, of course, very many architects of whom the like may be said, and amongst them few who are as able as Mr. Pearson is to put passable modern work into the place of the old he destroys; but his eminence in his profession, and the number of important historical buildings which have been put under his care, makes him now the most conspicuous representative of the school to which he belongs, and

causes his name to appear most often when complaint has to be made of injury done or threatened. There were days when we hoped better things of Mr. Pearson. Earlier in his career he treated with reverent hand, using as little interference as possible with the older work, certain of the smaller fabrics then entrusted to his care. His treatment, for instance, of that little gem of Norman work, the tiny and long-desecrated church of Steetley, near Worksop, was, so far as our recollection serves us, all that could be desired; but, then, that was early in the seventies, before he had attained to his present fame.

It is scarcely to be expected of the average parson that he should be an antiquary or an artist, but he is generally a man of some culture, and really cares for the church he serves, though if it chance to be an old one he cannot often of himself either trace out the history it contains, or properly understand its architectural value. He would fain improve it according to his lights, and the neglect to attempt something of the sort from time to time would seem in his eyes and those of his brethren to be a sign of want of zeal in his work generally. Such a man is entirely in the hands of his architect, who can generally guide him right or wrong as his own bent is.

We do not speak of cases where extreme ignorance or personal influence causes the employment as architect of some local surveyor who is even more ignorant than the parson. This mistake is, we believe, more generally made by churchwardens and committees than by the clergy, who, left to themselves, will select a man of at least good repute; but good repute may be gained by qualities of quite different sort from those required to fit a man for the care of an ancient building. A man may have done excellent modern work, and yet have no real knowledge of old; and when the guardians of an old church call in such a one, and trust themselves to his guidance, he can scarcely fail to lead them wrong.

We do not blame the clergy, because often their confidence is misplaced. The architect *ought* to be an expert, in whose hands both the past and the future of the building will be safe. That there are such we know well, but the still-prevailing sect is that of the "restorers"; and so long as this is so, and our most important public monuments are being ruined by their tampering, it is the duty of those who know it to protest and to point out the mischief.

We are led to make these remarks now by the news that a piece of more than usual vandalism is threatened to be perpetrated at Lincoln Cathedral. The beautiful fourteenth-century cloister has already been much injured, and the earlier chapter-house reduced to a cold architectural study, by Mr. Pearson. All is strictly "correct" according to the received canons of "restoration"—dull, lifeless, and new. And now it is proposed to take down the fourth side of the cloister, which was built in the seventeenth century, and complete the work by putting a nineteenth-century copy of the fourteenth-century work in its place.

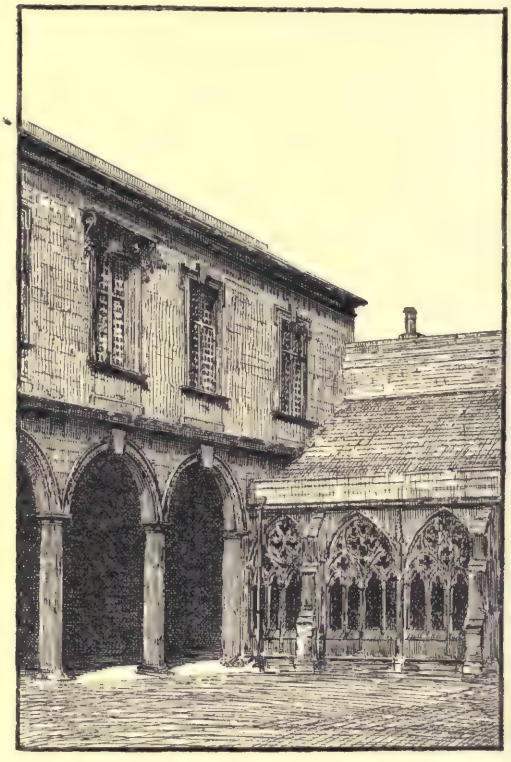
The three older sides have been so far modernized that we confess we do not much care whether further forgery be added to them or not. Had the site been free, four sides of "restoration" would not have been much worse than three; but it happens that the fourth side is already occupied by a work of considerable beauty and almost unique interest. It is a cloister-walk or arcade, with a library over it built in 1674, at the expense of Dean Honywood, from designs of Sir Christopher Wren, and we believe quite without parallel of its date in England. We do hope the Dean and Chapter will rouse themselves, and not let their church suffer the irreparable loss of its destruction on the specious pretence of "restoration." Let them consider that the existing work is beautiful in itself, and a very interesting piece of architectural and ecclesiastical history; that it serves its purpose of a covered walk well; and that the library is excellently placed and useful. The new will be absolutely devoid of interest, because it will be set up, not like the old to satisfy a want, but only to gratify a whim. It will be no better covered walk than the old, and the library will be lost, and a new one have to be provided. It will be poor compensation to the users of the library to build one as proposed on a less convenient site, and none at all to the lovers of the old building to see its ornaments used to deck out the new,

where they will seem as cheerful memorials as the skull of a dead friend set up to view in a Breton churchyard.

Thus far had we written, but just too late for insertion in the April issue, when the timely protest of the Society of Antiquaries was raised, of which a full account is given under "Proceedings" in another part of this number. The only remark that we feel called upon to make with regard to the communications that have been exchanged between the Society of Antiquaries and the Dean of Lincoln is that the latter, in his letter of March 19, conveys (of course unintentionally) the idea that the destruction of the library, on the advice of their architect, is the unanimous desire of the Dean and Chapter. We are glad, however, to be able to state, on the best authority, that the vote for its demolition was merely carried by a majority. Moreover, there are strong reasons for hoping that the majority of the Chapter will see their way to a reconsideration of the hastily arrived-at conclusion. It is possible that the public may definitely learn that the building is to be spared even before these words are published, for it has been already announced that the project is deferred.

The *Builder* of April 2 gives a ground-plan and elevation of the Wren Library, together with an engraving of the beautifully-finished doorway and end wall of the interior of the library. The dimensions of this suitable apartment, which now gives shelter to 4,451 books, are 104 feet by 17 feet, and its height to the flat plain ceiling is 14 feet.

NORTH CLOISTER WALK BENEATH THE WREN LIBRARY.



NORTH-EAST ANGLE OF THE CLOISTERS.

The two illustrations which accompany this article have been specially prepared for the *Antiquary* from photographs kindly supplied by the Rev. Chancellor Leeke, one of the Lincoln Chapter. They give a good idea of the broad north cloister walk beneath the library, and of the general appearance of the north-east angle of the cloisters, showing a part of the library and of the east alley previous to its restoration. For a

careful and full description of the building, and many of its interesting details and internal fittings, it is a pleasure to refer the reader to the number of the *Builder* already cited.

Notes on the Brasses in the London Museums.

By Andrew Oliver, A.R.I.B.A.

As may be supposed, the brasses in the London museums are of a very miscellaneous description. They consist, for the most part, of fragments, the largest number being in the British Museum, which has about thirty. South Kensington Museum has two, and the Museum of Geology, Jermyn Street, has the largest and finest example.

For many reasons it would be advisable that this be removed to the British Museum, where it would be more in keeping, and it would also have a chance of being seen, which it has not now; in fact, where it is placed is so very dark that it is almost impossible to see it at all.

The same remark applies to those at the South Kensington Museum, where the brass of Henricus Oskens is placed amongst the furniture; and the second, a brass of a knight, is put so high up on a wall as to be out of sight. Another matter in which the South Kensington authorities might take a hint from the other establishments, and that is, to allow rubbings to be taken of the brasses. As at present, "my lords" do not see their way to granting permission, perhaps by a judicious system of exchange, the brasses at Jermyn Street and South Kensington might be removed to the British Museum.

British Museum.

1.—Portion of a Flemish brass, 1375.

The fragment has evidently been part of a memorial of similar design as that of Abbot Delamare, St. Albans. Like that example, there is shown the head of an abbot wearing the mitre (which in this instance rests on a cushion of elaborate design). Over the left shoulder is the head of a pastoral staff, having the Agnus Dei with the flag in the head. The staff is crocketed, and the upper portion of a knop may be just seen. The staff, which is twisted round so as to form the crook, terminates in a bold leaf; the small figure of an angel, with nimbus, may be seen just beneath.

Over the head is placed a cusped and crocketed pointed arch, with delicate cusp-points. The spandrels are ornamented with tracery. The cushion on which the head rests is ornamented with a flowing pattern, on which may be seen butterflies. The background seen behind the cushion and mitre is left plain.

The upper portion consists of a super canopy, divided into seven arched compartments by slight shafts, the centre one containing the representation of the soul held in a cloth by the First Person of the Holy Trinity, over which is an arch with tracery and a diapered background. Separated from this by pinnacles, on either side, are angels holding candles, the background in this instance being plain. On a slightly lower level are placed the figures of saints under canopies with traceried heads and diapered backgrounds. On the left side are St. (?) and St. Paul with the sword, and on the right St. Peter with the keys in one hand, and with a book in the other, and a saint with a palm branch.

2.—Nicholas Lebrun, 1540.

This brass is an extremely curious example. It is surrounded by a border of an elaborate design. At the top, and down two sides inside this border, are these sentences:

At the top, just over the cross:

aspice peccator tuus est mediator.

Along the right side:

facile nobis signis finitur penitentie.

Along the left side:

exemplo meo vos reparate deo.

The centre portion is in two divisions, the upper containing a representation of the Crucifixion. The figure of our Saviour is shown as having one hand fastened to the cross, and with the other He is pointing to His side. Over the head are the letters I·N·R·I. A skull and bones are at

the foot of the cross. On the right are the figures of St. John the Evangelist, holding the chalice with serpents, and St. John the Baptist, holding a book on which is placed a lamb with a flag. On the opposite side are the figures of the Blessed Virgin, who is pointing to her breast, and St. Mary Magdalene, who holds a pot of ointment. On a scroll placed between the Blessed Virgin and the cross are these words :

per ubera que servisti de venia pecoristi.

In the upper portion of the background is a coved arch, divided by ribs and panels. A small, window-like aperture is on the right side, near to which is a sun.

Over the head of St. Mary Magdalene is a representation of the First Person of the Holy Trinity, seated on a cloud, crowned, and holding an orb in one hand, the other being raised in the act of benediction. A scroll proceeds over the top of the cross, with these words :

fili omnia habes in manus.

Under the cloud on which the personage is seated is a scroll bearing the words :

pater mi ignosce huic peccatori

Below the compartment containing the Crucifixion is a second, with the emblem of St. Mark and St. Luke at the corners, containing an emaciated skeleton, over which is a long scroll bearing these sentences :

O homo securum habes accessum ad deum filium ante patrem matrem ante filium mater ostendit filio pectis et obera filius pater latus est et vulnera ibi nulla potest esse sepulta ubi tot concurrū caritatis insignia hec be.

ò9, 1540.*

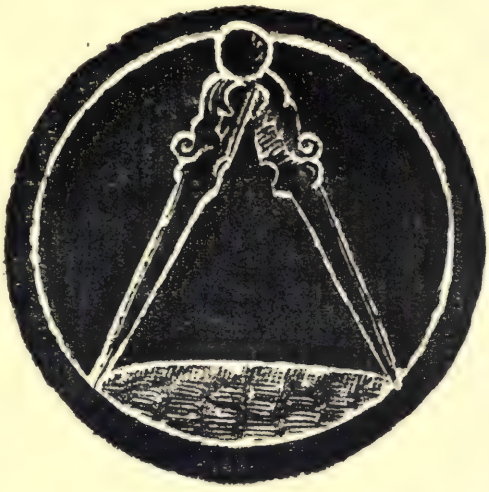
Beneath the skeleton is this inscription, in French :

Ou chimitier de ceaus reposent les corps de nicolas lebrun ason vivant baille de Jeumont qui trespassa le xii^{e} Jo de Mars xv^{c}lvii et demoiselle francoisse du fossett son epouse qui trespassa le xxii^{e} aperil xv^{c}xxxi prees po^{r} leur ames.

3.—A small circular plate (palimpsest), with the demi-figure of a priest, showing the upper portion of a chasuble. This inscription is placed round :

Hic jacet Thomas Quythed Magest
Terci isti collegii cui aie ppiciet dēs

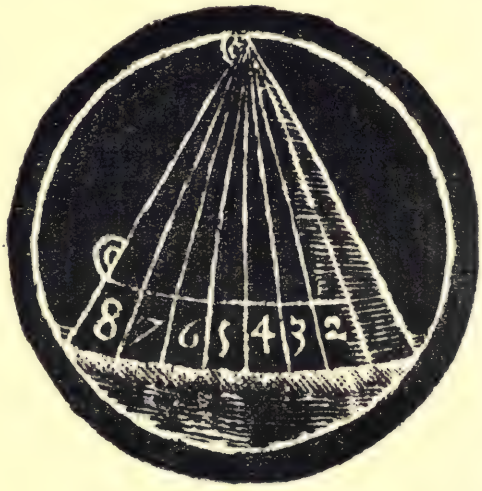
On the reverse a pair of compasses.



4.—A similar plate to the foregoing. The head of a priest, showing the collar of a chasuble. In a line with the bottom of the collar are two heads, and touching the inner edge of the inscription are two more. From the inscription having had portions of the letters cut off, only a few words can be made out :

Hic jacet Johes . . .
cui aies ppiet de.

On the back, a geometrical figure, like a cone, with figures at the base.



5.—A small figure of a civilian, the feet

* Probably the date of execution of the brass.

lost. The figure is dressed in a long gown, with a scarf on the shoulder. Round the waist a belt is worn, from which a rosary and purse are suspended.

6.—A knight's figure.

Inscriptions.

7.—John Bowes, 1417.

Hic jacet Johes Bowes nup registri ecclie de Aldbury qui obiit A dni mcccexvii cui aie de ppiciet.

8.—John Bernard, 1464.

Hic jacet Mr Johes Bernard Quand Thesaur et Residenciarii eccle Chathis Wellen qui obiit penultimo die April A dni mcccclxiiii cui aie ppiciet de Amen.

9.—Agnes Barton, 1571.

Here lieth buried Agnes Barton late wyffe of Nicolas Barnard gent before the wife of Robert Blomfild who dyed the v day of September A dni mcccccLxxi.

10.—Rouland Monoux.

Beholde what devouring Dethe may doe consinne ye corse to duste
What dethe may not (shall lyve for aye) in spite of Dethe his luste
Thoughe Rouland Monoux shroudeth here yet Rouland Monoux lives
his helpynge hande to nedys want a fame for ever geves
Hys worde & dede was ever one his Credyth never quaylde
His zeale to Christ was strong, tyll dethe wth latest pange asaylde
Twyce three and one he children had two sonnes one kepes his name
And Doughters fyve for home he carde yt live in honest fame
What booteth more as he be kynde and come of Jentyll race
So Rowland Monoux good desertes this grave can not Deface.

11.—On the coffin-plate of Queen Mary, wife of James II. of England, 1718 (copper). From the Merrick collection.

CEST LE CORPS DE TRES HAUTE
TRES PUISSANTE TRES EXCELLENTE
PRINCESS MARIE LEONORE DEST
VEUVE DE TRES HAUT TRES PUISS
ANTE ET TRES EXCELLENT PRINCE
JACQUES ROI DE LA GRANDE
BRETAGNE DECEEDE A
ST. GERMAIN EN LAYE LE
7 MAY, 1718.

Miscellaneous Fragments.

12.—Three sons' figures. On reverse, portions of another similar plate; probably waste metal.

13.—Seven daughters' figures. On reverse, portions of hands and dress of an earlier figure.

14.—Three daughters' figures.

15.—Evangelistic symbol, a corner plate, St. Mark. On reverse, a shield, a chevron barrée, quartered with a chevron between 3 crescents.

16, 17.—Two Evangelistic symbols, St. John.

18.—One Evangelistic symbol, St. Luke.

19.—A plate, with merchant's mark, and initials, B. S. W.

20.—A corner plate, with three men's heads, horned. Said to have been brought from Constantinople by Mr. A. W. Franks, C.B.

21.—A shield, with the arms of the Mercers' Company.

22.—A shield, bearing 1st and 4th in chief, 3 martlets; 2nd and 3rd, 2 lions passant.

23.—Portion of drapery, palimpsest. On reverse, part of a Flemish brass, having the word, "bilis," and part of a border with square roses.

24.—A small piece, having the head and hands of a lady in brass.

25.—Upper sinister side of a tabard of arms.

26.—Five Longobardic letters.

27.—Portion of a canopy.

SOUTH KENSINGTON MUSEUM.

1.—Henricus Oskens, 1535.

In *The Monumental Brasses on the Continent of Europe*, by Rev. W. J. Creeny, it is said that this Flemish brass came from Nippes, near Cologne. The figure, which is dressed in a long loose gown, kneels between St. Peter and the Emperor St. Henry, his patron saint. St. Peter holds in his hand one key—that of heaven. St. Henry is shown crowned, and wearing a cope over a suit of armour. In the right hand is held an orb, surmounted by a cross, and in the left is a sword. Both saints are nimbed. Between Oskens and St. Peter is a shield of arms, suspended from a vase, bearing "party per fess in chief paly an ox statant," probably a rebus on the name.

In the background is placed the Blessed Virgin and Child, surrounded by an aureole. The Holy Child grasps a small Tau cross. The Virgin stands on an inverted crescent. On either side are placed columns which

support a small entablature. On the upper mouldings of the bases of the columns are placed small thin shafts, which run up the whole height, and carry a very flat arch, in front of which is seen a canopy of a debased outline, the details similar to the branches of trees, which are twisted in an eccentric manner, the bosses terminating in bunches of flowers. Carried on branches, which project from either side, is the Annunciation. In the centre is placed a heavy-looking column, the base terminating in foliage. Over the branches is the outline of an arch with crockets of a very luxuriant character.

At the foot of the brass is this inscription in black letter :

Me fieri fecit henricus Oskens Cantor et Canonicus hujus Ecclesie dum viveret orate pro eo Obiit autem anno domini Millesimo Quingentessimo Trescemo quinto die vero ultimo novembris.

Henry Oskens Cantor and Canon of this church had me made whilst he lived, pray for him, he died in the year of our Lord a thousand five hundred and thirty-five the very last day of November.

2.—A brass of a knight, *c.* 1435, wearing the collar of SS.

MUSEUM OF GEOLOGY, JERMYN STREET, REGENT STREET.

Louis Corteville and wife, 1496.

The figures stand on a pavement of black-and-white squares ; behind them is placed a curtain. The man is in armour, but the head is bare. A coat of mail is to be seen at the throat and between the thigh-pieces ; small tags are visible at the elbows and shoulders. The lance-rest is shown in front of the cuirass, the hands are covered by heavy gauntlets, and the feet, in broad-toed saltatons, rest on a dog. The sword, suspended from a very narrow belt, hangs behind the figure. The wife is dressed in a long furred gown, with a hood over the head, and round the throat is an elaborately-worked collar. She, like her husband, stands on a dog. Over the heads of the figures are shields of arms, the knight's being surmounted by the crest. The shield of arms over the wife's head quarters her arms.

The inscription is as follows in Flemish characters :

Hier licht begraũe (shield) Joncvr' Colyne uan Cæstre Fª Elyas twijf was uã Lodewijc Cortewille die ouerleet Jnt Jaer xiiij xcvi den xij^co dach (shield) uan Lauwe. Hier licht begrauen Lodewijc (shield) Cortewille Sciltenape heere uãder Cortewille Fˢ Mergillis rudderehеere uã Reinghelst die ouerleet Jnt Jaer xv^c en (shield) iiij den xx dach uã lauwe.

Here lies buried the young lady Colyne Van Cæstre daughter of Elyas, who was wife of Lodewiic Cortewille and died in the year 1496 *the* 12*th day of* (*January ?*)

Here lies buried Lodewiic Cortewille Esquire Lord of Cortewille son of Mergillis Knight Lord of Reinghelst who died in the year 1504, *the* 20*th day of* (*January ?*)

Discovery of the Coffin of Mrs. Margaret Godolphin in St. Breage Church, Cornwall.

By SAMUEL JOHN WILLS.

THE late Rev. C. A. Johns, in his admirable little book, *A Week at the Lizard*, after describing the charming cliff scenery of Mount's Bay, tells us that "behind Porthleven rises Tregoning Hill, on the side of which stands Breage Church, interesting, since the publication of Evelyn's Life of Mrs. Godolphin, as containing the remains of that inestimable lady." As additional interest has been imparted to this church through the accidental discovery of her coffin in the autumn of 1890, a few particulars descriptive of the circumstance will probably be useful.

Margaret Godolphin was the youngest daughter of Colonel Thomas Blagge, of Horningsberth, and his wife, Mary, daughter of Sir Robert North, of Mildenhall in Suffolk. King Charles I. appointed him to be Groom of the Bedchamber—a post to which he returned after the Restoration—and also entrusted him with one of his chief garrisons during the Rebellion. Margaret was born on August 2, 1652. She was brought up from childhood in the midst of a dissolute court, from the contamination of which few escaped. Margaret was one of the few. At the age of sixteen she became Maid of Honour to the Queen; and her biographer, the celebrated John Evelyn, of Wootton, quaintly observes that she had not

been more than two years at the court before "her virtue, beauty, and witt, made her be looked on as a little miracle." About this time Mr. Sydney Godolphin was employed as one of the King's pages, having been appointed in 1664; and of him, among many noble suitors, Margaret Blagge made choice, and it was a wise choice, "for he was one of the few men of worth and piety in that evil Court." They were married on Ascension Day, May 16, 1675, in the Temple Church, "both the blessed paire receiving the Holy Sacrament, and consecrating the solemnity with a double mystery."

In September, 1678, Margaret's happiness was completed by the birth of a son, and by seeing him "made a Christian (his name Francis)." Three days afterwards she was seized with fever and delirium; and the attack, aided by delay, neglect, and ignorance on the part of the physicians, became fatally malignant; and on the 9th of that month, "in the 25th yeare and prime of her age, with the ardent prayers of the holy man who continually attended, and of all present, this incomparable lady rendered up her happy soule to her blessed Redeemer."

"O unparalleled loss!" exclaims Evelyn, "by me never to be forgotten—never to be overcome!" He observes in his *Diary* that it was her wish to be buried in "the Dormitorye of her husband's family and Relatives" in the church of St. Breage, the parish in which her husband's ancestors had lived, in which their grand old seat of Godolphin was situated, and where, on account of its peace and retirement, she had often expressed an earnest desire to spend her days—"that soe her ashes might hereafter be mingl'd with his whome so intirely she loved." Accordingly under Evelyn's instructions—for to him was committed the sole charge of the funeral arrangements—her body was embalmed and wrapped in lead, a ceremony which was religiously performed, "devoutly and with much honour, without pomp or ostentation."

The journey from London to Godolphin was long and tedious, and, allowing for delays on the road, a fortnight had elapsed from the time the funeral cortége left London before it reached Godolphin. The hearse was drawn by six horses, and was followed by two coaches, each drawn by the same number of horses. The mourners included Sir William Godolphin (her husband's brother), two other brothers and three sisters, and several of the servants; the followers numbering about thirty persons. Her husband was so overcome with grief that he was unable to undertake the journey; and her devoted friend, Evelyn, could only accompany the procession as far as Hounslow, being obliged to return "upon some indispensible affaires." During the journey the corpse was taken out of the hearse every night and "decently placed in a wayside house," with tapers about it, and her servants attending.

From Godolphin the corpse was borne to the church—a distance of three miles—the hedges and roadsides being lined with multitudes of spectators. There the interment took place on the 27th of the same month, the parish register thus recording the event:

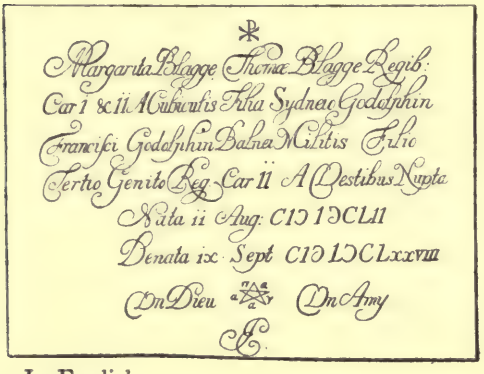
"The wife of Mst. Sednye Godolphin died att London, Buried att Breage the 27 day of September in the yeare 1678."

The exact position of her grave has been for many years the subject of dispute. "There is no stone to mark the place of burial," writes the Rev. Jocelyn Barnes, vicar of the parish, "nor is there a tablet of any sort with the name of Godolphin upon it." Some were of opinion that she was interred in a vault beneath the floor of the north transept; and in the most recent of the many works which deal with the parochial history of Cornwall, it is confidently stated that there "was the burial-place of Margaret, the wife of Sidney, first Earl of Godolphin." Mr. W. P. Courtney, a well-known student of Cornish history, has clung most tenaciously to this opinion, and the richly-carved oak roof and the fine bosses of the transept—which for beauty of design and elaborate workmanship are, perhaps, superior to those of any other church in West Cornwall—helped to give credence to the theory that it was originally built at the expense of some members of the Godolphin family. On the other hand, the voice of local tradition has uniformly maintained that there were two Godolphin vaults below the pavement of the south aisle, and that in one of these the remains of Mrs. Godolphin were placed; and three old Godolphin helmets mounted

on iron bars bore silent testimony to the partial truth of the tradition.

Recent explorations—when the church was under restoration—have for ever set at rest this conflict of opinion. For on August 14, 1890, on removing two large slabs of Devonshire marble which seemed to mark the entrance to a vault, preparatory to laying the concrete for a new floor, a lead coffin, six feet long, was accidentally exposed to view. It lay scarcely a foot beneath the surface, in the space between the two marble slabs, and was buried in the earth. There were no traces of an outer coffin of oak, and the only inscription was on the coffin-lid. Careful rubbings having been taken, the coffin was again reverently covered, and the concrete laid a few days after—a necessary precaution, for tradition declared that she had been buried with all her jewels. Had the discovery been noised abroad, endeavours would probably have been made to open the coffin; and the vicar, determined not to gratify idle curiosity, or worse, refrained from spreading the news until the grave was again well secured.

Our reproduction of the coffin-plate is in facsimile. The inscription runs:



In English:

Margaret Blagge, daughter of Thomas Blagge, Groom of the Bedchamber to Kings Charles I. and II.; wedded to Sydney Godolphin, third son of Francis Godolphin, Knight of the Bath, Master of the Robes to King Charles II.

Born August 2, 1652.
Died September 9, 1678.

One God. One Friend.

Sir Francis Godolphin was made K.B. at the coronation of Charles II., and his son Sydney was appointed Master of the Robes to Charles II. on July 2, 1678.

The French expression, *Un Dieu, Un Amy*, is used by John Evelyn in the dedication of his biography to the Lady Sylvius. The difficulty about *un amy* seems to be—Does it refer to her husband, to her spiritual adviser the pious Evelyn, or to God? Probably the last surmise is the correct one, the French motto being intended as an equivalent for the well-known truth, "God is love."

The Bishop of Oxford, who edited Mrs. Godolphin's memoir, in 1848, noticed the use in Evelyn's writings of the device at the foot of the inscription, and, in a note, observes: "The πενταλφα which Evelyn has used at the commencement of this life and in other of his MSS. is also represented on the urn in the picture"—alluding to the portrait of Mrs. Godolphin. The device does form *five Alphas*, and so it is well called a πενταλφα. It is also known as the Pentacle, or five-pointed seal of Solomon, wherewith, according to a note by the late Rev. R. S. Hawker, of Morwenstow, inserted in Blight's *Crosses of Cornwall*, that monarch "ruled the Demons: and it was the mythical signal to the armies of the air, lifted by that supernatural king." The device is a double triangle, "so intersected as to give out five angular points, the symbolic Fingers of Omnipotence, or the Hand of God." But the Greek letters on the coffin-plate are not observable on the devices in the memoir, and the rubbing has failed to reveal one of the characters. It has been suggested that the letter between the two lower points should be "ε" instead of "α" as in the drawing; the reading, in that case, might be ἄπαγε—"away!" "begone!" Perhaps ἄπαγε is addressed to the demons.

The monogram at the foot of the plate is unquestionably that of John Evelyn, who wrote the inscription given above, though the verse which he quotes in his biography as being inscribed "On the Copper Plate soldered on the Coffin" has not been found. The Rev. C. A. Johns noticed its absence in 1848. He says: "The epitaph, which is given at length in the biography, is not now to be found; either it has been destroyed, or was inscribed on the coffin-plate." At the time of the discovery of the coffin, it was not

visible on the top, head, or foot; and it is probable, therefore, that either sufficient time was not afforded the engraver to execute the whole of the work, or that the verse was intended to form part of an inscription to be put on her monument. As it is so exceedingly quaint and original, it is worth repeating:

IN MARGARITAM EPITAPHIUM.

Here lyes a pearle none such the ocean yields
In all the Treasures of his liquid fields:
Butt such as that wise Merchant wisely sought
Who the bright Gemm with all his substance bought.
Such to Jerusalem above translates
Our God, t'adorne the Entrance of her gates.
The Spouse with such Embrodery does come
To meete her Nuptialls the Celestiall Groome.

The two very handsome slabs of dark marble whose removal exposed the coffin to view were, apparently, intended to form the top of an altar-tomb on which probably the effigies of Sydney and Margaret Godolphin were to be eventually placed. Doubtless they were set over the Godolphin graves soon after the interment of Mrs. Godolphin, with the intention of using them in the erection of an altar-tomb, never carried out. Perhaps the burial of Sydney Godolphin in Westminster Abbey, in 1712, was the cause of this neglect.

The Rev. Jocelyn Barnes has recently erected an altar-tomb in St. Breage church to the memory of Mrs. Godolphin, on which the inscription found on the coffin-plate and the family arms have been engraved. He has thus earned the thanks of all churchmen and ecclesiologists for the timely restoration of the tomb of one whose saintly reputation Evelyn's biography has rendered imperishable.

On Chronograms.

By JAMES HILTON, F.S.A.

(*Continued from* vol. xxiv., p. 264.)

IX.

The next tract (folio, pp. 12) was also printed at Vienna; it is a greeting to Charles VI. as King of Hungary on his victories at Belgrade, Temesvar, Buda-Pesth, etc., over the Turks, when they were finally expelled from Hungary. It is composed in the same style as the foregoing one, the substance being in chronogram of the year 1716. Allusions to the Sun and to the Crown point to Charles; the "epigrams" in hexameter and pentameter verse relate to him and his military leaders, and to the victories; the accompanying quotations from the Bible are happily chosen; all this is in chronogram. A description of them would possibly be tedious to the reader; a full reprint of the whole twelve pages would alone satisfy. A few extracts must suffice; the title is as follows:

GAVDIOSA DIVINÆ BENEDICTIONIS CORONA, =1716
MAVORTIO CAROLO SEXTO DELATA =1716.
AB INVICTIS DOMINI BELLATORIBVS =1716.
ANNI MILLENI, SEPTINGENTI, SEXDECENI. =1716.

PRO ISTIVS ANNI FAVSTISSIMA CORONA, ET CORONIDE } =1716.

Lemma Prodromum.

BENEDICES (PER HVNGARIAM) CORONÆ ANNI BENIGNITATIS TVÆ. } =1716.
Psalm lxiv. 12. (Vulgate version.)

Epigramma Chronodistichon.
EST ANNI NOSTRI BENEDICTA CORONA BENIGNÈ, HAC RADIANS CLARÈ, CAROLE VICTOR OVAS. } =1716.

Here ends the title, the subject commences:

BREVIS PROLOGVS AD CAROLVM =1716.
DEO LARGITORE EXCELSVM =1716.
INDEVICTÆ CHRISTIANITATIS PROPVGNATOREM, } =1716.
SÆVIQVE TVRCÆ DEBELLATOREM. =1716.

pLaVDe CaroLe seXte IMperator ! =1716.
Vt feLICes appLaVDaMVs =1716.
barbarVs tVrCa paCeM, et fœDVs fregIt, =1716.
. . . . . etc., etc.
VtrIVsqVe spLenDores ego reCoLaM, =1716.
VersVqVe ChronostICo DeMonstrabo. =1716.

Then follow the twenty-four epigrams with explanations in Latin. On the last page appears a quintuple cabala of the year 1716, also the author's name, a variant of that at the end of the preceding tract, but doubtless intended for the same person—"Obtutit P. Hermannus Schmauchler, Ord. Erem. S. P. August. Residentiæ Quinque-Ecclesiensis Vicarius." The total number of chronograms in this tract is 125. Both tracts are very rare. I know not of the existence of any other copies than those which I have used, though probably others do exist in some foreign libraries.

On the death of Charles VI. in 1740, the male line of the Hapsburg dynasty became extinct, and his daughter, the Archduchess Maria Theresa, succeeded by virtue of the Pragmatic Sanction issued by him in 1713, which regulated the succession of the family of Austria by declaring that in default of male issue, his eldest daughter should be heiress of all the Austrian dominions, and her children after her. She had married in 1736 Francis of Lorraine, Duke of Tuscany. In due course she became Queen of Hungary, and took possession of Bohemia and some provinces of Austria, and received the homage of the states of Austria at Vienna. Other claimants and pretenders to those territories came forward in opposition to her, the chief one being Charles Albert, Duke of Bavaria. He contested the succession to the Austrian hereditary dominions, and was elected Emperor of Germany under the title of Charles VII. The consequence of these disputes was an almost general European war, which was carried on with varying results, and was not finally terminated until 1748. Meanwhile Charles VII. died in 1745, and under certain treaties Maria Theresa agreed to recognise the imperial dignity as having been vested in the person of Charles VII., whose son, on being made secure of Bavaria, renounced the Austrian succession, and consented to guarantee the Pragmatic Sanction; by treaty also her husband became emperor under the title of Francis I., and their son in due course succeeded to the throne in 1765 as Emperor Joseph II.

This epitome is offered in the hope of clearing up the sequence of intricate events in which our chronograms are concerned. Now, returning to Charles VII., and to the narrower limits of our present research, I find in the library of the Rev. W. Begley a rare chronogrammatic tract (folio, pp. 24), being a Lamentation on the funeral of this sovereign, praising his character and applauding the conclusion of peace between Austria and Bavaria. The short reign of Charles VII. is alluded to in chronogram No. 3, and his death on his birthday in No. 6, of those quoted a little further on.

The title-page, entirely chronogrammatic and boldly printed, is as follows:

MortIs aVgVstÆ restInCta faX, patrIÆ sVspIrantI reDVCta paX } =1745.

* * *

ILLa LessO In fVnere CaroLI septIMI CÆsarIs, hÆC pLaVsV In VnIone aVstrIÆ, atqVe baVarIÆ CeLebrata. } =1745.

* * *

serenIssIMo baVarIÆ eLeCtorI aVthore Deo aVthorI qVIetIs VtroqVe patrIÆ patrI obtVLIt } =1745.

* * *

VranIVs VILIgVnDÆ-VILLanVs MVsophILVs. } =1745.

(Printed at Augsburg by Pingizer.)

There is no date in figures on the title-page, nor anywhere in the tract. The chronograms mark the date 1745. The subject commences thus:

LessVs ChronographICVs CaroLI septIMI CÆsarIs eXeqVIIs fLebILI rItV CantatVs. } =1745.

And it is carried on in thirty-two sections, consisting of scattered sentences composed in Latin verse, with metrical translations in German, followed by a "paraphrase" and a metrical chronogram. I extract only the chronograms, although they lose something of their meaning by the absence of the text.

1. FORTIS, FIVS, PRVDENS IVSTVS,
FVNVS CITO FIT AVGVSTVS.
REGES IPSI EXTINGVVNTVR:
LEGE MORTIS, VI STERNVNTVR. } =1745.

2. LVDIT IN HVMANIS FESTINA POTENTIA REBVS,
FLORIGERAS SVBITÂ VIOLANS RVBIGINE LAVROS. } =1745.

3. TRIBVS ANNIS, AVGVSTE REGNÂSTI:
PER ACERBA, ET FAVSTA FVGNÂSTI.
TIBI LVSTRA SPONDERAT SORS:
BOIO FLENTI TE SVBRIPIT MORS. } =1475.

4. VENIT, VT EMIGRET PASTOR, QVIA FATA TVLERVNT,
IN NIDO EXOPTANS OSSA LOCARE SVO. } =1745.

5. MERCVRIVS SOLIO TE PROTVLIT, ATQVE SEPVLCRO:
EX TERRA IN CŒLOS, CAROLE, LÆTVS ABI! } =1745.

6. IPSA DIES, QVÆ NATALIS,
TIBI CÆSAR, EST FATALIS.
VNVS EXSTAT NOMINIS
TESTIS, ATQVE FVNERIS. } =1745.

7. IANVA FIT IANVS, QVANDO RENOVAVERAT ANNVM,
CAROLE TE RAPIENS, RESTITVENSQVE POLO. } =1745.

8. CAROLE, VIXISTI PATRIÆ, NEC PAVCA TVLISTI,
IAM SINE FINE QVIES ECCE CORONAT OPVS. } =1745.

9. VNIO REGNA TEGIT, FOVET OBSERVANTIA LEGVM:
ILLA IVBAR REGI POPVLOS DABIT ISTA QVIETI. } =1745.

VNIONE GENTES LIGAS
SANCTIS STRIGENS LEGIBVS:
SVBDITOS VIRTVTE RIGAS,
FISQVE NORMA REGIBVS. } =1745.

ISTA NE TROPHÆA FIGAS,
QVÆ VOVEBAS SERIVS,
PIAS PARCA VERTIT BIGAS
MEDIIS IN CVRSIBVS. } =1745.

10. IN FIDE, FORTITVDINE,
IN STVDIO IVSTITIÆ
LVX ORBIS TV ES, CAROLE. } =1745.

It is explained that Charles VII. instituted the military order of St. George, and gave to it a badge with the motto, "In fide, justitia, et fortitudine."

IN FIDE VIXIT:
IN IVSTITIA VICIT
IN FORTITVDINE DISCESSIT. } =1745.

11. BELLONA ERECTVM NEQVIIT CONFIGERE PECTVS:
CONFIXIT TELIS NVNC LIBITINA SVIS. } =1745.

E TERRIS CÆSAR FVGIT INVITANTE SEBASTO,
QVI MISSVS BOIO EST OBVIVS IRE DVCI. } =1745.

Sed cur in festo S. Sebastiani, qui sanitatis est præses? intellige.

AVGVSTVS GRÆCO BENE PRODIT AB ORE SEBASTVS.
AVGVSTI HÆC OBITVS DEBVIT ESSE DIES. } =1745.

It is explained that Σεβαστὸς means Augustus, and Σεβαστὴ the wife of Cæsar.

12. AVRATO REGNI, O INSIGNIS CAROLE, POMO
INFIXIT DENTES TRVX LIBITINA SVOS. } =1745.

Alluding to the golden orb (or apple), one of the emblems of sovereignty, called in German heraldry the apple or "pomum."

13. ILLaqVeata bICeps roMÆ est VIX retIbVs aLes,
CLaVsIt te LaqVeo, CaroLe parCa sVo. } =1745.

Alluding to the imperial two-headed eagle of German heraldry.

14. fortIs boIarIÆ, CŒLosqVe, nIVesqVe LaCessens,
CanDIDVs atratVr, CŒrVLeVsqVe CoLor. } =1745.

Alluding to the colours of the Bavarian heraldic shield, white and blue.

15. te CeLebrat MœnVs, CeLebrat te, CaroLe, rhenVs:
Isther te CoLVIt: fLens Isara pLanXIt, et VnXIt. } =1745.

Alluding to the German rivers Main, Rhine, Danube, and Isar.

16. septIMVs es CaroLVs: non obVenêre tot annI,
nestoreos DIgnVs fVeras qVI VIVere soLes. } =1745.

17. pLora, ne Cesses: fLetVM fortVna reLIqVIt.
fVVLsa est oCVLI CLara pVpILLa tVI. } =1745.

18. prVDentIa pLatonIs,
et sVaDa CICeronIs,
CaroLVs qVa CLarVIt,
abIIt:
parCa boIIs sVstVLIt. } =1745.

19. qVanta VIrI fortItVDo
sILens aIt ŒgrItVDo.
fortIs est, qVI patItVr,
neC DoLore frangItVr. } =1745.

20. InfraCtVs Certas DVpLICatâ, CaroLe, DeXtrâ.
CVr? et VICInos protegIs, atqVe tVos. } =1745.

21. Cernere te, sVperare fVIT, CVM, CaroLe, pVgnas:
VICtoresqVe aCVIt CeLeres præsentIa tVrnI. } =1745.

Here the last two words are referred to Virgil, Æn., ix. 73.

22. orbâ CrVCe sVâ LVCe
pLorat orDo InCLVtVs.
gens eqVestrIs It peDestrIs,
fraCta præ LangVorIbVs. } =1745.

23. aLbertVs sapIens aLter, pIVs aLter obIVIt.
aLbertI In seXtI DorMIt VterqVe fIbrIs. } =1745.

A note explains, "Albertus v. obiit 1579. Carolus erat Albertus VI." His name was Charles Albert.

24. fLete nIL posthaC sVperest pVsILLIs:
Ite Mœrentes popVLI, patrIsqVe
CæsarIs trIstI reCreate fLetV
fLebILe fVnVs. } =1745.

25. pVgnaX paLLaDIÆ ConCeDat LaVrVs oLIVÆ:
non seCVra aLIter boIa sCIt esse saLVs. } =1745.

26. sI negârVnt beLLI Castra
sVaVes neXVs oLeÆ,
Conferent sVCCensIs astra
preCIbVs aMaLIÆ. } =1745.

Interea nVMen sVppLeX aVgVsta rogabIt,
Vt reDeant regnIs sæCLa prIora sVIs. } =1745.

The first alludes to the Empress Amalia; the second also refers to her as "Augusta," see note to No. 11.

27. Ite pIe fLentes, aD Ioseph Ite DoLentes.
eXCIpIt Is sVaVI sVbDIta Vota sInV. } =1745.

A note refers, "Ite ad Joseph," to Genesis xli. 55.

28. NON ITA CoLCHÆAS CVpIEBAT NAVITA LANAS,
BOIVS VT ELECTOR VVLT AVREA MVNERA PACIS. } =1745.

29. EX VOTIS PATRIÆ, REGNI, VIRTVTIS AVITÆ
HÆREDEM SCRIPSIT, CÆSAREIQVE THRONI. } =1745.

30. VOS BAVARÆ STIRPIS SOBOLES PIA, RVMPITE, PLETVS:
IN GENITO GENITOR, CREDITE, VIVVS INEST. } =1745.

31. LVX AQVILÆ SIT DVX: ANIMABITVR ALA LEONIS. =1745.

32. VALE, VIVE, O CAROLE, CŒLIS!
SIS NOBIS ADIVTOR FIDELIS.
PAC VT FLOREAT PATRIÆ SPES:
SIC BAVARIÆ SALVA EST RES. } =1745.

CAROLE, VIVE, VALE, SVPERAS REPETITVS IN AVLAS!
O CLARE IN PAVCIS, CAROLE MAGNE VALE! } =1745.

Thus concludes the first part; the second proceeds to applaud the treaty of peace between the Austrians and Bavarians in 1745, commencing with this title:

PLAVSVS
LATINO-GERMANICVS
PACTÆ
AVSTRIACOS INTER, BAVAROSQVE
PACIS CAVSA
CANTATVS. } =1745.

The subject is treated of in forty-four bilingual stanzas (Latin and German), to which are appended numerous foot-notes to explain the allusions, aided by an occasional chronogram. Of the latter there are seventeen, uninteresting apart from the text. Perhaps this one is the most appropriate to the subject:

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX
HOMINIBVS, AVSTRIIS ATQVE BOIIS.

This gives the date 1745.

The Emperors of Germany were made the subject of chronograms by contemporary writers during at least twelve successions, and three centuries of time, from Maximilian I. down to Joseph II.; as this is exemplified by my two published volumes on Chronograms, I need not repeat what is there already in print. What now follows in conclusion of this article is offered as a short outline, if such be possible, of the rise and position of the German Empire.

When the old Roman Empire declined and fell, it passed through a decaying and divided existence, historically known as the Eastern and Western Empires (some modern writers, however, do not acknowledge this division), the latter retaining a weak hold on Italy, while other antagonistic powers were growing into importance. In the year 774 Desiderius, the last Lombard king, surrendered to Charlemagne, and the kingdom of Italy thereby passed under the dominion of the Franks. In the year 800 Charlemagne, having become the master of the best part of Europe, was crowned at Rome by Pope Leo III., as Emperor of the West. On his death in 814, confusion took the place of vigorous government until the year 961, when the Carlovingian dynasty became extinct in Germany. The princes, taking advantage of the opportunity, asserted their independence and made the imperial dignity elective, and the emperor thus became in a manner the president (*primus inter pares*) among the rulers of certain confederate states. Otho I., the son of the Emperor Henry the Fowler and Duke of Saxony, was elected King of Italy by a Diet held at Milan in the year 961, and in the year following Pope John XII. crowned him Emperor of the West, as successor of Charlemagne, and from that time the designation of "The Holy Roman Empire of Germany" was adopted, though Germany did not become an empire in the strict meaning of the word. Rome continued to pay allegiance real or nominal to the sovereign of Germany and Italy until 1278, when the popes assumed an independent position, and put an end to the imperial authority over Rome.

Passing over an intricate course of events, we find that the imperial dignity of Germany continued to be elective until the dissolution of the "Holy Roman Empire" in 1806, then a thousand years old. The election of the emperor rested with the princes, dukes, margraves, counts, bishops, and other potentates of the States of Germany until 1272, when seven arch-officers of the empire assumed the exclusive right of choice; the "Golden Bull" of Charles IV. in 1356 confirmed this, and strictly limited the number to seven. It

was the office of the bishop-elector of Mainz to summon the electoral princes to the election at Frankfort on the Main. The last Emperor of Germany was the Austrian Francis II., who in 1804, foreseeing the dissolution, declared himself as Francis I., hereditary Emperor of Austria (instead of only king), and King of Bohemia and Hungary; he formally abdicated the empire on August 6, 1806. And thus the end came. All Europe was now engaged in war, and another page of history was opened, disclosing events outside the purpose of this sketch.

The constitution of the present German Empire is distinct from what has been so briefly described; it is the outcome of the revolutionary events commencing in 1848, and culminating in 1871 by the King of Prussia becoming hereditary Emperor of united Germany. Though famous in politics and conquest, neither the first of the new dynasty nor either of his successors have been made illustrious in the literature of chronograms.

(*To be continued.*)

Book-Binding: Augustin du Seuil.

By S. T. PRIDEAUX.

SO much confusion has always surrounded the name of Du Seuil that it may be useful to those interested in binding, and in the style associated with that name, to separate as far as possible fiction from fact, and state clearly when the fiction arose, and what the facts are that have been recently established with regard to the existence of Du Seuil and his period of work.

The style always spoken of as the "genre Du Seuil" consists of a double framework formed by a delicate three-lined fillet or roll, the inner frame having a fleuron at the angles. This ornament is always of seventeenth century character, and is very often a small vase. Books bound thus are mostly in red morocco, and some have a doublure or morocco lining, with a design similar to that on the outside. It is a style that predominates on the bindings of the seventeenth century, on the books issued from the Elzevir press, and on the works that composed the less ornamental portion of the libraries of Mazarin, Colbert, Kenelm Digby, Count d'Hoym, and others. It is impossible that Augustin du Seuil, born about 1673, should have originated a style that prevailed between 1630 and 1680, and probably constituted the stock pattern of the majority of binders of that time. Assuredly the name of the originator is not known, nor is it, indeed, likely to be discovered, considering the dearth of signed bindings of the period.

How, then, arose the tradition that associates the style described above with the name of Du Seuil, and, moreover, affixed to that name the qualification of Abbé? The name was apparently first heard of in 1724, when the library of Count Loménie de Brienne was sold in London on April 24, 1724, by James Woodman. This catalogue may be seen in the British Museum, and the title-page runs thus: "A Catalogue of the Library of his Excellency, Louis Henri de Loménie, Count de Brienne, Secretary of State to Louis XIV., and Ambassador at Rome, belonging to his son the late Bishop of Coutance in Normandy." London, 1724, 8vo., pp. vii., 143. In the preliminary description we read: "The books are in very fair condition, and several hundreds of them have been new covered in morocco by Monsieur l'Abbé du Seuil, and the collection is as entire as it first came over;" and throughout the list, against the names of certain individual books, is to be found "Corio turcico compactum, per Abbatem du Seuil;" or if the book was in French, "Relié en maroquin, par l'Abbé du Seuil;" and if in English, "Nicely covered in morocco by the Abbé du Seuil." The sale of this fine library attracted great attention, for the taste for French bindings had developed in this country, and according to the *Mémoires inédits de Louis Henri de Loménie, Comte de Brienne*, 1828, 8vo., vol. ii., p. 235, it had cost its owner 80,000 livres.

These entries, then, seem to constitute the only foundation for the tradition that there

was sometime an ecclesiastic who amused himself in his leisure time by doing elegant bindings, and that such bindings were in the style already described. M. Gruel says that he has minutely searched the three volumes of the *Catalogue de la bibliothèque de Loménie de Brienne*, edited with great care by Laire and De Bure, and that he has found none of the above inscriptions, so that either they were not on the books at all, or if they were they escaped the notice of these editors. If we adopt the latter alternative, the recent suggestion of Mr. Quaritch may be considered. It is that the Count, in sending his books to sale, mentioned that certain of them were bound by A. du Seuil, meaning Augustin du Seuil, whose reputation was then established, and that the compiler of the catalogue expanded "A." into "Abbé." But Louis Henri de Brienne died in 1698; therefore if A. du Seuil did any work for him it must have been as a young man of twenty-five, who could hardly have done "several hundreds" of books, unless, with a view to the words "new covered," we admit the possibility of a portion of the library having been dealt with by A. du Seuil after the Count's death, and while still in the hands of his son, who had inherited it. In view of these facts we must pardon the Baron Pichon, who, in his interesting life of the Comte d'Hoym, vol. i., p. 162, indignantly ascribes the fable of the Abbé binder to the imagination of the English.

Before we pass from this imaginary Abbé to the real Augustin du Seuil, we must note the astonishing way in which the tradition has been adopted in France as well as England. Charles Nodier seems to have been the first to spread it in France. In one of his papers relating to books and binding, he says: "On croit que Du Seuil était un ecclésiastique de Paris." Fournier, in his *L'art de la reliure en France*, Paris, 1886, p. 208, repeats the same statement on Nodier's authority, and devotes several pages to a discussion of the habit of priests and leisured nobles adopting trades as a pastime.

With us the story has been adopted with more excuse in consequence of the English catalogue of the Loménie sale. Hannett, in his *History of the Art of Book-Binding*, London, 1843, p. 193; and Edwardes, in his *Memories of Libraries*, vol. ii., p. 977, London, 1859, as well as later writers, have all passed on the fable. It is time that the confusion was cleared away, and that booksellers gave up describing on their catalogues all books of the seventeenth century decorated with rectangular fillets and corner ornaments as "in the style of Du Seuil."

We will now pass on to some account of the binder to Louis XV.—Augustin du Seuil. The following biographical details are found in Jal's *Dictionnaire critique de biographie et d'histoire*, 8vo., Paris, 2nd edition, 1872: His father, Honoré du Seuil, was a Provençal shop-keeper in a village of the province of Marseilles, called Meusnes, evidently of slight importance, since the name is not found in any geographical dictionary. Honoré married Elizabeth Billon, and their son, Auguste, was born about 1673. It is not known how or when he came to Paris, nor what master binder taught him his trade; but it is more than probable that he served his apprenticeship to one of the Padeloup family, for on November 23, 1699, he married Françoise, daughter of Philippe Padeloup, aged twenty-five years according to the marriage register of St. Severin. By her he had seven children, no one of whom, so far as we know, followed in his father's footsteps. His name is spelt in his signature A. Duseuil; other signatures show the Seuil separated from the article by a capital S. Lesné speaks of him as Desseuil, and M. Libri, probably misled by Lesné, in the catalogue of his library sold in London in 1859, as De Seuil. In the appointment as Court binder his name is spelt as De Sueil, but at that time orthography was still in an unsettled state, and differences in the mode of spelling Christian names are frequently met with. It is probable that his own signature above mentioned shows the correct way of writing the name.

If any confirmation is wanted of the reputation of Du Seuil during his lifetime, it may be found in the fact of his appointment by King Louis XV. on February 26, 1717, as Court binder, without waiting for any vacancy to take place, for Louis Du Bois already held the post, and did not die till February 15, 1728, but as it were in anticipation.

The first letters patent run thus:

"BREVET DE RELIEUR DU ROY POUR AUGUSTIN DE SUEIL.

"Aujourd'hui 26e Fevrier 1717. Le Roy estant à Paris, ayant égard aux témoignages avantageux qui luy ont esté rendus de la probité et capacité d'Augustin de Sueil, Maistre Relieur à Paris, et voulant en cette considération le traitter favorablement, Sa Majesté, de l'avis de Monsieur le duc d'Orléans, son oncle Régent, a retenu et retient ledit de Sueil en la charge de l'un de ses Relieurs ordinaires. Pour par lui en faire les fonctions, en jouir et user aux mesmes honneurs, prérogatives et privilèges dont jouissent les autres Relieurs de Sa Majesté. Et pour assurance de sa Volonté, Elle m'a commandé d'expédier aud. de Sueil le présent Brevet qu' Elle a signé de sa main, et fait contresigner par Moy, Coner Secrétaire d'Estat et de ses commandemens et finances."

After the death of Louis Du Bois, eleven years later, Du Seuil succeeded regularly to the office, as is shown by the second brevet, in which he is formally installed, and which runs as follows:

"Aujourd'huy 15 Février 1728. Le Roy estant à Versailles, bien informé de la capacité d'Augustin de Seuil et de sa fidelité et affection à son service, sa majesté l'a retenu et retient en la charge de l'un des Relieurs de sa Maison vacante par le déceds de Louis du Bois, dernier possesseur d'icelle; Pour par led. de Seuil l'avoir et exercer en jouir et user aux honneurs, autorités, privilèges, franchises, libertés, gages, droits, fruits, profits, revenus et emolumens accoutumés et y appurtenant vels et semblables qu'en a jouy ou dû jouir led. du Bois et ce tant qu'il plaira à Sa Majesté, laquelle pour assurance de sa Volonté . . . etc."

He thus occupied the post of Court binder for twenty-nine years, and on his death in 1746 was succeeded by Pierre Anguerraud.

We know, too, that together with Boyet and Padeloup he did the Count d'Hoym's best work, for in the daybook of the Count, cited by the Baron Pichon, there is an entry of ninety-six livres paid to him for binding on August 24, 1725. His name appears likewise in the catalogue of the Abbé de Rothelin, and in that of M. de Selle; and in the certificate of his wife's death he is described as "Relieur de Monseigneur et de Madame la Duchesse de Berry."

There is no authentic specimen of his work, so that everything concerning his style is mere conjecture, and we do not know whether he was an imitator of the earlier masters, or whether he originated a style of his own. It is most probable, though, that he worked after the fashion of Boyet and Padeloup, and there is work ascribed to him similar in character to the former, but more ornate, and with wide dentelle borders.

M. P. Deschamps, under the pseudonym of Jean de Poche, has published in the *Miscellanies Bibliographiques*, Rouveyre, 1879 and 1880, different bills of binders, among which is one of Du Seuil. It contains the detailed account of sundry bindings supplied in 1740 to M. Anisson-Duperron, director of the Imprimerie Royale.

It is a curious fact that the name of Augustin du Seuil, though he occupied the post of royal binder for so many years, has not been met with in any book of statutes, annual, or registered trade-list of the time.

S. T. Prideaux.

Ancient Leicester.*

THIS is a pleasant and attractive, though certainly not a superficial, book. Mrs. Johnson lays no claim to originality, but she has been singularly successful in digesting the works of others, and in presenting in an abbreviated and popular form, as the result of her labours, "certain periods and episodes in the life of the ancient town, with the purpose of stimulating a more general interest in this subject—so ready to our hands, but at the present time so much undervalued by the inhabitants of busy modern Leicester." We have no hesitation in saying, after a wide experience of similar attempts, that Leicester is to be specially congratulated on having its story told in so exceptionally able and bright a manner, and with such a freedom from those errors that may please a carping critic to detect, but which often

* *Glimpses of Ancient Leicester*, by Mrs. T. Fielding Johnson. Simpkin, Marshall and Co. Demy 8vo., pp. viii., 306; forty illustrations, three maps; price 8s. 6d.

irritate and vex the better-informed reader or antiquary. By a happy thought this tale of Leicester is divided into six parts: (1) Leicester during the Roman period; (2) under the Saxons and Danes; (3) under the Norman and Plantagenet earls; (4) during the sixteenth century; (5) the siege of Leicester in 1645; and (6) the end of the eighteenth century. The value of the book is much increased by its liberal supply of well-executed illustrations, which are chiefly taken from the drawings of Miss E. S. Paget, the writer's sister. For the use of four of these illustrations we are indebted to Messrs. Spencer, the Leicester publishers of the volume.

Leicester was an important Roman station owing to the convergence of the great roads at this the navel of England. The three most important of the ancient routes which here intersected each other's course were—the Watling Street, running from Kent to Uriconium, near Shrewsbury; the Foss Way, that crossed the Midlands from Grimsby, and thence in a south-westerly direction through Bath to the coast of Devon; and the Gartree Road, or Via Devana, that kept up communication between the stations at Colchester and Chester. Various interesting discoveries, telling of the centuries of the Roman occupation, have been made at Leicester from time to time, the chief of which was the disinterring of the site of an entire villa, in 1850, paved with fine mosaics. To the credit of the thriving town of Leicester (in absolute contrast to the crass philistinism of the neighbouring museumless county town of Derby), its governing body has long been aware of the educational value of a museum of archæology, and the numerous Roman "finds" are well cared for and exhibited. It contains the oldest stone inscription in Britain, which appears on a milestone found on the Foss Road near Thurmaston, recording the visit of the Emperor Hadrian to these shores in A.D. 120. It was probably erected just after the passage of Hadrian through Ratæ on his way to the north, and was therefore dedicated to him. The inscription may be thus freely translated: "To the Emperor and Cæsar the august Trajan Hadrian, son of the divine Trajan, named Particus, grandson of the divine Nerva, Pontifex Maximus, four times invested with tribunitial power, thrice Consul. From Ratæ, two miles."

Christianity was introduced into Leicester, after the Anglo-Saxon invasion, in the seventh century, when it was part of the great Mercian diocese of Lichfield. About 731 Leicester became the seat of a bishopric, its first church being at the north-east angle of the town outside the walls, on the site now occupied by St. Margaret's Church. Two other churches were built in Saxon times—St. Nicholas and St. Martin, each of them on the site of a Roman temple. The church of St. Nicholas still includes in the

north wall much of the identical building of the original Saxon church, which was itself composed of the fragments of ruined Roman buildings. Close to the church of St. Nicholas were the minor churches of St. Augustine and St. Colombo, whilst there were three other parish churches, viz.: All Saints, St. Michael, and St. Peter, as well as the small church of St. Mary-in-the-Castle. These numerous pre-Norman churches testify to the importance of Leicester in Saxon days. It might, we think, have been well if this section had included some brief account of the numerous Saxon interments and cemeteries, of which not a few traces

have been found in the county, and near to the town of Leicester.

Leicester, under its Norman and Plantagenet earls, covers an important part of English history—namely, from 1107 to 1399. The Norman earls, whose fortunes, so far as they were connected with this great Midland town, are told in these pages, were: Robert de Beaumont (1107), Robert Bossu (1118), Robert Blanchmains (1169), Robert Fitz-Parnel (1190), Simon, in the right of his Countess Amicia (1204), and Simon de Montfort, slain at Evesham in 1265. The Plantagenet or Lancastrian earls were: Edward Crouchback (1265), Thomas, Earl of Lancaster (1299), Henry, Earl of Lancaster (1322), Henry, Duke of Lancaster (1345), William of Bavaria (1361), John of Gaunt (1377), and Henry of Bolingbroke, King of England (1399). The important castle of Leicester was rebuilt on a massive scale by Robert de Beaumont, the first Norman Earl of Leicester; but of this work there are no extant remains. Of late Norman work, probably carried out by Robert Blanchmains, there are a few interesting remains, etc., in the present fabric, as instanced in the drawing of the zigzag moulding over a slightly-pointed window. Mrs. Johnson is much to be congratulated on the eighth chapter, wherein a vivid and accurate picture is given of the general condition and aspect of Leicester during the Middle Ages.

In the year 1414 a meeting of Parliament was held in Leicester, when it was decided to take active steps to suppress the Lollards. The two Houses met in different buildings. The Peers were assembled in the great hall of the Grey Friars near St. Martin's Church, and the Commons in a neighbouring building called "La Fermerie," of which nothing definite is known. An ancient timbered house that stood till recent years in Redcross Street, with heraldic Lancastrian devices, was long known by tradition as the "Parliament House." But it seems to us, judging from the name and suitable size of the building, that the other suggestion, that assigned the place of meeting of the Lower House to a big high-pitched tithe barn that used to stand at the end of Milestone Lane, and which was pulled down to make way for a chapel, is far the more probable.

The story of the entry of Richard III. into Leicester, on the way to Bosworth Field in 1485, is thus told with graphic brevity:

"It was with various shades of feeling and sympathy that the people of Leicester, that same summer evening, thronged the approaches to the North Gate to look again upon the face of King Richard III., as, brilliantly accoutred, and with diadem-

encircled helmet, but stern and wrathful of mien, he entered the town, followed by the long line of his gallant and well-appointed army, and rode in great state up its principal street towards the High Cross. How he alighted and took up his quarters at the Blue, or more probably then the White, Boar Inn, the Castle apparently not offering sufficient attraction in its decaying powers of hospitality; how, after reposing for a night or two upon the historical bedstead, whose hidden treasure, a hundred and twenty years later, was the cause of avarice and foul crime, he led his army hence over the Bow Bridge, all eager to meet and crush his foe; and how the muttered prophecy thence pursued him, that presently his head should strike against the corner-stone which now chanced to touch his steel-clad heel, has often been related. Part of his troops (it seems uncertain whether or not those in the immediate command of Richard) slept that night at the village of Elmsthorpe, where some of the officers occupied the parish church; while the main portion of the army advanced through Kirby Muxloe in a south-westerly direction towards Bosworth. The fatal conflict took place on the morning of August 22; and Leicester that evening saw, not only the arrival of the triumphant Earl of Richmond, hastily crowned King Henry VII. on the field of battle, and who rested in the town for the night, but the miserable return of Richard's dishonoured corpse, which, stripped, and hanging loosely across the back of a horse, is said to have fulfilled the dark saying which, only a day or two before, had cast its baleful shadow upon the expedition, as it rode forth from the western suburbs."

It is rather curious that in the description of the Wigston Hospital and Chantry, a munificent foundation of the sixteenth century, no mention is made of the fact that the church of Ockbrook, Derbyshire, now gives shelter to the fine old oak screen and choir-stalls, as well as to some of the stained glass, which were disgracefully ejected from the chapel early in the present century. The account of the 1645 siege of Leicester, illustrated by a plan, is a piece of good clear writing; and the summary of leading events and incidents connected with the town in the eighteenth century is put together in an interesting fashion.

There is very little occasion for any hostile or carping criticism in turning over these carefully-written pages, but the blunder

THE "PARLIAMENT HOUSE."

of calling the ecclesiastics of the abbey of Leicester "monks" ought not to have been made in an accurate work; they were Austin canons. It is true that in a "note" which follows the preface, and which has been written after the book itself was completed, the mistake is noted; but it is either disingenuous or else a double blunder to say that the error has been made "for the sake of simplicity"! Popular opinion persists in confounding two completely different sets of men by one and the same name; but it is the duty of a writer with any claim to historic or archæological accuracy to write correctly, and thus to gradually uproot mistaken ideas.

"It should surely," says Mrs. Johnson in her concluding paragraph, "be the delight as well as the duty of the citizens of Leicester to identify its scattered monuments, and to cherish their preservation as treasures which the eddying stream of time has left behind for our contemplation and refreshment." To these desirable ends this book will in no small measure contribute.

ROACH LE SCHONIX.

THE BLUE BOAR INN.

Researches in Crete.

By DR. F. HALBHERR.

IV.—THE PRÆSIAN PENINSULA

(*concluded*).

THE city of Præsos, centre of the Eteocretans, occupied a height above the modern Turkish village of Vavelli. The ground on which the ancient city stood, like that of many Cretan cities situated on the mountains, as for instance Lyttos and Axos, is extremely irregular. Remains of walls which supported the terraces on the hillside, upon which the buildings of the city rose, are still visible in part. Traces of levellings and escarpments in the native rock, to serve either as foundations or as back walls for houses, can still be seen. On the other hand vestiges of actual built walls are very rare, the worked stones being strewn about the fields, or used

up in modern dry walls, as divisions for property. The highest ground within the enclosure, from which there is a magnificent view across the hills and dales in the direction of Sitia and the sea, was evidently the acropolis. Here some insignificant wall remains seem to indicate the site of a temple.

The whole place where Præsos stood has been too little explored to furnish any discovery of importance, save a fragment of an archaic inscription, the only one of the kind hitherto found in the island, in a strange alphabet of some unknown tongue. This stone, measuring 34 centimètres in length by 27 in height, was found by a Turk in his field, where I saw it lying beneath a tree and close to a dry wall, and immediately copied it. Seeing its importance, I advised the Candian Syllogos to buy it, and it is now in their museum. The letters, which are well formed, consist in part of groups of consonants without vowels, and seem to resemble the writing and the language of the inscriptions of Lemnos, which there is reason to believe is akin to the Phrygian. At any rate, it is pre-Hellenic, and was most probably that spoken by the Eteocretans.

Some terra-cotta figurini, of an exotic and also archaic character, are the only other discoveries at Præsos of a very early age, and even these, I am of opinion, if they are not importations from the East, belong to Eteocretan art. They represent figures of men clothed in a fashion that recalls to mind the figures of Assyrian style to be seen on the shield of Hercules, found by me in the grotto of the Idæan Zeus, and now in the Candian Museum. Unfortunately these figurini have fallen into the hands of a vendor of antiquities in Candia, and will probably be lost to science. I was able to inspect them, but not to reproduce them, shortly after they were found.

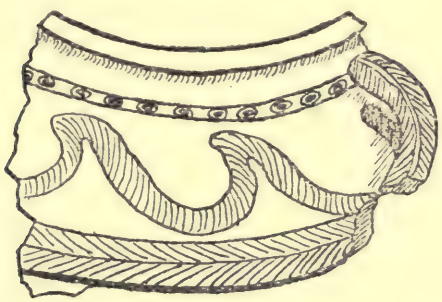
Two other inscribed stones of the city of Præsos, seen by me amongst the ruins or in the village, and afterwards published by me in the Florentine Museum, are of a much later period, and, to judge from the letters, belong to the third century B.C. One of these stones has a certain historical importance, as it is a decree in praise of two persons, one of whom is a certain Thrason of Athens, who is probably the same who was at the court of Antigonos Gonatas, and who was sent by the King of Macedon to propose to the Athenians that they should grant the honours of the Ceramicus (a statue, bust, or record) to the philosopher Zeno. We know that Macedon was at this time in continual relations of intrigue, etc., with Crete.

I have reason to believe that some research on the spot, tending to elucidate and illustrate, if possible, the state of civilization amongst the Eteocretans, will shortly be conducted by a student of the Italian Archæological School of Rome, Dr. Mariani, who, in proceeding next year to Greece, will visit this part of Crete.

In the mountain range to the west of Præsos, in the point called Kopro-Kephala, Admiral Spratt thought well to notice the site of the temple of the Dictæan Zeus, mentioned in the known inscription of Toplu-Monasteri. This level mountain-top, called also by some of the local peasants Meghali Muri, is distant two hours and a quarter's climbing from the village of Oxo-Muliana, and affords a splendid view over three arms of the sea—the northern Ægean, the southern Libyan Sea, and the eastern Carpathian and Rhodian Sea. The whole Præsian peninsula, as also the Capo Sidero, here lies beneath our feet. Scattered here and there are seen the Yanisades or Dionysiades Islands to the north, and the Chrysæa or Gaidaronisi, as also the Kouphonisia or Leukæ Islands to the south and south-east. To the west rise the range of the Bebona and Effendi Mountains, which shut in like a wall the peninsula of the Eteocretans, and divided them from the territory of Hierapytna. The gulf of Mirabello, embracing the sites of the ancient cities of Minoa, Camara, and Olous, can be seen stretching before us on this side of the peninsula of Spinalonga to the west. On this mountain-top there are four cisterns, large and round, sunk in the ground, and now full of earth and stones; but they do not seem to be so ancient as to belong to the temple. No other vestige of constructions of any kind here exist, nor are there any fragments of ancient pottery, for those generally lie on the surface. But the tenour of the inscription already mentioned is not at all, in my opinion, favourable to the supposi-

tion that the temple of the Dictæan Zeus was situated so far from the territory of Itanos, as is the mountain of Kopro-Kephala. Spratt thought to find some support for his identification in the name of Rikte, which, according to him, was given by some peasant of the neighbourhood to the mountain. In answer, however, to the inquiries I made in the adjacent village of Oxo-Muliana, I found that no mountain of that neighbourhood was known by that name; but there is a river hard by which is called Richti, a word that comes from the modern vulgar Greek ῥίχνω, which means "to pour," or to "throw down." The name of this river came therefore from the cascade (richtára), which it forms in part of its course.

Antiquities of various kinds are found from time to time in the territory of Præsos, outside the city. Amongst these I must single out a bronze statuette, which I saw in the village of Chandrà, similar to some small bronze figures of the Mycenæan age, which are noted for having in the sole of the feet two tags of molten bronze, which remain detached from the tube or aperture in the mould through which the metal was poured to form the figure. Some coins of Hellenic and Byzantine times have been found here and there. In the sketch here given is shown a fragment of a *pithos* from the same district, with rough ornamentation scratched with a stick, similar to those of the large vases or *pithoi* discovered some years ago in Cnossos, one of which is now in the British Museum.



Besides the antique remains of a very remote epoch, the province of Sitia, which corresponds with the whole Præsian peninsula, containing now about 15,000 inhabitants, Turks and Christians mixed together, possesses many memorials of the Venetian domination, which also deserve particular attention. On the high tableland of Chandra may be seen ruins of Venetian villas and buildings; but what is of peculiar interest is a church in one of the two villages of Muliana, near the mountains which shut in the peninsula, and not far from the peak called Kopro-Kephala, of which we have just spoken. Here are frescoes or wall-paintings representing figures of saints, and above can be read graffiti preserving the names of visitors to the shrine in Venetian times. An inscription on stone copied in that village by me exhibits the funereal record of the Venetian patrician Andrea Barbadigo, set up by his son in the year 1541.

NOBILI·D·ANDREA·
BARBADICO·Q·D·FR
ANCISCI·PETRVS
FILIVS·SEPVLCRVM
DICAVIT·MDXLI

In the village of Sphaka, near Tourloti, on the road leading out of the peninsula on to the isthmus of Hierapytna, through the pass of Malavra, may still be seen a fountain constructed by Niccolò Barozzi, a member of a noble Venetian family, which, as the inscription on it tells, remained in Crete long after the complete subjugation of the island by the Turks. It was erected in 1734, and the inscription I subjoin:

+ DEOFAVENTE
NICOLAVSBAROTIVS
IACOBIFILIVSPATRITI·
VSVENETVSADCO·
MODVMVNIVERSA·
LEMEREXITANNO
DOMINIMDCCXXXIIII

Four passes lead across the mountain chain from the province of Sitia to that of Hierapetros, the ancient Hierapytna, viz., that of Malavra, that of Bebona, that of Triphti, and that of Haghia Photia, the southernmost of all, and close to the shore of the Libyan Sea. On a height, not far from the village of Kavoussi, situated at the

foot of the north-west slope of the mountain-chain, some few years ago, a grotto was discovered containing many votive offerings in bronze and terra-cotta. These fell into the hands of local vendors of antiquities, and they became dispersed without being examined or made known to the public. The idea, however, that this subterranean cave could be identified with the grotto of the Dictæan Jove, which I myself for some time entertained, cannot now be any more sustained than that of Spratt about the temple mentioned above, for it is still more distant from Itanos and Præsos. In this same neighbourhood fragments of sepulchral inscriptions of Roman origin have been occasionally found. As there are, however, no remains of any ancient city, the inscriptions, if not brought hither from elsewhere, must have belonged to the country population. The isthmus of Hierapytna must, on the contrary, have been thickly populated in ancient times; for besides the chief town, which now gives its name to the province, there are remains of three other cities—one on the heights of Messeleri, the ancient Oleros, which occupies the centre of the isthmus, and two others near the gulf of Mirabello, one probably the ancient Minoa, and the other on the site now called Kalò-Chorió, the ancient Istron. To these cities the next article will be dedicated.

(*To be continued.*)

On the So-called "Sealed" Altar-stone at Bolton Priory.

By J. T. Micklethwaite, F.S.A.

THE opinion of so careful and experienced an antiquary as Mr. C. R. Manning is not to be lightly disputed, but I venture to disagree with him as to the stone at Bolton, which is the subject of a paper by him in the April number of the *Antiquary*, being a sealed altar-stone.

I have known the stone for many years, and I described it, and gave my opinion as to it, in a paper written for the Yorkshire Archæological and Topographical Association in 1877. The paper was printed in a tract issued by council of the Association, and it has lately been reprinted twice by strangers to me, and without my leave, which would not have been given without some revision of the paper. One of these reprints is, I believe, sold as a guide-book to the priory buildings, and, for lack of the plan originally prepared to accompany the paper, is a very bad one.

The stone in question is certainly an altar-stone; the crosses at the corners prove that. But for several reasons I think the sinking in the middle is not a *confessio* for the reception of relics at the time of consecration. Its size is suitable, but if it were a *confessio* I should have expected it to be nearer to the front of the altar, so that the chalice would stand on it at the time of celebration. That, however, is by itself not a fatal objection, for the position is not an impossible one. But the sinking is so shallow—Mr. Manning says half an inch, but my memory of it is that it is scarcely so much—that, even allowing for the "seal" standing out a little above the general surface of the stone, a slab of any material likely to have been used would have been too weak to bear the insertion of the pins, which the presence of the lead plugs at the corners show to have been used in the fixing of whatever was there. Again, the "seal" of an altar was set in its place by the bishop himself at the time of the consecration, and it was fixed with mortar specially prepared for the purpose during the ceremony. To have fixed it with pins on the under side run in with molten lead would have been very inconvenient, even if it had been possible. It would need to be done by a skilled workman. I think that the sinking was prepared to receive not a stone or marble slab, but a brass plate. The tops of ancient altars were often made into gravestones, especially in the sixteenth century, when the memory of their old use remained, and men had not altogether ceased to look upon them as holy things. And I believe this Bolton stone has been so used, and a brass plate recording the deceased has been let into it. The method of fixing, indicated by what is left, agrees with this, and the second sinking within

the first has been found in the casements of brasses in other places. When I examined the stone fifteen years ago, there were remains of the pitch in which the brass plate had been bedded, and they probably are there still, unless the "cleaning," which Mr. Manning mentions has been done after the fashion of the "restorers."

The small cross in the middle of the front edge is uncommon, but not unique. I have seen another such on an altar-stone in the north transept of Howden Church. Without doubt these mark the place of the last unction by the bishop at the consecration, as those on the top do of the earlier unctions; the rubric in the pontifical of Archbishop Bainbridge of York, printed by the Surtees Society (p. 120), runs:

"*Hic unguatur frons lapidis in modum crucis crismate, et dicatur hæc antiphona:* Confirma hoc Deus quod operatus es in nobis," etc.

There is a corresponding rubric in the Salisbury pontifical, and Mr. Maskell (*Monumenta Ritualia*, first edition, vol. i., p. cclxxv.) scoffs at Becon for calling the ceremony the *confirming* of the altar; but its close resemblance to the unction then made in the confirmation of children, and the beginning of the anthem, make it likely that Becon in this case only used the common language of his time.

Both the examples are in the old archdiocese of York, and therefore it is not unlikely that the altars may have been consecrated by archbishops. But I should like to know what authority Dr. McHale had for the opinion that the crosses are evidence of it. The unction of which they marked the place was not peculiar to archbishops.

A list of places where sealed altar-stones remain should not properly include the names of Jervaulx Abbey and Roche Abbey. We have there instances of the insertion of relics into altars at their consecration in a different way from that followed where the "sealed" altar-stones was used. The two examples are complementary to one another. At Roche was found a stone cube, in which was formed the *confessio* like a little box. It still contained the relics wrapped in sheet-lead, and was covered with a stone lid, which in this case was the "seal." The whole was intended to be pushed into a hole in the masonry in front of the altar, as a drawer is put into its place, and when in it would not appear different from the other stones of which the altar was built. At Jervaulx there is an altar standing showing the opening from which the stone with the relics has been removed. There is a good description of both by Mr. St. John Hope, with some notes by me on relics in altars, in the *Proceedings of the Society of Antiquaries*, second series, xi. 245-8.

Mr. Manning may like to have his attention called to a paper by the Rev. T. Lees in the third volume of the *Transactions of the Cumberland and Westmoreland Antiquarian Society*, p. 190, wherein are described and figured two stones which will interest him. They were found at Calder Abbey and at Lanercost Priory. I have seen the stones, and believe both to be "seals" from altars, though Mr. Lees doubts this of the Calder example, because it has a little chamfer round its top edges, and he considers it to have belonged to a portable altar. It is indeed difficult to distinguish one from another when moved from their settings; but I think that for a portable altar a harder material would have been used than the red sandstone of which this is formed, and the chamfer is so small that all of it might be above the face of the altar-stone.

[The editor submitted the above communication to Rev. C. R. Manning, and has received the following kindly reply: "I am sorry that I did not know, before writing my notes on this slab, that Mr. Micklethwaite considers the sinking in the middle to be not a sepulchrum for relics, but only the indent of a post-Reformation brass. It is certainly possible that he may be right. I have so high an opinion of his knowledge and judgment, that I can only leave the question where it is.—C. R. M."]

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The first quarterly issue for 1892 of the journal of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND (44th year of issue) appears with a new and improved cover. The papers contributed are: "St. Fechin of Fore, co. Westmeath," by Rev. Professor Stokes;

the first part of "A Journey to Lough Derg" (*circa* 1749), by Isaac Butler, copied from the original MS. by the late Mr. Austin Cooper, F.S.A.; "The Abbey of St. Thomas the Martyr, near Dublin," by Rev. A. Elliott; "A Brief Account of Two Rare Stone Implements found at Lough Gary, co. Limerick," by Rev. J. F. M. Ffrench, which he believed to be ancient casting-stones; "On Recent Finds (including an ancient ecclesiastical bell of beaten metal) in co. Antrim," by Mr. W. J. Knowles, illustrated by two plates; "The Estate of the Earl of Norfolk in the Thirteenth Century," by Mr. James Mills; "On Posey Rings," by Mr. Robert Day, F.S.A.; "The Round Tower and Holestone of Castledermot," by Lord Walter Fitzgerald, illustrated by four plates. This is a good paper, and the careful account of the holestone now standing at the head of a modern grave specially interesting; it is locally termed "the swearing stone," though the use it was formerly put to is now forgotten. The circular hole, 5 inches in diameter, in this slab is at the junction of the arms of a ringed cross which is roughly incised. The alleged Ogham scores on the stone, which have often been referred to, turn out to be mere workings of the stone.—Mr. J. G. Westropp contributes another good (illustrated) paper on some remarkable carvings both on stone slabs and on the wooden miserere stalls of the cathedral church of St. Mary, Limerick.—Useful miscellanea, notices of books, and general proceedings of the society, complete the number.

Part 2 of Vol. IV. of the ESSEX ARCHÆOLOGICAL SOCIETY'S Transactions has just been issued. It contains some interesting remarks by the Rev. H. T. Armfield, F.S.A., Rector of Colne Engaine, upon fourteen large boulders or masses of stone found in several of the Colne Valley parishes, and remarkable as being found in a district which produces no stone. Among the largest is a stone now lying on the road from Colne to Halstead, 6 feet 11 inches long, 6 feet 1 inch wide, and about 1 foot in thickness. They are all of them perforated with "cup cuttings."—Mr. Henry Laver, F.S.A., of Colchester, contributes an illustrated account of a remarkable gold signet ring (*circa* 1400) found at Layer Marney, and bearing the name Sumpter. For reasons possessing strong elements of possibility, Mr. Laver assumes that the ring belonged to John Sumpter, M.P. for Colchester in 1425, who had an estate at Layer Marney. Woodcuts are given of the various engravings on this ring. We are glad to learn that Mr. Laver purposes depositing this interesting relic in the museum of Colchester Castle.—Lieut.-Col. W. J. Lucas gives a long and careful account of the manors contained in the parish of Witham, together with a history of the church and its fabric.—Mr. G. E. Pritchett, F.S.A., describes and illustrates two most noteworthy features of the church of St. Mary, Elsenham: (1) the Norman south door, which has the figure of a coped coffin incised on the inner side of the tympanum; and (2) the beautifully-designed double piscina of Early English date on the south side of the chancel.—The number also includes the register of admissions to the Royal Grammar School of Colchester in the sixteenth and first part of the seventeenth centuries.—Mr. J. C. Gould gives the Essex portion of the travels of Cosmo through England in the year 1669.—The rest of the part, which consists of 122 pages, is occupied with brief accounts of the quarterly and annual meetings from October 15, 1889, to August 6, 1891. We therefore assume that these hundred and odd pages are all that have been issued by the society during two years. The number is a decidedly good one, and well printed; but when we reflect upon what other provincial societies are able to achieve on a subscription of 10s. 6d., with a membership of upwards of 250, the Essex Society cannot be congratulated on the amount of archæological material that it prints.

The new issue of the CUMBERLAND AND WESTMORLAND ARCHÆOLOGICAL AND ANTIQUARIAN SOCIETY'S Transactions is now out of the printer's hands, and will shortly be issued to the members. The society's funds luckily permit of a large outlay on pictures, and this new issue is, literally, profusely illustrated with plans of prehistoric remains by Mr. Dymond, F.S.A., and plates of wrought-iron candlesticks and piscinas by Mr. Swainson-Cowper and Mr. Bower, to say nothing of five plates of Carlisle episcopal seals, and several of manorial halls. With this number the members will also receive No. 6 of the society's Tract Series, viz., Todd's "Notitia Ecclesiæ Cathedralis Carliolensis," and Todd's "Notitia Prioratus de Wedderhall." Almost simultaneously will appear Vols. V., VI., and VII. of the society's Extra Series. Vols. V. and VI. are a reprint of papers by the late William Jackson, F.S.A., including his valuable and accurate pedigree papers. These are edited by his widow. Vol. VII. is the "Buke of Recorde of Kirkbie-Kendall," edited by Chancellor Ferguson.

The first part of the new volume of the Transactions of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY, just issued to members, contains "History of Selattyn," by the Hon. Mrs. Bulkeley-Owen; "Leaves from the Records of the Court of Quarter Sessions," by Sir Offley Wakeman, Bart.; "Ludlow Churchwardens' Accounts," by Llewellyn Jones; "Shrewsbury Corporation Insignia," by Miss Auden; "The Visitation of Shropshire in 1663," by W. H. B. Bird; and some minor papers. Mrs. Bulkeley-Owen's paper on Selattyn includes several interesting letters from Prince Rupert, Prince Maurice, Oliver Cromwell, Sir John Owen, John Lord Byron, and others, 1643 to 1658, and also the Articles of Indictment against the Archbishop of York, hitherto unpublished, from Lord Harlech's MSS. at Brogyntyn. Some of these throw some new light on the proceedings of the Civil War in Shropshire and North Wales. The paper is illustrated with signatures and seals.—*Communicated.*

The ninth monthly part of the journal of the EX LIBRIS SOCIETY contains the address that was delivered before the members by Mr. John Leighton, F.S.A., chairman, on February 16, wherein are set forth the objects of the society, a résumé of what has already been done, and the aims and intentions of the future. Mr. Walter Hamilton gives the second part of his treatise on "Humour in Heraldry"; in addition to the real humour of this article, Mr. Hamilton is

unintentionally humorous when he puts in brackets, after the words "a member of the Society of Jesus," "(Jesuits)"; surely the readers of *Ex Libris* do not require a bit of instruction of so very elementary a character! Mr. Hamilton's "List of Modern Dated Book-Plates" is continued, this section dating from 1885 to 1890. We notice several misprints in the names, such as "Hon. Mrs. Meynell Ingam," instead of Ingram; "Randeli Ralli," instead of Pandeli; and "Eva Wyndham Luin," instead of Quin. With this number is issued a copy of the interesting book-plate of the late eminent sculptor, Sir Edgar Boehm; it is the work of Mr. T. Erat Harrison.

The Proceedings of the WARWICKSHIRE NATURALISTS' AND ARCHÆOLOGISTS' FIELD CLUB for 1891, together with the thirty-sixth annual report of the society, have been issued. The volume gives evidence of the useful work that continues to be accomplished by this county association. Mr. W. G. Fretton, F.S.A., the hon. sec., writes interestingly on "The Forest of Arden: its Hills and Vales and other Physical Features, with Occasional Historical Notes." Rev. P. B. Brodie, the president, sustains the natural history side of the association by the paper "On Certain Arachnids and Myriapods in the American and British Carboniferous Rocks, and their Occasional Occurrence in other Newer Formations." Mr. Thomas Kemp contributes "A Peep at our Forefathers through Churchwardens' Accounts," which is in the main gleanings from the seventeenth-century accounts of St. Mary's Church, Warwick. The rest of the number contains good descriptions of the different excursions of the members during 1891. The issue also comprises four valuable full-page illustrations from drawings by Mr. D. Waters, of which we could wish that there was more descriptive letterpress. The drawings are of the parish chest of St. Michael's, Coventry, a well-carved Tudor example; an ancient oak iron-banded chest, cut out of the solid, in Stoney Stanton Church, Leicestershire; two carved oak brackets, which formerly supported the upper story of a half-timbered house at the corner of Hay Lane, Coventry; and a bronze stirrup of unusual form found on the battlefield of Bosworth.

The 45th part of the journal of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL SOCIETY contains the first part of the "History of the Wentworths of Woolley," by the late Mr. G. E. Wentworth; an interesting account of the remarkable twelfth-century "Mural Paintings in Pittington Church, co. Durham, relative to St. Cuthbert," with two coloured illustrations, by Rev. J. T. Fowler, F.S.A. It is reproduced from the transactions of the Durham Archæological Society, but surely when a society tries to cover an area of about four millions of acres it might be content with its own county.—Mr. Richard Holmes gives Dodsworth's notes on the Wapentake of Osgoldcross.—J. T. F. gives a short account of the late Mr. James Fowler, F.S.A. Rev. C. H. Parez contributes a brief (illustrated) account of the remains of some pre-Norman crosses lately found at Gargrave. Mr. A. S. Ellis gives abstracts of a variety of valuable early Yorkshire deeds purchased at the Burton Constable sale. Rev. C. B. Norcliffe continues Pavers Marriage Licenses, this part including the years 1609-10. Sir George Duckett, Bart., has a brief paper on Gundreda, Countess of Warenne. Some short notes conclude a good and varied number.

The third monthly part of the newly-formed CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY contains (in addition to the proceedings of the society, notes and queries, and short papers on local names and local bibliography) the conclusion of "Old Cork Celebrities," by H. L. Tivy, M.R.S.A.; "Some Unpublished Records of Cork," by C. G. Doran; a "Biographical Sketch, with Portrait, of John Philpot Curran," by J. O'M.; "The Monk of Kilcrea" (continued); "Historical Notes of the County and City of Cork," by Robert Day, F.S.A. (continued), with a panoramic view of Youghal in 1750, and with illustrations of three plates of Youghal delf, 1738-1751.

Part 5 of vol. xiv. of the Proceedings of the SOCIETY OF BIBLICAL ARCHÆOLOGY contains the first chapter of the *Book of the Dead* (Egyptian), by Mr. P. le Page Renouf.—"On Metallic Copper, Tin, and Antimony from Ancient Egypt," by Mr. J. H. Gladstone, F.R.S., together with some interesting remarks on this paper by Professor Roberts Austen; Part iii. of the "Papyrus Bilingue du Temps de Philopator," by Professor E. Revillout; a letter from Mr. W. Francis Ainsworth, F.S.A., on "Masons' Marks at Al-Hadhr" (Hatra), with illustrations of the symbols on stones there that were copied by Mr. Ainsworth and Mr. Rassam, and "The Ancient Egyptian Year," by F. L. Griffith, F.S.A.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES on March 17, Mr. Micklethwaite called the attention of the society to the fact that the Dean and Chapter of Lincoln proposed to pull down the north walk of the cloister at Lincoln, with the library over it, built by Sir Christopher Wren in 1675, and to set up in place thereof an imitation of the other three sides of the cloister, which are of fourteenth-century date. No reason whatever had been assigned for this act of vandalism, except that Wren's work was a blot on the mediæval cloister, and it was therefore proposed to set up the remains on a new site, and so practically make it into a new building. He therefore proposed the following resolution, which was seconded by Mr. Lambert, and carried unanimously: "That the Society of Antiquaries of London hears with much regret that the Dean and Chapter of Lincoln have avowed an intention to pull down the north walk of the cloister of their church, and the library over it, in order to build on the same site an imitation of the other three sides of the cloister, which are of the fourteenth century; against this proposal the society desires to protest as strongly as it can, and at the same time to point out that the existing building, which is the work of Sir Christopher Wren, is a good piece of architecture, well fitted to its place, and convenient for the uses for which it was intended, whilst the substitution of new work in its place will be a

falsification of history, and there will be little compensation for the loss of Wren's building, even if the ornamental parts of it should be worked up, as has been proposed, into another building on another site." On the proposal of Sir H. B. Bacon, Bart., as a Lincolnshire man, seconded by Mr. C. J. Ferguson, it was unanimously resolved, "That a copy of the resolution be forwarded to the Dean and Chapter of Lincoln."

At the meeting on March 24, the following letter from the Dean of Lincoln to the director was read: "The Dean of Lincoln begs to acknowledge receipt of Mr. Milman's letter and enclosure. The Dean and Chapter are acting under the strongly expressed opinion of their highly competent architect, Mr. Pearson, and they have no doubt that his judgment is right in the matter. The library will not be destroyed, but re-erected in a far better situation, and made more available for its purpose, which is to hold books and encourage study. They have reason to believe that for lack of proper accommodation they have already lost a most valuable legacy of books. It is, moreover, to be remembered that the cloister existed 400 years before the library, and there is ample evidence in the other three walks for the restoration of the fourth, of which, indeed, traces still remain." Thereupon it was moved by Mr. Higgins, seconded by Sir J. Charles Robinson, and carried unanimously: "That the Society of Antiquaries of London, having heard the Dean of Lincoln's reply to the resolution passed by the society at its meeting of March 17, desires to point out that the competency of Mr. Pearson as an architect, which the society does not question, affects in no way the point at issue, viz., whether it is proper to demolish a piece of architecture of undoubted historic interest and of considerable beauty to make way for a presumed reproduction of a building which has long since disappeared, and thus to destroy a portion of the history of an important national monument. That it is quite clear from an inspection of the plans of the cloister and adjacent buildings that ample room might be found for the extension of the library without interfering with the present buildings. That this is the only example of a cathedral cloister of post-Reformation date in England. And that for these reasons the society views with the greatest possible concern the proposal to remove, and thus practically to destroy, this interesting example of the work of Sir Christopher Wren." A copy of the resolution was ordered to be sent to the Dean and Chapter of Lincoln. —Mr. Mazzingi communicated a transcript of a grant of arms by Charles II., dated February 8, 1649, to Sir Richard Lane, Lord Keeper.—The Rev. P. H. Ditchfield exhibited a few Saxon antiquities found in Berkshire.—The Rev. F. W. Joy communicated a note upon an ancient crucifix in Bentham Church, Lancashire.—Mr. Boore exhibited a magnificent silver-gilt chalice and paten found some two years ago in North Wales under somewhat mysterious circumstances. The chalice and paten are of undoubted English work of the first half of the thirteenth century, and probably the finest examples of their class now remaining.—Mr. W. J. Hardy continued his paper "On the Domus Conversorum," from the period at which it became the site of a court of law—the Rolls Court—which it did in Wolsey's time. The last proof of Jewish converts having dwelt there and received their allowances occurs early in the reign of James I.

On March 31 Lord Grantley was elected a Fellow. —Mr. P. Norman communicated a note on the approaching destruction of two old houses in the City of London, Nos. 8 and 9, Great St. Helen's and Crosby Hall Chambers.—Mr. J. Garrard exhibited the Sancy diamond, and read an interesting communication on its singularly-varied history.—Mr. F. Haverfield read two notes on a bronze inscribed tablet from Colchester, and on the history of the river-name Adur.

On April 7 the following communications were laid before the society, "Mandate of Bishop Clifford superseding the ancient Use of St. Paul's Cathedral Church by the Use of Sarum," by Rev. Dr. Sparrow Simpson, F.S.A.; "On a Remarkable Group of Ecclesiastical Figures at Wells," by W. H. St. John Hope, M.A.

The anniversary meeting was held on April 23, when the admirable appointment of Mr. Augustus Wollaston Franks, C.B., F.R.S., was made as president, to succeed Dr. Evans, whose term of office had expired.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, on March 16, Mr. C. H. Compton in the chair, it was announced that an invitation had been received from the Town Council of Cardiff to hold the forty-ninth congress of the association in that town in course of August, and that the invitation had been accepted. The Marquis of Bute will read a paper, and has accepted the office of patron.—Mr. Earle Way exhibited some interesting pieces of Roman pottery, and others of later date, which had formed part of the Goult collection of objects found in Southwark.—Mr. W. le Gray Birch, F.S.A., read some notes on a series of seals, mostly unpublished, of the Abbots of Rievaulx. A cast of a curious seal of Hyde Abbey was also exhibited, showing the head of St. Valentine, which had been purchased by a royal donor at great cost.—Mr. Macmichael exhibited a large collection of yellow glazed ware, of sixteenth-century date, found in excavations near Charing Cross. He also read some notes on some of the signs of the old trading firms of London and its vicinity, and produced numerous old engravings and sketches of the various signs referred to.—A paper was then read by Mr. R. Lloyd on the "History of the Guelph Family." He claimed a Celtic and Burgundian origin for the family rather than Saxon or Teutonic, and that its members were, in fact, the ancestors of the race of Este. He referred to the efforts made to trace the descent in the time of George I.—efforts that were never concluded, and which produced some curiously far-fetched fancies, such as that which made them descendants of the mythical King Pharamond. Certain of Gibbon's statements were subjected to criticism, and the lecturer expressed his belief that, while it was comparatively sure work to trace the descent to Charlemagne, it was useless to pursue the inquiry beyond his period. A discussion ensued, in which Mr. Hughes and others took part.

The Council of the ROYAL ARCHÆOLOGICAL INSTITUTE have resolved to hold their public meeting

(1894) in London. This year's meeting is at Cambridge.

The annual general meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held on March 24 in the Barbican, Lewes Castle, under the chairmanship of Mr. Francis Barchard.—Mr. John Sawyer (clerk) read the annual report, which gave a good résumé of the society's operations for the year, and expressed the loss sustained by the death of their president, Lord Hampden. The financial statement showed a balance in hand of £159 18s. 5d.—From the hon. curator's report (Mr. C. T. Phillips) we take the following extract relative to the museum: "The most important and interesting addition to our collection for some time has been contributed by the owner of Saxonbury, Southover, who has, in the most generous manner, presented the whole of the remains found there. The Anglo-Saxon objects have been placed in a special case, and the mediæval and modern arranged in the museum, and I feel that we are largely indebted to him for so handsome a contribution. A Sussex shepherd, to his honour be it said, has given us 775 specimens of flint implements; a selection has also been placed in a special case. In addition to these, fifteen members and friends have contributed many curious and interesting exhibits. By purchase, we have obtained several Roman and English coins, a fine Sussex fireback by Henry Nevil, and two small Sussex relics of the past. A small case, containing Roman and Romano-British urns and other objects, has been lent. I append a list of additions, with names of donors, to both departments. A new case for coins has been added, and the cases of seals have been cleaned, repaired, and rearranged and labelled. The old Sussex plough and stubble rake have been well dressed with oil, placed in a suitable position, and a shed built for their protection."—On the proposition of Mr. Somers Clark, F.S.A., it was agreed that the annual summer meeting should be held at Rye, Winchelsea, and Camber Castle.—The committee appointed to consider the restoration of the Wilmington Giant recommended that the work not having been carried out in accordance with the terms of the resolution of November 5, 1889, and the experiment having proved a failure, it should be carried out in a more permanent way by the bricks being reinstated throughout the whole figure; that Mr. Ade be requested to nominate some person to carry out the work as now proposed; that the bricks be periodically cleansed and whitened, and that notices warning visitors against injuring the figure be erected. £20 was voted to meet the expenses.—Mr. Phillips gave particulars of a well which had been found in the castle grounds, but expressed the opinion that it was of no antiquity, and said he did not feel inclined to commit the society to an expense in connection therewith.

At the meeting of the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE, held on March 23, Mr. W. F. Carter, B.A., read an interesting paper entitled "Notes on the Domesday of Warwickshire." The essayist dealt first with the difficulties of identifying places mentioned in Domesday Book. Resemblance in name was, he said, by no means sufficient for purposes of identification. The work could be accomplished only by careful study of the history of the estates. In the Warwickshire Domesday there were nine "hundreds," but none of those specified in the book were in use now. The greater part of the entries relating to Warwickshire were seemingly simple, but they were not so easy as they appeared to be. The difficulty in the text was trifling compared with the difficulties experienced in dealing with the matter. A great deal of discussion, thought, and labour had been wasted upon the inquiry, "What is a 'hide'?" The original hide was, theoretically, 120 acres, but there was good reason to believe that in many cases it was increased to 144. Many curiosities of phraseology—such as "villeins," "ploughs," and "borders"—appeared in Domesday. He attributed them to the fact that Domesday was the work of lawyers and clergymen. At all events, the learning was chiefly in the hands of the clergy, who had a habit, like Humpty Dumpty, of making words mean what the users pleased.

The annual general meeting of the SURREY ARCHÆOLOGICAL SOCIETY was held at the offices, Danes Inn, Strand, on March 16, the president, Lord Midleton, in the chair. Mr. Mill Stephenson, F.S.A., one of the honorary secretaries, read the thirty-seventh annual report. The number of members has now reached the total of 317. An offer of a manuscript calendar of the Surrey Feet of Fines from Richard I. to Henry VII. had been made to the council on condition that it be published complete in a single volume. In order to enable the council to publish that important contribution towards the history of the county, it was proposed to ask for authority (which the meeting granted) to borrow from the reserve fund a sum not to exceed £80, the same to be repaid by yearly instalments of £10. It was also proposed and agreed to that this calendar should be issued free to all members, the council being of opinion that some recompense was due to the members for shortcomings in the way of publishing in the past.

At the last meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, held in the library of Chetham's College, Manchester, Mr. S. Jackson exhibited a neolithic spear-head from Bleasdale, Lancashire. Mr. George C. Yates, F.S.A., the honorary secretary, exhibited a fine first brass of Galba, also a collection of thirty-seven leaden tokens which were dug up at Lancaster in 1854. A paper explanatory of these tokens was read by Mr. Yates.—Dr. H. Colley March read a paper on "Sculptured Knots."—Mr. W. Pullinger then gave the principal paper of the evening, on "Some Architectural Features of Astbury Church," near Congleton. The paper was illustrated by a series of beautiful lithographic drawings, which will be reproduced in the volume of Transactions for this year.—Mr. G. C. Yates then read a paper on "Christopher Towneley, of Towneley, the antiquary," which he illustrated by a series of photographs. He had also on the table about twenty volumes of the Towneley MSS., which belong to Chetham's College.—In *Nicholas Assheton's Journal*, published by the Chetham Society, it says: "Christopher Towneley, of Moorhills, gent., an attorney, who, in conjunction

with Dr. Kuerdon, projected but never finished a history of the County Palatine of Lancaster, was the son of Richard Towneley, Esq., born there June 9, 1603, and buried at Burnley, August, 1674. His MS. collections, in about thirty volumes, are now at Towneley Hall. He died intestate, and on September 24, 1674, an inventory of his goods was made. In the 'Studdie' were found 'One Booke Presse valued at xs., printed Bookes in presse standing towards ye Este, valued at xvis. Books in a presse standing towards ye North, valued at xis. White paper val at vs., etc. In the Hall seueral MSS. valued at xis.' The labours of a life, valued at xis. Alas for literary pursuits!" The Towneley MSS. were sold in London on June 27, 1883, and following day, and contained 235 lots.

The CAMBRIAN ARCHÆOLOGICAL ASSOCIATION meet at Llandeibo in August, under the presidency of Sir James Williams Drummond, Bart. One of the attractions of the meeting will be Talley Abbey, a Premonstratensian house colonized from Hales and Welbeck, which is now being excavated by Mr. Stephen Williams, F.S.A.

The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on March 30 at the Castle, the Town Clerk of Tynemouth (Mr. H. A. Adamson) presiding. The Council recommended that a one-day meeting be held in May at Cartington Castle, a two-days meeting in June on the Roman Vallum, and a meeting in August at Sedgefield.—Mr. R. O. Heslop called attention to the fact that the cannon on the top of the Castle were in a dangerous condition. The society had nothing to do with these ornaments. As a matter of fact, they were scheduled in the lists of the defences of the country; at all events, at stated periods a gentleman came and inspected them on behalf of her Majesty's Government. The cannon wanted carriages to put them in a safe condition. He proposed that the attention of the Corporation, the custodians on behalf of the War Office, be called to the matter.—Mr. John Robinson exhibited a number of objects of antiquarian interest from Westminster Abbey, and read a short paper on the Abbey and its local associations.—Mr. Phillips read a paper prepared by Mr. Geo. Dickinson on "Disused Burial-places in Allendale."—A paper by Mr. J. C. Hodgson, of Low Buston, was read, giving "An Account of the Customs of the Court-Leet and Court-Baron of Morpeth, with the Court Rolls of 1632, extracted from Mr. Woodman's collection."

At the March meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, Mr. Butler Wood, librarian of the Bradford Free Library, read a good paper on "Some Old Bradford Artists." Mr. Wood introduced the subject by referring to the formation of the Bradford Artists' Society in 1827, and its first exhibition of pictures in that year, which included the works of Geller, Anderson, Bentley, Richardson, and other Bradford artists. The exhibition, however, proved a complete failure, and involved the society in financial difficulties. One "benevolent" Bradfordian was moved by this circumstance to contribute half a sovereign towards the losses incurred, but the coin proved to be a bad one! The lack of appreciation of local artistic talent, then and since apparent, had the effect of driving away real artists to other spheres. Thus it happened that men like W. O. Geller, Joseph Clayton Bentley, John and Charles Cousen, and James Gelder all gravitated towards the metropolis. None of them succeeded well in oil painting, but in steel and copper engraving Geller, Bentley, and both the Cousens achieved a considerable amount of success—Bentley and the Cousens in line, and Geller in mezzotint, engraving.

At the March meeting of the CARDIFF NATURALISTS' SOCIETY Mr. Thomas Henry Thomas, R.C.A., read a valuable paper on the "Pre-Norman, Inscribed, and Decorated Monumental Stones of Glamorganshire," being explanatory notes on a series of magnificent photographs by Mr. T. Mansel Franklen. The earliest were of the period immediately succeeding the Roman, and some of them, being marked with a cross, showed that the persons whom they commemorated were Christian. The only view of a Roman stone shown was that found at Fort Talbot, and it bore the name of the Emperor Maximian. Three gave an idea of the Roman-British period. They had simple inscriptions, without ornament, and bore the names of the persons commemorated in the genitive case. The larger number of the examples consisted of pedestals, shafts, and bases intended to support crosses, and a few crosses almost complete, all of which were decorated, and most of them had inscriptions as well, the decorations in all being of that twisted and plaited ribbon or knot work long known as Anglo-Saxon ornament, but which have been proved by the researches of Professor Westwood to be Celtic. Mr. Thomas said he had been indebted for the matter chiefly to the works of Professor Westwood, and of Mr. J. Romilly Allen, who has been carrying out a most elaborate critical analysis of Celtic art generally, in which he fully treats of the Glamorganshire examples. As to the peculiar shapes of the crosses and their decorations, he mentioned the fact that upon them are to be found instances of Eastern and Pagan symbolism, and that the crosses themselves in hardly any instance represented the cross of crucifixion, but were wheel crosses based upon the Greek monogram. The dates of the decorated monuments were generally from the eighth to the tenth centuries. In explanation of the decorations, he followed Mr. Romilly Allen's classification of the elements of the geometric and knot ornaments used. The very early inscribed stones, such as the Carantorius and Boduoc, he stated, were standing, the former near Kenfig and the latter on Margam Mountain. The Carantorius stone was the only one inscribed in Ogham character, and was the first Ogham inscription observed in Wales. Both of these were probably of not later date than the sixth century. Amongst the stones of the later periods—the seventh to the tenth centuries—there were a few which had traces upon them of sculptures of the human figure and of animals of the rudest possible character; and the lecturer remarked that, with all their power over ornament, the Celtic artists were unable to draw the human or animal forms. Of this class, the carving

upon the cross in the churchyard of Llangan was the most interesting. Another instance was the base of the monument in Llandough Churchyard, near Cardiff. The greater number of the monuments were to be found in two groups, one at Margam and the other at Llantwit Major. At Margam the most celebrated was the great wheel cross, upon which was the name of Cunbelin. The sculptures on this were interlacements, remarkable for the intricacy with which the knot-work was carried. A small stemmed cross, incised upon a block, at the same place, was of special beauty. The crosses of Ilci and Ilquici were very peculiar instances of an eight-rayed cross, whilst there was an instance at the same place of a six-rayed one. At Llantwit Major the most interesting were the Pillar of Sampson, the Cross of Sampson, and the Cross of Howelt, the latter being elaborately carved with geometrical patterns. Other crosses at Merthyr Mawr, Coy Church, and the great pedestal at Llandough were described. In conclusion, Mr. Thomas explained that the object of his paper was to endeavour to enlist interest in the condition of these venerable monuments, which had been erected to the memory of kings and saints in the earlier periods of the British Church in order that some means might be devised for their better preservation, and that a collection might be made of casts which should be accessible to students of archæology and of the fine arts.

The KENT ARCHÆOLOGICAL SOCIETY'S Annual Congress will be held this year at Dover. The days of meeting suggested are July 19 and 20, but it is possible that the General Election may cause a change in the date.

A general meeting of the SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD was held on April 5 in the rooms of the Royal Archæological Institute, Mr. W. Tipping presiding. Mr. Garnett exhibited a rubbing from a brass which had been for years in the possession of the Rector of St. Margaret, Roathing, Essex. The owner was unable to tell where it came from, but Mr. St. John Hope, to whom the rubbing had been shown, had identified it as the figure of John Borrell, who was serjeant-at-arms in the reign of Henry VIII., and had since discovered that the brass was formerly in the parish church of Broxbourne, Hertfordshire, where Borrell was buried with Elizabeth, his wife, and eight sons and three daughters. Mr. Garnett spoke of the increasing difficulties of tracing old monumental inscriptions, and suggested that lists should be made of all inscriptions in churches and kept by the clergy. The brass, which represented Borrell, mace in hand, will be exhibited later at the rooms of the Society of Antiquaries. The annual excursion of the Society for Preserving Memorials was fixed for June 21, Bishop's Stortford being chosen as the rendezvous.

The ENGLISH DIALECT SOCIETY, says the *Athenæum*, has resolved to continue its operations. It is probable that the future direction of the society's affairs will be removed from Manchester to Oxford. The publications for 1892 will probably comprise the following: *Dialect of Idle and Windhill*, by Dr. Joseph Wright *Lancashire Glossary*, Part iii. (completion); and *English Plant-Names: Supplement*, by Mr. James Britten and Mr. R. Holland. The last of the publications of 1891, *The Dialect of Hartland, Devonshire*, with map of the hundred, by Mr. R. Pearse Chope, is now in the hands of the printers, and is far advanced towards completion.

A meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter House, St. Paul's, on March 23, Rev. Lewis Gilbertson in the chair.—Mr. J. R. Dore, of Huddersfield, read a very interesting, though somewhat technical, paper on the "Early Printed Versions of the English Bible," exhibiting several examples.

At the meeting on April 6 a third paper on Irish antiquities was read by Mr. F. J. Beckley, B.A., entitled "The Round Towers and Romanesque of Ireland."

The sixth meeting of the twenty-second session of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on April 5, when a variety of valuable gifts to the library were acknowledged, and four new members elected. A paper was read by Mr. P. A. Page Renouf, the president, in continuation of his former papers on the Egyptian *Book of the Dead*.—The next meeting of the society will be held on May 3.

At the monthly meeting of the COLCHESTER TOWN COUNCIL in April, the Museum and Muniment Committee submitted a report from Mr. E. J. L. Scott, M.A. Oxon., Keeper of the Manuscripts and Egerton Librarian at the British Museum, as to the best way of preserving, collating, and making more generally useful and accessible the ancient archives and records of the borough, and they recommended the Council to authorize them to carry out the work suggested forthwith, should the expense be found to be of a reasonable character. The committee were proceeding to place tablets on houses in Colchester to which public interest attaches. A tablet had been placed in St. Martin's Church, and it was decided to place others on the houses wherein dwelt Dr. Gilberd, the father of the science of electricity, the dwelling of the authoresses Jane and Ann Taylor, the house in which Daniel De Foe lived, and the Old Grammar School where the late Sir G. B. Airy, Astronomer Royal, and other distinguished men, received their education. As Colchester furnished three ships for the service of the national defence, the committee recommended that they be empowered to have the arms of the borough emblazoned on the national monument at Plymouth, celebrating the defeat of the Spanish Armada, the cost not to exceed £5. This report, after a brief discussion, was carried on the motion of Mr. Laver, F.S.A., with two dissentients. It is most encouraging to find a Town Council so sensitive in the duty they owe to the past as is the case at Colchester. Their municipal archives are undoubtedly of special value.

Literary Gossip for Archæologists.

THE Archæological Society of Athens has arranged to publish the inscriptions of the ancient Greek *amphoræ*, and has entrusted the work to Professor Skiâs, already known for his recently-published studies on the Cretan dialect.

* * *

Professor Polites is preparing an edition of Herondas, with a translation in modern Greek, of which he has published a sample in the Athenian *Hestia*.

* * *

When the discovery by Dr. G. Krall, Professor of Oriental History in the University of Vienna, of an Etruscan text, containing 1,200 words, written in 200 lines on the linen band of the mummy of a young woman, belonging to the Greco-Roman period, was first announced, the suspicion of forgery was immediately raised. The linen of the band, however, and the ink with which it is written, are identical with those of mummy bands of incontestable authenticity, as is certified by Professor Wiesner, of the University of Vienna; while the mummy itself is declared undoubtedly genuine by Brugsch, who carefully examined it when he was engaged in studying the Egyptian collections of the Museum of Agram in 1868, 1869. During a recent visit to Italy, Dr. Deecke said at Florence: "There are only two men in Europe capable of composing such an Etruscan inscription—Dr. Pauli and myself. I have not written it, and Dr. Pauli assures me it is genuine."

* * *

Professor De Vit, of Rome, will send this month to the press the last proper names in O of his *Onomasticon* up to the end of the fifth century, thus concluding the fourth volume of his great life-work. Though now eighty years of age, he hopes to finish the remaining two volumes. He began collecting materials from his sixteenth year, at first as student of the Paduan Seminary, and then as professor there. He was a disciple of Furnaletto.

* * *

Mr. Henry Frowde has in the press *Annals of Winchester College* from its foundation in 1382 to the present time. The work is mainly of an antiquarian nature, and is based on the stores of the college muniment-room, to which the author, Mr. T. F. Kirby, F.S.A., the bursar of the college, has had free access. The price to subscribers is 10s. 6d., to non-subscribers 15s.

* * *

That industrious topographical writer, Mr. Tom C. Smith, of Longridge, is preparing for publication, at 20s. subscription, a *History of the Parish of Chipping*, Lancashire. The prospectus promises well. He proposes to print the parish register verbatim from 1559 to 1600, and also to give in full the manor court rolls of Chipping and Thornley, by permission of the Earl of Derby.

* * *

The index to eighteen volumes of *Archæologia Cantiana* is now all in type. The editor (Canon Scott-Robertson) hopes that it will be in the hands of the members of the Kent Archæological Society before their annual congress. He has promised to edit another volume (the 20th) of *Archæologia Cantiana* before he quits the editorial chair of the society. His work as editor commenced with vol. ix., so that he will have edited twelve volumes of the society's proceedings before he transfers the editorial duties to the Rev. Canon C. F. Routledge, who has consented to succeed Canon Scott-Robertson.

* * *

An interesting Act-Book of the Free Chapel Royal of St. Mary Magdalene, Bridgnorth, from 1472 to 1523, has just been purchased by private subscription for the Shrewsbury Free Library. It contains records of visitations and chapter meetings, lists of prebendaries, etc., penances for adultery and fornication, notes of ecclesiastical suits, and orders as to priests attending divine service, etc. The deans of Bridgnorth during this period were William Dudley, 1471; Dr. John Ayenteyn, 1473; Thomas Larke, 1507; and Thomas Magnus, 1517.

* * *

Salopian Shreds and Patches having come to an end, after the publication of ten volumes, with the cessation of Eddowes' *Shrewsbury Journal*, a new series of "Shropshire Notes and Queries" has been started in the columns of the *Shrewsbury Chronicle*, and will be issued in quarterly parts. So far its contents have been of considerable interest.

* * *

The new volume entitled *Bygone Derbyshire*, under the editorship of Mr. William Andrews, of the Hull Literary Club, promises to be one of lasting interest. The chief articles will be written by the Rev. Dr. Cox, F.S.A., Mr. Frederick Davis, F.S.A., Mr. W. G. Fretton, F.S.A., Mr. Thomas Frost, Mr. J. L. Thornely, Mr. Jno. Ward, Mr. Horace Weir, and Miss Enid A. M. Cox. Numerous beautiful illustrations will add value to the volume. It is promised for June 1.

* * *

Mr. W. H. Dawson, the historian of Skipton, has compiled a good little book under the title of *Loose Leaves of Craven History*. We hope the sale of this the first series will encourage the editor to continue his useful labours.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

THE ORGAN-CASES AND ORGANS OF THE MIDDLE AGES AND RENAISSANCE. By A. G. Hill, M.A., F.S.A. Second Series. Printed for the Author. 102 pp., 36 plates. Price £4 4s.

Mr. Hill published his first series in 1883 as a book complete in itself; but encouraged by the reception it obtained, he began to collect material for another.

This has now appeared, and it differs from the general run of second series in that it is certainly better than the first both in the matter and the presentment of it. Mr. Hill's drawing, though sometimes faulty in perspective, is good, clear, descriptive work, well adapted to his purpose, and it has certainly improved during the last nine years; and as for matter, he now shows us no fewer than fifteen organ-cases "of the Middle Ages"—that is, which are not affected by the classical revival of the Renaissance.

Most of these in number, and in some respects the finest in design, are from Spain; but we have also examples from Germany, Italy, and France. Salamanca affords the earliest, which Mr. Hill dates about 1380; and the two very fine cases at Zaragoza are not much later. We have a good German example of the fifteenth century from Wissel, near Cleves; and the better-known Italian one from St. Petronio, at Bologna. We rather wonder that Mr. Hill should have included amongst his Gothic organs the queer-looking thing at Sekkau in Styria, and should have dated it 1480. No doubt he has good historical ground for putting that date to the beginning of the organ; but the outside of it, which the drawing shows, appears to have nothing about it older than the eighteenth century. *Gothic* it is no doubt! fearfully and wonderfully Gothic, but after the school which in England draws its name from Strawberry Hill.

Mr. Hill uses the term *renaissance* for anything which is post-Gothic, the propriety of which we will not stop to argue. But we would point out that in England, as elsewhere in Northern Europe, in spite of the use of more or less bastard Italian detail, the old Gothic spirit continued to rule the design of organ-cases right down to the present century, when it was killed by—*the Gothic revival.*

These later cases are often fine things, and of all the stupid follies which stupid "restorers" delight to commit, there is perhaps not one so stupidly stupid as the destruction of these good cases, and the setting up instead of raw stacks of pipes, with no more design or beauty in them than there is in the rows of tin cans at the tops of the London chimneys. Yet the thing has been done, and is being done, all over the country by architects whom the newspapers call eminent, with the approval of high dignitaries of the Church and the applause of the people generally; and even where something more ambitious is attempted, the result is often not much better. We advise the authorities of Eton College to take Mr. Hill's new book with them into their chapel, and open it at p. 95, where is a drawing of the organ which used to be there, and compare it with what is there. After that they had better go away and sit in sackcloth and ashes.

The troubles of the sixteenth and seventeenth centuries were very fatal to English organs, and have left us very little that is older than the time of Charles II. But from that time onwards we had till lately many fine examples, and we wish Mr. Hill had drawn more of those which remain, for the mere fact that someone has thought well enough of a thing to draw and publish it will often give it an importance in the eyes of its guardians which its own worth would never have earned.

The value of Mr. Hill's book is in the plates, and probably not many will trouble to read the letter-press beyond the mere descriptions of the organs drawn. Nevertheless, it would have been as well to take more care in the correction of the proofs. Fine-looking folio pages like these should not be disfigured by misprints.

✠ ✠ ✠

KALM'S VISIT TO ENGLAND IN 1748. Translated by Joseph Lucas. *Macmillan and Co.* 8vo. Pp. xvi., 480. With two maps and several illustrations. Price 12s. net.

Peter Kalm, a learned native of Sweden, born in 1714, was appointed Professor of Natural History at the Swedish Academy at Âbo in 1747, and was commissioned in the same year, conjointly by the Government and by the Universities of Âbo and Upsala, to visit North America for the purpose of describing the natural productions of that part of the world, and of introducing from thence into Sweden such useful plants as might be expected to thrive in that climate. From February 17 to August 5, 1748, Kalm remained in England waiting for a vessel in which to cross to America. On the return-voyage, in 1751, the Professor stayed in England from March 27 to May 5. As a result of his travels, he published three volumes, now exceedingly rare. The American portion was translated into English last century by J. R. Forster; but until this happily-conceived effort of Mr. Joseph Lucas, the English portion has never been translated, and is, in fact, totally unknown. Nevertheless, the careful and acute remarks of Professor Kalm on English rural economy and on general botanical subjects, together with reflections of a wider character, present a far more complete picture of life in England in the middle of last century than anything that has yet been printed. Kalm's work in England was carried on from four centres—Gravesend, London, Woodford, and Little Gaddesden. His acuteness of observation and faithfulness of description have been verified by the translator on the sites that he visited. The head-pieces and tail-pieces, and the ornamental capitals, are reproductions of the originals. In short, Mr. Lucas has spared no pains to make this volume thoroughly valuable; our only regret is that he has given a patchy look to the pages by giving many of the Swedish terms in heavy black type in the text itself; if the terms were to be reproduced at all, they had better have been placed in footnotes. With all the details of agricultural economy the usual readers of the *Antiquary* have but little concern; but we proceed to point out other interesting details of the book.

On April 22 he devoted the day to "seeing rarities in London." The noteworthy objects that he particularizes are: Charles I. on horseback in bronze; the place where Charles I. was beheaded; James II. in bronze; Westminster Abbey; both Houses of Parliament, "the upper and the under"; the place where they impeached the Scottish lords for the late rebellion; St. James's Park and Palace; and the Chelsea *Horteum Botanicum*, "which is one of the principal ones in Europe." He dwells at some little length on the great Abbey, and particularizes the coronation-chair: "Many a poor old woman with only one room has a better and more handsomely-

made chair than this; but for the sake of its great age, because it had been brought from Scotland as long ago as the thirteenth century by Edward I., and on account of the prophecy about the stone which lies in this chair,

"'*Ni fallat fatum, Scoti quocunque locatum,*
Invenient lapidem Reguare tenentur ibidem,'

it is held in so high esteem. . . . At the coronations this chair is overdrawn with costly cloths. Another chair stands beside it, which was made when King William III. and his Queen Mary were both crowned at one time." But surely Kalm is mistaken when he names William III.'s tomb as a feature of the Abbey well worth seeing! If he is correct, what has become of the tomb? In another place in his journal he comments upon the coal-smoke of London and the neighbourhood, and the serious damage that it causes. What would he say now that the nuisance has so enormously increased? "Tin and silver-gildings soon take a black colour from the coal-smoke if they are not often scoured or cleaned. Statues of former kings, such as those of Charles I., Charles II., and James II., looked just as if the image of a nigger or of a crossing-sweeper had been set up, only in royal costume!"

It is curious to read of Chelsea as a little suburb or village two miles west from London, bounded by the Thames on the south, and by innumerable nurseries and market-gardens on the other three sides. About a third of the houses in Chelsea then belonged to Sir Hans Sloane, "the oldest of all the learned men now living in Europe." Kalm gives an interesting account of his visit to the veteran, then in his ninety-fourth year, and of the handsome monument erected in Chelsea Churchyard to his wife's memory. The following was the inscription, "quite free from show and flatterie":

"Here lyeth the body
Of Dame Elizabeth Sloane,
Wife of Sir Hans Sloane, Baronet,
Who departed this life
The 27th of September, 1724,
Aged 67."

This simple epitaph having perished with the slab on which it was inscribed, another has been substituted, which shows that not only the original inscription, but the date of her death, had been forgotten.

One of the peculiar customs of England that struck the traveller the most was the general prevalence of the habit of wearing wigs or perukes. He says that the boy was hardly in breeches before he came out with a peruke upon his head, which was sometimes not much smaller than himself. Farm-servants, clod-hoppers, in a word, all labouring folk, went through their every-day work with a wig on their heads. When in a church or any large gathering, he had to look round for a long time before he could detect anyone wearing their own hair. Kalm, when making his careful inquiries in the country districts of England, was much surprised to find that the landlords "here in England hardly ever cultivate their fields or landed estates, but let them out to farmers, and live on the money flowing in from their tenants." He was also surprised to find how little the women engaged in agriculture, and how nearly all the evening occupations of the women in Sweden were neglected. "The duty of the women," he says, "scarcely consists in anything else but preparing food, which they commonly do very well, though roast beef and pudding forms nearly all an Englishman's eatables. Besides that they wash and scour dishes and floors, etc., for about cleanliness they are very careful, and especially in these things—to wash clothes, and to hem one thing and another minutely. . . . In short, when one enters a home and has seen women cooking, washing floors, plates, and dishes, darning a stocking or sewing a chemise, washing and starching linen clothes, he has, in fact, seen all their household economy, and all that they do the whole of God's long day, year out and year in, when to these are added some visitors." Pillion-riding struck Kalm with astonishment as "most strange, and not in use among us in Sweden. It is that two persons, the one a man and the other a woman, both sit on one and the same horse. The carl sits in front, guides and governs the horse in the usual way; but the lady or woman sits behind him in the same way as women generally sit on horseback—viz., sideways. It is here common to see them so come riding, not only in small places and out in the country, but even in the middle of London; but especially in the summer-time, when they ride out of town for their recreation."

There are two references to that nomad class who now attract so much attention—the gipsies. He speaks of encountering at several places large troops of wandering gipsies, with a number of their wives and children, and "wondered highly that this useless folk could be tolerated in this country." In another place he tells us that the gipsies who roam about the country use only donkeys instead of horses to carry their children and baggage.

With regard to antiquities, notwithstanding the special agricultural intention of his travels, Kalm shows a good deal of intelligent interest. Walking through St. Dunstan's Churchyard, Stepney, he saw a stone built into the wall on the east side of the north porch, which had been brought from Carthage; it was thus inscribed:

"Of Carthage Great was I a Stone
O Mortalls Read with pitty!
Time Consumes all, it Spareth none,
Man, Mountain, Town, nor Citty:
Therefore, o Mortalls, all bethinke
You, whereunto you must;
Since now Such Stately Buildings
Lye Buried in the Dust.
Thomas Hughes, 1663."

He makes mention of Suffolk churches with stone walls, but thatched with straw, which thatch, he says, will last for 100 years. A gentleman from Cumberland told him that there were churches in that county thatched with ling. He notices in detail a ruined church at Ivy Cottage, Shorne, which was then used as a malthouse. Kalm's editor testifies to the accuracy of his description, and says that this Early English church, now forming part of a modern residence, seems to be totally unknown to modern archæologists.

The following extract relative to church observances

a century and a half ago seems worth transcribing at length :

"England has nearly the same high-days as we in Sweden, and the Gospels and Epistles for them are also nearly the same ; but the Church ceremonies are very different. The sermon itself (in the English Church), which is all read from a paper-writing, does not last over half an hour. The priest does not interpret in it the Gospel or Epistle, but he takes some Bible-text, which he explains and moralizes over ; and it sometimes happens that in the whole of his sermon no more Scripture-texts are cited and expounded than the single one he has taken for a text. Sunday is esteemed outwardly in some things very holy, so that no ordinary work is carried on on this day. To dance, play cards, play on an instrument, to hum or sing dances on Sunday, is esteemed a very great sin and scandal, and the man who was so indiscreet and transgressed in these respects might, at least in any town, soon place himself in great danger and risk. But to sit all day at the beer-shop, drink himself drunk, to visit and pass the day with dissolute scum, is not so rigorously guarded against. On the other holy days except Sunday, such as the second and third day in great high-feasts, the Feast of the Annunciation, Midsummer Day, etc., a service, it is true, is observed in the Church, but all work is carried on exactly the same as on any week-day ; in a word, they are observed here in the same way as Apostle-days are in Sweden."

If Kalm could now revisit us, he would still find the same Sunday incongruities — closed museums, picture-galleries, and libraries, but opened public-houses and gin-shops ! The drinking habits of England much impressed him from the thrift point of view. "We staid here at the Inn, where the host kept ale and brandy for sale, and into which the men of this village very often came to pass some hours over some Pint-beers. There were seen, sometimes both before and after dinner, a number of labouring men and others killing time in this way. Still, the evenings after six o'clock were especially devoted to this, after the carls had finished their regular labour and day's work. . . . It was, however, not unusual to see many sit the whole day at the inn. . . . It is not to be wondered at, then, if a great many labourers and others, however large the daily wages and profits they can make, can for all that scarcely collect more than what goes from hand to mouth."

We have never reviewed a book in which the temptation to give extracts was so irresistibly strong ; but here it is imperative to stop, and we can only hope that we have given sufficient to whet the reader's appetite so that he may long to consult the original volume.

✠ ✠ ✠

THE DEEDS OF BEOWULF. With Introduction and Notes by Professor Earle, M.A. *Henry Frowde*, Clarendon Press. Crown 8vo. Pp. c., 203. Price 8s. 6d.

Professor Earle deserves our special gratitude for doing this English epic of the eighth century into modern prose, and for issuing it with so attractive an introduction and such useful notes. The introduction, which covers 100 pages, gives accounts of (1) the discovery of the text and progress of interpretation, (2) the contents of the poem, and (3) a new theory of its origin. This poem, as is now well known to all students of the English tongue, forms part of bulky folios of the Cotton Library in the British Museum. Unfortunately, it suffered somewhat severely in the disastrous fire of 1731. The existence of this poem was first mentioned in Wanley's catalogue of Anglo-Saxon MSS. in 1705. Sharon Turner, in 1807, gave a few extracts, with attempted translations. In 1815, Thorkelin, the Danish scholar, brought out the first edition of the Beowulf with a parallel Latin version. From that time down to the present the warm controversies as to the origin of the poem, together with searching criticisms of the text, among Danish, German, and English scholars are fully detailed.

As to the contents of the poem, the following is the briefest possible abridgment of the argument : Scyld, picked up as a foundling in a boat with a sheaf of corn, founds the Danish dynasty of the Scyldings, and begets a son, Beowulf Scyldinga. The powerful grandson of the Scylding Beowulf, Hrothgar, added to his burg a noble hall for hospitality to his people. But a devouring fiend nightly visited the hall, and killed or drove away his subjects. Beowulf, nephew of the neighbouring King of the Goths, a youth who had the strength of thirty men, heard the sad tale, and resolved with fourteen companions to help Hrothgar. He is well received by the old king and his consort, and tells how he had slain sea-monsters. Beowulf and his companions have their beds that night in the hall. The hero puts on his armour, but declares that, as Grendel (the fiend) fights without weapons, so will he. Grendel prowls in, clutches and devours one of the sleepers, but Beowulf grips him with an iron grasp. Awful was the strife, the hall was wrecked ; at length Grendel escapes, but leaves an arm in Beowulf's grip, which is set up as a trophy over the gable of the hall. He receives the stately congratulations of king and queen, together with right royal presents. The hall is restored to great beauty, and as night falls converted into a dormitory for the royal guard. But horror is renewed in the night ; Grendel's fiendish dam visits the hall, and kills one of the sleepers. Beowulf tracks the hag to the water's edge, and plunges into the waves to reach her den in the abyss. Here a terrific combat ensues, which is at last ended by the hag's destruction with an elfin sword. The aged king extols the marvellous acts of Beowulf, but warns him against too great elation of mind. The two part, the young hero returning to his country, and eventually succeeding to the throne, which he worthily occupied for fifty years. King Beowulf ends his life with a supreme act of heroism. A fiery dragon, provoked by the violation of a hoard of heathen gold that it had long guarded, spreads direful fires throughout the land. Beowulf goes forth with a small band of twelve to reconnoitre the dragon's lair on the lonely dome of a hillock on the verge of a wild headland overhanging the sea, where the golden hoard was kept. He fights and slays the dragon, but is himself mortally wounded. Wiglaf, the bravest of his followers, is by his side, though unable to save him. The dying Beowulf bids him go quickly and bring out the treasures from the dragon's vault, that

he may see them ere he die. Wiglaf enters the den, returns to Beowulf, and receives his last commands. Beowulf dies, whilst Wiglaf upbraids his comrades with their cowardice. The sad consequences of Beowulf's death are foretold, and the poem ends with his funeral and a glowing account of the great bale-fire:

"Lamented thus
the loyal Goths
their chieftain's fall,
hearth-fellows true;
they said that he was
of all kings in the world,
mildest to his men
and most friendly
to his lieges benignest
and most bent upon glory."

Mr. Earle's theory of the origin of the poem, though not absolutely new, as it was put forward by him in outline in the *Times* seven years ago, is so considerably expanded as to present a new aspect. Briefly summarized, the theory, which is most ingeniously supported, is that the poem was written in the last quarter of the eighth century; that the great thought animating it is that mutual dependence is the law of human society; that it was written by a poet, scholar, and statesman of the kingdom of Offa, when that monarch awed the various tribes of the British world by the just but powerful wielding of the Mercian sceptre; and that the poet was Hygeberht, the man chosen by Offa to be Archbishop of Lichfield, and who was the king's chief adviser. Mr. Earle so closely and carefully substantiates his theories that it seems reasonable to suppose that they will gradually win acceptance, not only in England, but among Continental scholars. At all events, this volume claims and challenges attention as the most thoughtful and interesting volume, as well as the most vigorous version, that has yet been published of this noble epic, the oldest heroic poem of any Germanic tongue.

✣ ✣ ✣

THE RECORD INTERPRETER. By C. T. Martin, F.S.A. *Reeves and Turner*. 8vo. Pp. viii., 341. Price 10s. 6d.

Mr. Martin has done a good service in bringing out this volume, which is a very considerable amplification of the appendix that he wrote in 1879 to the last edition of Wright's *Court Hand Restored*. It forms by far the best-arranged and fullest collection of abbreviations and Latin words and names that are used in English historical manuscripts and records that has yet been published. The hackneyed word "indispensable" is really the truest that the critic can apply to this work, and we are quite confident that many readers of the *Antiquary* whose pursuits lead them from time to time to the consulting of original documents will be glad to have their attention drawn to Mr. Martin's book. The following are the contents of its pages: (1) Abbreviations of Latin words used in English records, (2) Abbreviations of French words used in English records, (3) Glossary of Latin words found in records and other English manuscripts, but not occurring in classical authors, (4) Latin names of places in Great Britain and Ireland, (5) Latin names of bishoprics in England, (6) Latin names of bishoprics in Scotland, (7) Latin names of bishoprics in Ireland, (8) Latin forms of English surnames, and (9) A few Latin Christian names, with their English equivalents. The glossary of mediæval Latin words is perhaps the least satisfactory part of the volume, on account of its omissions; but it is remarkably full when we consider that it only occupies ninety double-columned pages. In the list of Christian names with English equivalents, Mr. Martin has inserted a few names for which he has found no like English term, in the hope that some one who uses the book may be more fortunate. With regard to *Basilia* and *Eustathia*, we have met with both Basil and Eustace applied to females; whilst as to *Mazelina* and *Pelerina*, both Mazeline and Pelerine have been found in early parish registers. And is not *Jursola* a corruption of Ursula?

✣ ✣ ✣

WILLIAM WORDSWORTH: THE STORY OF HIS LIFE. By James Middleton Sutherland. Second edition. *Elliot Stock*. Crown 8vo. Pp. xvi., 242. Price 5s.

We are glad to welcome a second edition, revised and enlarged, of Mr. Sutherland's brief but popular and appreciative life of the great poet. It does not in any way supersede the *Memoirs* written by the poet's nephew, the late Bishop of Lincoln, a work, by-the-bye, for a long time out of print; but these pages give a thoroughly interesting and critical account of Wordsworth's life, as well as many a touching and simple detail of the whole of that domestic circle wherein the poet moved and wrote.

"There is
One great society alone on earth:
The noble living and the noble dead,"

sang the great "poet of humanity," and to Mr. Sutherland our gratitude is due for bringing this striking example of "the noble dead" so ably before the literary public.

✣ ✣ ✣

THE SONG OF DERMOT AND THE EARL. Translated by Goddard Henry Orpen. *Henry Frowde*, Clarendon Press. Extra fcap. 8vo. Pp. xli., 355. With facsimile and map. Price 8s. 6d.

There is only one MS. of this poetic chronicle known to exist. It forms No. 596 of the Carew MSS. at Lambeth Palace Library, and is a transcript of the end of the thirteenth century; unfortunately it is only a fragment. The existence of this MS. has long been known, and an edition of the French text was published in 1837; but until now that Mr. Orpen has happily undertaken the task, it has never been translated or annotated. Writers on literature and historians have hitherto been only acquainted with its contents through the medium of a most inaccurate summary made by Sir George Carew in the reign of James I. The all-important coming of the Normans to the shores of Ireland is herein told in French rhymes, and is based on contemporary Irish information. One of the learned Irishmen who had his share in the events of Strongbow's invasion was Morice Regan, Dermot McMurrough's secretary; and Mr. Orpen considers that he was doubtless an eye-witness of much that the Anglo-Norman rhymer tells on his authority. The future historian of Ireland ought to

be able to use this rhymed chronicle as supplementary to the statements of Gerald the Welshman, on whom we have had hitherto almost entirely to rely, and also as a corrective of his errors. In addition to its real value from an historic point of view, and on a multiplicity of questions relative to the social customs and war-like habits of the time, "an Anglo-Norman text written in Ireland is sufficiently rare to justify its study from the point of view of language alone. In England at one time it seemed as if the French language was about to gain the upper hand—at any rate, as the language of literature and of the educated classes; but this can never have been the case in Ireland, where French was spoken only by some of the leaders and early settlers in the twelfth and thirteenth centuries, and by a few friars and monks educated in France. And the more precious, then, is one of the very few Irish examples of Anglo-Norman rhymes saved from the wreck of the past." The introduction, notes, and glossary, in addition to the text and its parallel translation, make up a remarkable and (in the best sense) an entertaining volume, and its value is still further enhanced by a plate of the MS. in facsimile, and a map of Leinster and Meath, showing the places mentioned in the poem.

✣ ✣ ✣

THE IRISH ELEMENT IN MEDIÆVAL CULTURE. By H. Zimmer. Translated by J. L. Edmands. *G. P. Putnam's Sons*, New York. Fcap. 8vo. Pp. vii., 139. Price 3s. 6d.

"The almost total ignorance on the part of the general public" on the important work accomplished by the Irish monks in Central Europe during the Middle Ages, of which the translator of Zimmer's slight but effective work complains, has been to some extent lately removed by popular writers such as Miss Emily Lawless, and is in process of being most effectively blotted out by the painstaking labour of Miss Stokes. But we heartily welcome this effective and useful translation of Zimmer's essay, which originally appeared in the *Preussitche Jahrbücher* for January, 1887.

It is pointed out in these interesting pages that Ireland never became a Roman province, nor was she troubled with the hordes of wandering tribes that overran Britain and the Continent. The unsubdued of Celtic tribes of this western isle were reserved for the great purpose of inaugurating the evangelization of Central Europe. "While on the mainland and in Britain budding Christianity and the germs of Western culture, such as it was, were effectually trodden under foot by the various hordes of Vandals, Alemanni, Huns, Franks, Heruli, Langobards, Angles, and Saxons, and the Merovingian kingdom sank lower and lower — where universal crudeness and depravity seemed to have gained the upper hand, and the entire West threatened to sink hopelessly into barbarism — the Irish established several seminaries of learning in their own country. Bangor and Armagh in Ulster, Clonmacnois near the boundaries of Leinster and Connaught, and Lismore in the south, were, at the end of the sixth century, the most prominent and flourishing monasteries in Ireland. The standard of learning was much higher than with Gregory the Great and his followers. It was derived without interruption from the learning of the fourth century, from men such as Ambrose, Jerome, and Augustine. Here, also, were to be found such specimens of classical literature as Virgil's works among the ecclesiastical writings, and an acquaintance with Greek authors as well, beside the opportunity of full access to the very first sources of Christianity." These pages tell, in a pleasantly graphic manner, how in 563 Columba and a devoted band of twelve left Ireland on an evangelizing mission, and, establishing themselves at Iona, founded twenty-three missions among the Scots, and eighteen among the Picts, ere their leader died; whilst their immediate successors were the instruments in converting and civilizing the heathen Anglo-Saxons of Northumbria, Mercia, East Anglia, and Essex. How, at the close of the same century, Columbanus and another band of twelve set forth from Bangor in Ulster to France, where Christianity was in a dying condition, founding important mission-centres at Anagnatium, Luxovium, and Fontaines; thence passing to Lake Constance, and afterwards to Italy, where he established the Bobio Monastery between Genoa and Milan, which had a high reputation as a seat of learning throughout the Middle Ages. How the Irish monk Gallus, a companion of Columbanus, detained through illness with the Alemanni, when his chief went to Lombardy, himself collected the usual band of twelve, and founded a new mission-centre at Steinachthal, thus originating the famous monastery of St. Gall, for long the chief seat of learning in ancient Germany. How, near the end of the seventh and beginning of the eighth centuries, a long series of Irish missionary establishments extended from the mouths of the Meuse and Rhine to the Rhone and Alps, spreading also to the other side of the Rhine into Bavaria and Thuringia. How the Irish excelled in the arts of writing and ornamentation of MSS., in metal-work, in sculpture, and in building, and how they conveyed these arts throughout the greater part of Europe. How their monasteries were the great storehouses of manuscripts, especially of codices of the Scriptures; and how at least 200 of them are still in existence. It is emphatically a book from which the reviewer longs to quote, but it must suffice to conclude with a passage in ancient Irish dialect of the ninth century, which occurs in the Codex Bœrnerianus (a Greek and Latin version of St. Paul's Epistles), and which expresses the harshest possible sentence upon Rome of the period: "A pilgrimage to Rome demands strenuous effort, with but meagre advantage. If thou findest not the Heavenly King thou seekest in thine own country, or carry Him not with thee, thou wilt never find Him there (Rome). It is all folly, madness, delusion, frenzy: to go on a pilgrimage to Rome is to court death and destruction, and to draw down upon thee the wrath of the Lord."

✣ ✣ ✣

Among the SMALLER BOOKS, PAMPHLETS, AND PAPERS received since our last number, the following may be mentioned: *Colchester Worthies*, by Charles E. Benham (Simpkin, Marshall, and Co.), is a well-printed, seventy-paged, cloth-covered book, which forms a biographical index to the town of Colchester. It seems a desirable book for Essex collectors; the price is not stated.—*The Hampshire Antiquary and Naturalist* (vol. ii.) is the reprint of a collection of local notes and queries, and of other archæological

and natural history matters, that appeared during 1891 in the *Hampshire Independent*. Local antiquaries will be glad to possess these jottings in a permanent form.—The seventeenth part of *Notes and Queries for Somerset and Dorset* (40 pages) is a good number; the following is a list of the first twelve of the forty-eight items that form its varied contents: Witchcraft in Somerset, Stowell Register, St. Birinus, Somerset Church Dedications, Beggar's Bush, Thames on Fire, Dorset Administrations, River-Name Creedy, Bacon Family, St. Philip Neri's Medal, Custody of Stour and Frome, and Daubeny Family.—*A Glance at some Events connected with the Martyrdom of the Blessed King Charles I.*, by Hon. Mr. Greville-Nugent, is a pamphlet of sixteen pages, comprising a paper read at the session of the Order of the White Rose on January 30 last. Here is an extract: "As an instance of the survival of this veneration (for the martyr's relics), I myself remember that the late Mr. Evelyn Philip Shirley, of Ettington, who treasured three hairs of His Sacred Majesty in a crystal reliquary, always bowed and kissed the case when handling it; and if out of doors, raised his hat whenever the name of Charles I. was pronounced." *The Story of Wherwell Abbey*, by Rev. R. H. Clutterbuck, F.S.A., is a pleasant reprint from the columns of the *Hampshire Observer*.—The following are the points of interest for antiquaries in the issues of the *Builder* since our last notice: March 19, two fine Sussex brasses, William de Etchingham (1388) at Etchingham Church, and William Fhenles (1405) at Hurstmonceaux Church, illustrated from rubbings by Dr. Fairbank, F.S.A. March 26, letters from Mr. Somers Clarke on the destruction of the Wren Library, Lincoln Cathedral; and from Mr. G. Gilbert Scott on the crypt in Watergate Street, Chester. April 2, a set of noble plans and drawings of the cathedral church of Ely, and a full illustrated account of the Wren Library, Lincoln. April 9, illustrations of supports under Bishop Lloyd's palace, Watergate Row, Chester, and reproductions of two beautifully-executed pencil drawings by Mr. S. K. Greenslade of the interior of the crossing at Norwich Cathedral, and of the exterior of the choir at Ely.

Correspondence.

KINGSTON-UPON-HULL.

WILL you allow me to ask for the opinions of such of your readers as take an interest in local historical topics on the three questions which, with some necessary introduction, I raise in this letter.

"*Antiquissimis temporibus*" the district now more than covered by the great town and port of Kingston-upon-Hull stood thus. Somewhat to the westward of part of the present channel of the river Hull (that is, for about the last 1,300 yards of its course), and probably about half a mile to the westward, though its precise situation is unknown, the then Lower Hull flowed in a more or less sinuous manner into the Humber, whilst the whole or some portion of the section I have mentioned of the present river was a creek or tidal inlet, which, according to the *Liber Melse*, was called "Sayercryk" *ab antiquo*. Its extent, depth, or width are utterly unknown; but I gather it to have been a small arm of the Humber, although our historians have so far considered Sayercryk to have been a drain cut by Sayer (or *Saerius*) de Sutton, who flourished *temp.* King John, a theory which the late Mr. Charles Frost, F.S.A., our most eminent local antiquary for all time, himself regarded as "plausible." This creek, we are told, was cleared by King Edward I., god-parent of Kingston-upon-Hull, of certain obstacles (such as jetties, hurdles, fishing coops) which impeded its waters, and made the port or harbour of his new town. In the words of an old record, the king is stated to have "ameliorated" the creek and made there a port.

Now, at some period not known, which Frost surmised to have been *circa* 1256 (but may equally have been earlier or later), the waters of the Upper Hull abandoned their old channel and found their way to the Humber through Sayercryk. Our principal authority for this is the *Liber Melse*, although the fact is sufficiently attested by the references in the town's records to "Oldehull," "Alldhull," and the like. The abbey chronicle gives no date whatever, but describes the phenomenon generally as one of gradual occurrence, in these words, "Because new Hull was daily becoming larger to the eastwards of Wyk, in the process of time old Hull, warping up, became scarcely worth calling a sewer."

It is difficult to conceive how the waters of the Upper Hull could have made their way into Sayercryk without artificial aid, for there must have been some intervening soil, probably (judging from the present appearance of the river) from three to four hundred yards longitudinally. Frost considered the great inundation of 1256 a probable cause; but bearing in mind the material fact that Sayercryk undoubtedly formed a shorter and more direct route to the Humber than did the old river (and having, perhaps, a wider embouchure), I submit the following theory:

(1) That the waters of the Hull were deliberately diverted into Sayercryk by means of a channel cut for the purpose by Edward I., or under his command and authority, because the creek made a wider harbour as well as a shorter course, and because the scour of the upper waters would daily and naturally tend to still further widen the creek and anchorage (the surrounding soil being all clay or loam). This course would naturally suggest itself to the mind of the sagacious sovereign, who first and only saw the vast possibilities for trade of this district; and hence it was that he cleared the creek of all its obstructions.

Westward of the old river Hull (which formed its eastern boundary), and lying along Humber bank, was a sparsely-inhabited and pastoral district, manor, or lordship, called Myton, the relic, as its name imports, of an ancient Saxon or English *tun*. The first appearance of this district in history is in the pages of Domesday Book, where it appears amongst the Yorkshire possessions of Ralph de Mortemer as *Mitune*, containing one carucate and a half, a berewick of the manor of Ferriby, and prior to the Conquest owned by the second wife of King Harold.

(2) What is the etymology of this name? In my recent book, *Notes relative to the Manor of Myton*, I suggest, under correction, "*Mythe-tun*," the township at the mouth of a stream (and which in Norman

lips would readily become *Mi-tune*) as the etymon. Certainly there would have been no propriety of appellation in mid- or middle-town.

Some seventy years later than the great Norman survey, Myton makes a second appearance in history in a charter from Maud Camin to the monks of Meaux Abbey, a document to which Frost ascribes the date of 1160, and in which the donor records that she has demised and sold to the monks all those the two parts of the land of her patrimony "*del Wyc de Mitune*," and in the next line refers to other lands "in the territory of the aforesaid *ville de Mitune*."

(3) What is the true signification here of the word *Wyc*, commenced with a capital letter and preceded by the definite article? Is the second word *ville* of Myton synonymous with the preceding *Wyc* of Myton?

Verstegan defines Wyc as importing primarily a fenced place, a place of retreat, and in this sense the word would appear to be identical with *tun*, also *villa* and *vill*, and DuCange gives it this signification in *villula*: he also adds *fluminis ostium*, from which we might gather that it here means a village by the mouth of a river.

Frost regarded *Wyc de Mitune* and *Ville de Mitune* as two distinct towns, the latter of which he considers as long ago lost. I would rather conclude that the *Wyc* was the hamlet of the lordship of Myton, and the *ville* the rest of the lordship.

Anyhow, subsequently to this charter the Wyc gradually assumed this term as its place-name. It is referred to as the *villa de Wyk* in the *Liber Melse*, and as "Wyk-upon-Hull" was purchased by Edward I., together with the grange and lordship of Myton.

It is curious that the whole or some part of the delta of land between Old and New Hull is referred to in the Meaux chronicle as "*reliquam partem del Wyk.*" This they acquired, not from Maud Camin (who had no proprietorship there), but from Benedict of Sculcoates and William de Sutton, and it was there they built their grange.

J. TRAVIS-COOK.

Hull, *March* 2, 1892.

IRON CHESTS.

In the *Antiquary* for March there is an interesting account of an iron chest found in a passage under Hurstmonceaux Castle. I have two chests of precisely the same description, but of larger dimensions. They have been in the possession of our family for very many years, but how long I cannot say, neither do I know whence they were first obtained. These chests are curious, and were probably manufactured in Spain or in the Spanish Netherlands. They are supposed to have been introduced into this country in the time of Queen Elizabeth, or perhaps of Philip and Mary. I shall be glad if any of your correspondents can throw more light upon the subject.

WM. ADLAM, F.S.A.

Chew Magna.

HOLY WELLS.

In the article on "Holy Wells," p. 118, I think the date "1882" must be a misprint for "1802." When about 1874 I was building a schoolroom for St. Philip's, Clerkenwell, we uncovered a spring which I was told by old residents had at one time been held in very great estimation. It was on the site of No. 34, King's Cross Road. There was also a spring beneath a house at the bottom of "Spring Street." These are alluded to in Pink's *History of Clerkenwell*, p. 561.

R. H. CLUTTERBUCK.

Penton Mewsey Rectory,
Andover,
March 29, 1892.

WARBURTON OLD CHURCH, CHESHIRE.

This church is generally described as one of the few remaining fourteenth-century churches which contain portions of the original timber. In the interior this is seen in the oak pillars which divide the nave and aisles, as well as in the roof-timbers.

1. I shall be glad if any of your readers can tell me what evidence there is of the timber structure being of the fourteenth century beyond the appearance of it.

2. Are the pillars and roof-timbers entirely the old ones, or only partially so?

3. Is there any book published in which the architecture of this church is described?

GEORGE C. YATES, F.S.A.

Swinton, Manchester.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" *if of general interest, or on some new subject; nor can he undertake to reply privately, or through the* "ANTIQUARY," *to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.*

Communications for the Editor should be addressed "*Antiquary, Barton-le-Street, Malton.*"

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

The Antiquary.

JUNE, 1892.

Notes of the Month.

JUST as we are going to press the important and highly-interesting news reaches us, through Mr. W. H. St. John Hope, that a veritable small Christian church, of basilican type, has been found at Silchester. We hope to give particulars in our next issue.

⚜ ⚜ ⚜

In our January number a correspondent called attention to two instances of triple vases of Roman date, found in England, and inquired if other instances were known, and what was the use of these vases, which are now being reproduced by modern potters. Chancellor Ferguson informs us of four more English examples: two are from Carlisle, of which one, much broken, was found there many years ago, and is now in the collection of Mr. Robert Ferguson, F.S.A., of Morton; the other, also broken, was found in the foundations of Tullie House, Carlisle, some few days ago. In both these examples the three vases communicate internally with one another. Both examples will be placed in the Carlisle Museum, when it is removed to the premises now being built for it in connection with Tullie House. The other two instances, both perfect, were found at York, and are in the museum in the grounds of St. Mary's Abbey in that city. They are described in the catalogue as "Triple vases for flowers." Other instances probably lurk in provincial and other museums, of which we should be glad to have mention.

⚜ ⚜ ⚜

With regard to the extraordinary structure of timber uncovered in digging the foundations of Tullie House (described with some detail in our issue of last month), the conjecture that it is a *balisterium*, or platform for a battering train of *balistæ*, gains ground. A platform of not dissimilar character is given in the illustrations to *Napoleon's Life of Julius Cæsar*, as having been built to carry a great wooden berefray, or tower, at the siege of Uxellodunum in Gaul. A solid structure of earth and timber of similar dimensions, 40 feet across, forms part of the fortifications of the camp at Burghhead in Scotland, as shown by recent sections. Cæsar also gives 40 feet (the breadth of the Carlisle stockade) as the breadth of certain military structures of timber. A full report, with plans and sections, will ere long be presented to the Society of Antiquaries of London.

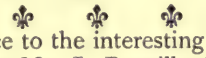
⚜ ⚜ ⚜

Near this platform was found an article, at which the *profani* may be inclined to scoff and jeer, as a mere old metal wash-hand basin from a back scullery! Such, indeed, is the article to all appearance; but it is of an unusual metal, for it is made of very thin bronze, hammered from the plate; further, it has been most highly valued, for it is patched in eleven or twelve places with thin plates of bronze, riveted on with rivets exactly like modern paper-fasteners. A stock of these rivets has recently been found in an archæological survey of the Culbin Sands in Elginshire. When the article, whatever it may be, cooking-pot, wine-cooler, or wash-basin, got too full of holes for further use, the then proprietor inverted it, and used it as a cover to something or other, to which he nailed it by six nails driven through the rim from its lower side. A precisely similar vessel in every way is in the Museum of the Society of Antiquaries of Scotland, and is figured in their catalogue and also in Dr. Munro's great work on "Lake Dwellings": it was found in Dowalton cranoge in Scotland.

⚜ ⚜ ⚜

The quarrymen of Mountsorrel granite hill, Leicestershire, have unexpectedly come upon a well which may have belonged to a Roman villa. It appears to be over 30 feet in depth, and the rectangular shaft measures 7 feet by 5 feet. It is not lined with wood. At the bottom many Roman objects were found, as

the remains of a bucket with bronze bands and handle, one perfect vase of common black Roman pottery, and large fragments of three other vases. With these were found animal remains, such as large parts of three skulls of *Bos longifrons;* two almost perfect skulls of the pig, *Sus dom.;* a very fine antler, unfortunately broken into several pieces, which has been identified as that of the elk, and many antlers of the red deer, some showing marks of cutting with a knife for fashioning into tools. During the progress of the works in the quarry, it is highly probable that some more ostensible Roman remains may be found.

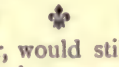


With reference to the interesting and suggestive article by Mr. J. Romilly Allen, F.S.A. (Scot.), in the last issue of the *Antiquary*, on Photography and Archæology, our readers will be glad to have their attention directed to a valuable paper entitled "Free Libraries and the Photographic Survey of Counties," which was read before the Library Association last autumn, at their annual meeting at Nottingham, by Mr. John Ballinger. We are glad to find that it has been reprinted by William Lewis, Cardiff, and desire heartily to recommend it to archæologists, to photographers, and to the committee-men of our free public libraries.

But contrariwise, with regard to photography as applied to relics and details of the past, it is as well to hear both sides, and an esteemed artist correspondent (Mr. Bailey, of Derby), well acquainted with every process, after reading Mr. Allen's article, writes as follows: "I see an *Antiquary* writer says much about preserving old relics by means of photographs. He is quite mistaken. They will all vanish in a few years. I have lots of photographs; they are all gradually but surely fading away. Besides, in most instances, they are not likely to be of any real antiquarian interest, because they are generally taken from about the worst possible point of view and are badly lighted, taken by men who usually are neither antiquaries nor artists. The results are foggy, muddled, blotchy, and indistinct, with of course now and again an exception. It is also a question whether photographs printed as films in which ink is used, as in the various heliotype processes, are permanent. The inks used can only be tested by time, and at present sufficient time has not elapsed for any due testing. I don't care a bit for what is said about scientific and chemical analysis; I know enough about the fallacy of that from experience of new colours in painting. One that I have used was praised greatly, but I find it vanishes totally in but a year or two! Photography is a beautiful and useful art; but until its durability is established beyond question, it would be very unwise to depend on it as a medium for handing on to posterity such objects of antiquity as are likely to be removed to meet the requirements of modern progress. The best thing is to hand on the objects themselves, when possible; and more often than not there is this possibility."

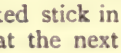
The late Mr. W. H. Smith, when Lord Warden of the Cinque Ports, was surprised to learn that the well-known memorials at Walmer Castle of Mr. Pitt and the Duke of Wellington were in no way secured to the castle, but became by purchase the private property of the Lord Warden for the time being, it being open to him to keep or dispose of them as he thought best. Indeed, when Lord Palmerston, on becoming Lord Warden, hesitated to take over from the representatives of his predecessor the furniture and effects of the castle at the usual valuation, a sale by auction was contemplated, though in the end this was fortunately averted. The threatened sale had, however, already had one effect. The Duke of Wellington of the day could not bear the idea that the furniture of his father's room in the castle, which up to that time had remained as left at the death of the great general, should be sold by auction, and he obtained leave to remove to Apsley House, where they have since remained, the original camp-bed in which the duke regularly slept at Walmer, the chair in which he died, the campaigning chair, and several other articles of a specially personal character. Nevertheless, a great deal of the furniture which had been used both by Mr. Pitt and the duke yet remained, and during Lord Granville's tenure of the office other pieces which had become estranged were retrieved and restored to the castle. Mr. Smith,

finding it in his power to do so, intended to make all such furniture as could be authentically proved to have belonged to Mr. Pitt or the duke heirlooms to the Lord Warden for the time being. Death prevented him from fulfilling his purpose, but his son, the Hon. W. F. D. Smith, M.P., has now carried out his father's wishes.

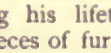


The gift, however, would still have been incomplete but for the generous action of the present Duke of Wellington, who, on learning of Mr. Smith's intentions, at once offered to restore to the castle the camp-bed, chairs, and other articles above-mentioned, on condition that they should be replaced in the old duke's room, and be included in the heirlooms to the Lord Warden inalienable from Walmer Castle. The articles in question have been sent to Walmer, and the old duke's room is now restored to the condition it was in during his lifetime. Altogether about seventy pieces of furniture and nearly fifty pictures and engravings, known to have belonged either to Mr. Pitt or the duke, have been scheduled as heirlooms. Each heirloom is marked with a little brass plate, numbered to correspond with a fixed list in the castle.

The *Daily Graphic* has introduced us to another "diviner" or "water-wizard." Mullin's occupation, through the high patronage he has received, has become so profitable that it is not unlikely that there will be a rush into this promising line of business, which is rendered possible by the number of credulous fools that are to be found in every country. Although "divining," if genuine, is contrary to the Christian religion, and if humbug is in antagonism to English law, William Stone issues a professional card on which he advertises "Springs found by means of the Divining-rod." He is said to have used his rod with good effect at Arreton in the Isle of Wight. The *Graphic* gives a picture of this parody of Moses, representing him as a stout, moustached, common-looking, middle-aged man in a check suit and pot hat, with the forked stick in his hands. We would suggest that the next mountebank in this line would do well to get himself up for the part in the long robe and pointed hat of the conjurers of a past generation.



An Oxford correspondent, a member of Keble College, sends us an account of a comical transposition of monumental effigies and inscriptions that "restorers" have effected at the church of St. Peter-le-Bailey. Haines describes (1861) four brasses in this church: (1) John Sprunt, mayor, 1419; (2) a lady, c. 1420, inscription lost; (3) a civilian (Geo. Box?) and wife, c. 1640; and (4) inscription to William Parkar LL.B., 1510. They have, however, since been relaid, with the result that John Sprunt's effigy has been fitted with William Parkar's inscription on the north side of the chancel, whilst on the south side is placed the lady with Sprunt's inscription! This is a delicious confusion, and worthy of the restorer who had a female head affixed to the dilapidated effigy of a duly-vested priest!



Since our correspondent directed our attention to this chance-medley of brasses, we have visited St. Peter-le-Bailey, and find it just as he has stated. John Sprunt, mayor, with a narrow waist and head-dress with falling lappets is irresistibly funny. If left alone, it may give rise to a learned paper on mayoral habits of the fifteenth century. The lady is screwed down to her stone with five large modern-looking brass-headed screws all piercing the figure, and one right through her forehead. The four brasses are now on the floor of the chancel, right and left at the top of the first step, and so placed as exactly to secure the maximum amount of trampling; no one can possibly enter any one of the choir seats without treading on the inscriptions. At this rate they won't last for another generation. Yet another comment as to these Peter-le-Bailey brasses—what has become of the civilian and his wife, *c.* 1640? They may be there, but we could not find them.

Wanton hands have recently destroyed the ancient Norman arch at Wallsend, near Newcastle-on-Tyne, which marked the spot where the church of the Holy Cross—the old parish church of Wallsend—once stood. Canon Henderson, the rector, has traced the history of the church of the Holy Cross back

to the time of Henry II., a deed in which special reference is made to it bearing the seal of that monarch. The arch which has just been destroyed was built in the early Norman style of architecture, and is supposed to have formed the porch at the south entrance to the nave of the church. The old churchyard, in the centre of which the church formerly stood, is situated on a breezy eminence lying on the east side of Wallsend, and flanked on the west and south by a deep ravine known as the Burn Closes. An ancient bridle-path follows the windings of the stream, which flows eastward to the Tyne, and from the banks of which access is gained by a series of flights of antique stone stairs to the ruins of the old church on the adjoining heights. Vandalism has been almost encouraged by the authorities of Wallsend, for the old graveyard has long been left in a disreputable state, and the surrounding wall has nearly disappeared. The Society of Antiquaries of Newcastle-on-Tyne is trying to recover the stones with the object, if possible, of rebuilding the arch.

The missing "Missal" from the old library of St. Peter's Church, Tiverton, referred to in the *Antiquary*, vol. xxiii., p. 139, has been recovered. The Rev. G. D. Shenton kindly sends us the following account of it: The volume is a quarto, and a note in pencil at the end says it was "repaired by Clerk Sharland in 1830." At intervals there are to be seen pencil-marks from one to thirteen, probably in Sharland's hand, and denoting the order for binding. This makes it seem likely that the MS. was in a very loose state before it was bound. This is also attested by the fact that, although these numbers are placed generally at an interval of eight leaves, yet there are three leaves missing, and two places, *i.e.* between v. and vi. and between vi. and vii. below, where it is possible that a whole set of eight leaves has been lost. The contents are roughly as follows: I. A Table of Eclipses of Sun and Moon, a Calendar, and a Diagram of the Signs of the Zodiac. II. The Hours of the Blessed Virgin Mary, but with a leaf lost at beginning, and commencing with the hymn *Quam terra pontus.* III. The Seven Penitential Psalms. IV. Litany. V. Vigils of the Dead, ending abruptly with Ps. cxix. 15. VI. Eight leaves containing Prayers in a lighter ink. VII. The Abbreviated Psalter of St. Jerome, ending with Ps. cxliii. Then two prayers, a shortened and paraphrased account of the Crucifixion, St. John xix., and a prayer.

There is a paper gummed on the covers at the beginning, in modern writing, giving a less full table of contents, and with this statement: "At the beginning are prefixed the Kalendar and portions of the tables of the eclipses of the sun and moon by John Somour, written by William of Worcester at the instance of Richard Roper (to whom the book most probably originally belonged), and dated 14 August, 1438. The book is imperfect at the beginning and the end, and the 'Horæ' are preceded by some offices in irregular order. Executed in England between 1435-1440. (Signed) E. L." "E. L." stands for Edward C. Leiren, one of the librarians of the British Museum. He obtains his information about the date from a footnote to the table of eclipses, which runs (if I read it right): "Exemplarium Calendarie . . . (?) fratris Johanni Somor, scriptum Bristolæ per manum Willim Worcestre ad instantian Ricardi Roper Anno Domini 1438." But there must be something wrong about it, for William of Worcester was only twenty-three years old in 1438, and had never yet been to Worcester, so could not very well have been called anything but plain Botoner. He had left Cambridge, I believe, where he "scientia astronomica præsertim inclaruit," so it was natural that Roper should have employed him at the MS., but he cannot have been called Worcester then. How can this be explained? The tables of the eclipses extend from 1433 to 1460 (sun), and 1439 to 1462 (moon).

On Easter Monday the Duke of Westminster's latest gift to Chester, the new park at Handbridge, was formally opened. The mayor (Alderman Charles Brown) drew attention to the fact that they had assembled on the most historic part of historic Chester, and by his remarks showed himself a true lover of the past. He said: "On this site during the Roman occupation of Chester, in the first three centuries of the Christian era, no

doubt the Roman soldiers assembled in numbers. They were chiefly employed at this point in guarding the access to the city, the only approach at that time being by a ferry from the old Shipgate, the remains of which we see from this cliff on which we stand. On the face of this red sandstone cliff there still remains, although in a mutilated condition, the figure of Minerva, which is supposed to have been the work of the Roman soldiers the time they were here, and we are pleased to think that it remains as a memento of that great people. Passing over some four or five centuries after the Romans departed from this neighbourhood, we come to the Saxon Heptarchy. That tumbledown old building yonder is still called the Edgar Palace, and that was supposed to be the site of the palace of King Edgar, and from it this place takes its name. An old chronicler writes that A.D. 973 King Edgar summoned eight sovereign princes, his vassals, to meet him at Chester, viz.: 1, Kenneth, King of Scotland; 2, Malcolm, King of Cumbria; 3, Mac Orrie, King of the Isles; 4, Dufnal, King of South Wales; 5 and 6, Sifurth and Howel, Kings of North Wales; 7, Jacob, King of Galloway; 8, Jukel, King of Westmoreland, who took the oath of homage to their superior lord; and Edgar, entering his state barge, placed the eight tributary princes at the oar, taking the helm himself, proceeded in that manner up the Dee to the ancient cathedral of St. John the Baptist, accompanied by his nobles in their barges, and having performed his devotions, returned with the like pomp to his palace. Surely this is a historic place!"

⚜ ⚜ ⚜

Chester, we are glad to see, unlike some other of our historic towns, is keenly alive to the preservation of the memories of the past. On the same day that the mayor gave so happy a turn to the proceedings in connection with the opening of the new park, Lord Egerton of Tatton, with imposing Masonic ceremonies, laid the foundation-stone of the Randle Holme porch, at the church of St. Mary's on the Hill, Chester. Randle Holme, the author of the first book printed at Chester, *The Academie of Armoury and Blazonry*, as the representative of the third generation of a family of lawyers and antiquaries, was ever affectionate to the old church of St. Mary's; and it was through his energies that the tower was restored, and the bells, which still bear his initials and an appropriate inscription, were presented. He was a distinguished Freemason and churchwarden of St. Mary's, where he was buried in 1699. Mr. Henry Taylor, F.S.A., has been most assiduous in collecting facts relative to the interesting family of Holmes.

⚜ ⚜ ⚜

The formation of an East Riding Antiquarian Society seems now likely to become an accomplished fact. The initial letter of Mr. T. Tindall Wildridge on the question in the Yorkshire press was speedily supported in the correspondence columns by Mr. C. Savile Foljambe, F.S.A., M.P.; Rev. Dr. Cox, F.S.A.; Rev. H. E. Maddock, Mr. William Andrews, Councillor J. G. Hall, Dr. Stephenson, and Mr. J. R. Mortimer. The preliminary circulars that were issued at the beginning of May have awakened considerable response. Among those who have consented to become vice-presidents are the Lord Archbishop of York, Lord Herries (Lord-Lieutenant of the East Riding), the Bishop of Beverley, the Bishop of Hull, Sir A. K. Rollit, M.P., and the Mayor of Hull. The starting of such a society ought to be instrumental in securing further and much-needed support for the excellent Yorkshire Record Society, which is so ably managed by Mr. Chadwick, F.S.A.

⚜ ⚜ ⚜

The death of Mr. Robert James Johnson, which took place at Tunbridge Wells on Easter Monday, is a great loss to English architecture. He was born in 1832, and on leaving school he was placed in the office of a civil engineer; but showing a strong preference for architecture he was articled to the late Mr. J. Middleton, who then practised at Darlington, but later at Cheltenham. When his time was out he entered the office of Sir Gilbert Scott, which was then the best school for young architects in England. There he remained some years, and there he was drawn into the study of the Gothic architecture of the North of France. He spent much time in drawing and measuring French churches, and in 1861 published in folio his *Specimens of Early French Archi-*

tecture, by which he will be remembered by many who have not the opportunity of knowing his work. It is an excellent book, but Johnson, like most of the best of his contemporaries, soon came to see that however good the thirteenth-century architecture of France may have been, the attempt to imitate it in England in the nineteenth century was a mistake. And we have heard him in later years regret that by his book he had supplied material to inferior architects, whose bad work was offensive to him. He would not allow the book to be reprinted when some others of the same kind were.

⚜ ⚜ ⚜

In 1862 Mr. Johnson went into partnership with the late Mr. Thomas Austin in Newcastle; but Mr. Austin, dying soon afterwards, left him to carry on the work alone. He soon became well known, and many important public and private works have been directed by him in all the northern counties, as well as some further away. Amongst them may be mentioned: St. Hilda's Church, Whitby; St. Matthew's Church, Newcastle; All Saints' Church, Gosforth; Skelton Church in Cleveland; various works at Monkwearmouth Church, Hexham Abbey; Woolbeeding Church, Sussex; Monk Fryston Church, Yorkshire; the fitting up and decoration of the chapel at Castle Howard, as well as many private houses, in which especially he excelled. One of his best works is what may be called the "unrestoring" of the chancel of St. Nicholas's Church at Newcastle, that is, the taking out of it of the various strange things the "restorers" had put there, and fitting it up handsomely as the quire of the newly-made cathedral. About two years ago Mr. Johnson's health began to fail, and last autumn he moved to London in the hope of obtaining relief. From London he moved to Tunbridge Wells, where he died. Apart from his professional qualities Mr. Johnson will be missed by a large circle of friends. He was a good antiquary, and a fellow and local secretary of the Society of Antiquaries of London, and a member of the Newcastle Society, whose museum is lodged in the Black Gate of the Castle, which he repaired for them in a way it would be well for some eminent "restorers" to study and imitate.

⚜ ⚜ ⚜

The question that has been much discussed just now as to the desirability of establishing a permanent Military and Naval Museum scarcely admits of but one answer. Perplexity arises when the discussion turns upon the difficulties of choosing and obtaining a suitable site. The reasons in favour of having a joint museum, rather than one for each service, seem overwhelming, and this at once puts Greenwich out of the question, as the sole cause for the choice of so inconvenient a site would be the historical associations of a naval character that linger round the place. The suggestion that most commends itself to us is one made by Sir G. H. Chubb, that the museum should be attached to the Royal United Service Institution. The institution is about to be transferred to the old Chapel Royal, Whitehall. Adjacent to and fronting Whitehall is the building with a garden called Gwydyr House, and now used by the Charity Commission. This is all Government property, and if only the Charity Commissioners could be housed elsewhere, a building could be erected on the site of Gwydyr House in the same style of architecture as the Chapel Royal, which would readily provide all the necessary accommodation for relics and pictures, and which would be in a grand position for the public.

⚜ ⚜ ⚜

A thoroughly capable antiquary, who was walking from Bristol to Chepstow on Good Friday, tells us that he visited the fine Roman station of Caerwent (Isca Silurum), the south wall of which is perfect in some places about thirty courses high. He noticed two apparently newly-made holes in the south wall, as though the facing stones had been taken away. The old manor-house in the middle of the station, now a farmhouse, was in course of repair. Our correspondent expresses a hope that the ancient wall is not being destroyed for any purpose connected with this rebuilding.

⚜ ⚜ ⚜

The end of the first week in May was distinguished by the discovery at Wallsend of a Roman altar. It was found by Mr. Alexander Arnot, whilst digging in a field, the property of the Newcastle Corporation, situated on the south-west side of Wallsend. The relic, which is about 3 feet high and about 17 inches wide, has been broken into two pieces

across the centre of the inscription; one of the "horns" also has been carried away. A square stone with moulded edges and a depression in the centre like the base of a column, and also a circular stone with a human face in the centre, were at the same time exhumed. These two stones have been presented to the Newcastle Society of Antiquaries, to which also the altar has been promised. Mr. Blair, F.S.A., kindly sends us the following reading of the inscription:

I O M
COH IIII L[I]N
GONVM • EQ
CVI ATTENDIT
IVL • HONOR
ATVS ↄ LEG II
AVG
V • S • L • M

The letters I and N in the second line are tied. The Q at the end of the third line is small, as is also the I of the CVI, this being also above the line. The inscription describes the fourth cohort of Lingones as "Equitata." The *Notitia* places this cohort at *Segedunum*, but the only record of it discovered in the neighbourhood is an altar found at Tynemouth, formerly at Somerset House, a representation of which is given in the *Lapidarium*. The chief interest of the find, however, is in the direct confirmation of what has long been the opinion of antiquaries, that Wallsend was the Roman *Segedunum*. The formula "CVI ATTENDIT" is new to Roman epigraphy. It is the first time that this particular cohort has been described as "equitata," that is, formed partly of horse and partly of foot.

Notes of the Month (Foreign).

THE solemn inauguration of the bust of the discoverer of the catacombs, J. B. de Rossi, the veteran Roman archæologist, had to be deferred to April, in order to allow several *savants* of European reputation to be present. Beneath the marble bust now erected in the atrium of the catacomb of St. Callisto, formerly dedicated to SS. Xyxtus and Cæcilia, runs the following inscription, cut in letters of the third century:

Iohanni Baptistae De Rossi—Quo duce christiana vetustas — in novum decus effloruit — Pontificum heroumque primaevae ecclesiae — illuxere trophaea —natali eius septuagesimo — Cultorum Martyrum et Sacrae Antiquitatis — Magistro Optimo P. A. MDCCCXCII.

The bust was crowned with laurel, and discourses followed by Monsignor de Vaal, president of the Collegium "Cultorum Martyrum"; by Dr. Petersen, secretary of the Istituto Germanico di Archeologia; by Commendatore Geffroy, director of the Scuola Francese at the Palazzo Farnese in Rome; and, lastly, by the representatives of the various universities and scientific institutions of the whole of Europe.

* * *

The Universities of Vienna, Moscow, and St. Petersburg sent diplomas or deputations of congratulation, the French Government the insignia of a high officer of the Legion of Honour, and the Spanish the Great Cross of the order of Isabella the Catholic. Some thirty local and foreign academies then presented different works published by them in honour of the seventieth birthday of a man who has done more than any other living to make us acquainted with early Christian times. A letter from Leo XIII. appropriately closed the list of honours received that day.

* * *

Professor Milani, director of the Etruscan Museum at Florence, has begun excavating on the site of the ancient Etruscan city of Tlamon, near Orbetello. Some years ago remains of terra-cotta friezes came to light in this locality, which had evidently served as decoration in some temple. They resembled those of the well-known Etruscan Temple of Luni, which are now in the museum at Florence. The ancient Necropolis will form part of the plan of this campaign of excavations, but it is hoped a temple will be found. While directing these works Professor Milani has been summoned by telegraph to Vetulonia in order to inspect a rich treasure of gold ornaments that has just come to light.

* * *

Madame van de Velde, step-daughter of the late Count de Launay, Italian Ambassador at Berlin, has given to the Royal Archæo-

logical Museum of that city the collection of ancient bronzes from Sardinia in possession of the family of De Launay. It is composed especially of small idols and figurini, and of an important tazza or phial, which appears to be of Phœnician origin, and has the form of a boat (*navicella*), one of its extremities terminating in an ox's head.

* * *

The architect, Professor Beltrami, deputy in the Italian Parliament, and director for the preservation of monuments in Lombardy, has recently had occasion to examine the cupola of the Pantheon at Rome, and has found reason to believe, from the bricks taken out of the vault, and from the walls of the drum beneath it, in parts where the building has not undergone any restoration, that the whole edifice was re-erected from the foundations by the Emperor Hadrian. It was already known that, after the fire, A.D. 80, under Titus, a rebuilding of some sort had taken place; but now it is found that all the brick stamps in the dome belong to the beginning of the second century, which coincides with the age of Hadrian. Three arches have been discovered, corresponding to the intercolumniations of the chapels below, which are not shown in Piranesi's drawings; and the examination begun on account of damage done by some water infiltration in the dome, is now to be continued in the interests of science, at the instance of Professor Guillaume, director of the Accademia di Francia in Rome, and of the architect, G. Chedanne, pensioner of the same academy, who has made special studies on the construction of the Pantheon. The last news reports that, in digging beneath the pavement, there has been found at a depth of $2\frac{1}{2}$ inches another very fine floor paved with marble slabs, a second discovery pointing to complete reconstruction after the age of Augustus.

* * *

At Prima Porta, near Rome, some pavements in mosaic, of very fine and accurate work, have been found just beneath the soil, belonging to some villa of a rich Roman, and displaying a great variety of colours and figures. In one is seen the head of Medusa, in another an Egyptian scene of adoration, within the middle an enthroned god or king, with the uræus on his head. He is offering a species of cake to a serpent twined round a vase or cista. Another person, standing on the left, offers the serpent a bird.

* * *

At Rome, in the new works on the Campo Verano, two ancient sarcophagi have been found, one with the wave or bean pattern (baccellato as it is called); within the middle compartment the bust of the deceased, a young man wearing a cloak, with the hand raised as if in the act of speaking; the other broken in pieces, having on it several figures, but of the time of decadent art, probably of the third century of our era. What remains of these figures represents the genii of the four seasons, clothed in chlamys. The first, on the left, is crowned with grapes and vine-twigs, and represents autumn. The second represents summer, and is crowned with ears of grain, with other ears of wheat in a calathus. The genius of spring, also crowned, holds by the hand a child, and has in the other hand a basket of flowers. That of winter is represented with a bunch of laurel in the right hand, and some other emblem in the left, for the marble is here broken. The central face of the sarcophagus, now broken, will have contained the image of the deceased. Beneath is a little scene representing the combat between two cocks, which two children are enjoying. Other genii were sculptured on the left side of the urn, now almost completely perished. From the remains of a fish, held by one of these figures, it is supposed that they represented the genii of fishing and the chase, as seen in other like monuments. Another sarcophagus, also baccellato, but in form oval instead of being rectangular, was found in Rome in the Via in Cacaberis. It bears the likenesses of two persons deceased, a man clothed in pallium, with a volumen in the right hand and scrinium, or box for books, at his feet, and a woman clothed in chiton and himation. The type of these figures is Greek, and Commendatore Visconti is of opinion that in those times the Romans kept in stock certain generic types of sculpture adapted for this kind of commercial carving.

* * *

Near where this sarcophagus was found, also came to light, a few months ago, an important collar in bronze, such as were fixed to the necks of slaves to indicate the name of their

master. The inscription (the form of its characters belong to not later than the fourth century of our era) bears: "Servus sum domni (*sic*) mei Scholastici v(iri) sp(ectabilis). Tene me ne fugiam de domo pulverata." The "domus pulverata" was the epithet designing a house belonging to this Scholasticus, master of the slave.

* * *

At the Piræus, near the ancient theatre, and not far from the shore of the port of Passa-Limani (the ancient Zea), the remains of a private house, of the Roman period, known to exist for some time past, have now been completely laid bare. In the atrium Professor Dragatses, Director of the Museum at the Piræus, has discovered a magnificent and most important pavement in mosaic, the centre of which is occupied by a large head of Medusa, finely wrought out in a circular field, which represents a shield. Around this is a square cornice, each side measuring 2·90 metres. The four triangles, between the circle and the cornice, are adorned with heart-shaped leaves of diverse colours. The head, designed in front view, on a white ground, is 60 centimètres high, and has abundant blonde hair falling on the forehead, and is surmounted by two wings resembling those of the petasus of Hermes, with at the sides serpents. What, however, is of particular interest is the inscription which runs round it, written with red mosaic tesseræ, reproducing verses 741 and 742 of the fifth canto of the *Iliad* of Homer, in which is described the head of Medusa on the ægis of Athena.

* * *

Other objects came to light in the ruins, the most interesting being an antefixa in terra-cotta, also bearing in its centre in relief a gorgoneion or head of Medusa; but, unlike that of the mosaics, its expression is fierce and repulsive, with the tongue hanging out of the mouth. This antefixa belonged most probably to the roof of the edifice itself.

* * *

Professor Dragatses, in continuing his researches in the Roman villa, has already laid bare three other rooms with pavements, also adorned with mosaics, but without figures, and with walls painted in plain colours. To the south of the Medusa room is a door giving entrance to an area, of polygonal shape, in which are the bases of some columns, now only to be seen in fragments; as also some capitals of the Ionic order. The edifice extends in the direction of the remains of the ancient Greek arsenals, the ground of which it seems in part to have occupied, after the former had, in Roman times, fallen into ruin. But the real character of the newly discovered edifice can be determined only after further excavations. Meanwhile, the Medusa floor has been covered up for preservation.

* * *

The excavations of Père Delattre, at Carthage, continue to furnish results of great interest, which will shortly be published in illustration of the ancient necropolis of that city. Amongst the inscriptions found outside the necropolis is one belonging to an ironfounder, a trade not hitherto mentioned in Carthaginian records, which speak, however, of founders in gold and bronze.

* * *

At Tipasa, in Algiers, the Abbé Saint Gérand has discovered an edifice of Christian times in form of a basilica, with a pavement in mosaic, and many inscribed stones, one bearing an inscription in verse of an ancient bishop of Tipasa, by name Alexandros. The altar, instead of being placed in the apsis, is at the bottom of the church, with its back against the wall, raised upon a stone base.

* * *

The commission for the preservation of the monuments of the city of Naples is now occupied with the works of art and historical monuments in the quarter undergoing demolition for purposes of resanitation. It has lately decided to preserve the crypt of Sant' Aspremo a Porto, and also the famous fountain of Mezzocannone. The splendid portone of the historic Palazzo Colonna, a work of the fourteenth century, which belonged to Fabrizio, great constable of the kingdom of Naples, will be transported piece by piece and re-erected elsewhere. All the other principal fountains and inscriptions of the quartiere del Porto will be likewise preserved in the neighbourhood.

* * *

Monsieur Waille continues his excavations at Cherchell, the ancient Cæsarea, in Algiers. After bringing to light several edifices, amongst which are the thermæ, and discovering many statues of good Greek imitation and

numerous fragments of architectural value, of which he has published a catalogue, he is now exploring the forum of the old city, where he has already found some whole statues, columns, and other pieces of sculptured ornaments.

* * *

Fruitful researches were also made in other localities of Algiers by Monsieur Gauckler. He has explored an ancient necropolis near the village of Gouraya, to the west of Cherchell. Numerous objects of a Phœnician character have come to light: lamps of new forms, some jewels, a solid gold ring, and an important Roman inscription, two marble heads, and some vases in terra-cotta with graffiti, which are very strange and curious.

* * *

Monsieur Doublet, chief inspector of the Antiquities of the Régence, continues exploring, by his agents, the ancient localities of Tunis. At Chonoud el Batel, in the district of Medjez el Bab, where was formerly found the statue of Atys, now in the museum of Bardo, some new statues, entire and of white marble, with a basso-relievo representing in a niche the Goddess of Abundance, a mosaic and a cippus, with inscription, have all been recently found. Monsieur Bouyac is excavating in the same place a singular edifice, of which the foundations have been laid bare.

* * *

Between the villages of Agua Dulce and Roquetas, near Almeria in Spain, the ruins of an extensive Roman city have been discovered. Many fragments of ancient architectural pieces, whole columns, vases, and inscriptions have come to light. In one inscription is read the name of the Emperor Gordianus.

* * *

In the forum of the ancient Roman city of Narbona (Narbonne) in France has been found the pedestal of a statue, which, according to the inscription, represents some distinguished personage of that city named Lucius Aponius Chæreas. His honorific titles show that he had lived some time in certain maritime cities of Sicily, perhaps engaged in commerce. Narbonne, in the second century of our era (the age of this inscription), seems to have been a very important centre of trade on the Gallic coast.

Unique Book-Plate.—Erasmus and Dr. Hector Pomer.

By H. W. Pereira, M.A., M.R.I.A.

AFTER the revival of learning in the sixteenth century, the correspondence of scholars and literary celebrities became a very remarkable feature of the times. Latin being then the universal medium of intercourse amongst the learned of most European countries, the "epistolarum commercium" developed into a recognised literary institution. It flourished as an established outlet not only for the ordinary expression of social courtesy, and for intercommunion of political thoughts, but also for discussion, for criticism, for studious inquiry, and for the propagation of literary news—matters on which friendly correspondence was especially cultivated at the epoch in question.

Joseph Scaliger, in writing to the Labbes, manifests great anxiety and curiosity to learn all that was then going on in society: "I do not exact from you correspondence merely as a matter of duty; but if anything turns up that is worth knowing, let me share in the discovery. Write about everything, whether serious or jocular, good or bad. For that is the true harvest of friendly correspondence, which is no great trouble to the writer, but affords the most consummate pleasure to the receiver."

Collections of these writings soon began to be made, and rapidly increased. Sometimes, indeed, they were made a vehicle for spreading satirical reviews of political or other characters. Such, for example, were the "Epistolæ obscurorum virorum," so strongly commended by Sir Thomas More to Erasmus, who is said to have been cured of what in those days was denominated an "imposthume" in his face by the excessive laughter provoked on reading these productions.

The work circulated under the above title was written by Ulrich von Hutten, the so-called "great knightly reformer of the sixteenth century," when he was but twenty-eight years of age. It was (as Sir William Hamilton said) "at once the most cruel and

the most natural of satires." Originally it had been launched against the mendicant orders of the Church of Rome, the histories of apocryphal saints, and the stories of fictitious relics. Yet it was taken *au sérieux* first by a Dominican monk of Brabant, who, in his mistaken zeal for the Brotherhood, bought up a great many copies of the book in order to present them to his superiors, under the impression that it had been written in praise of their fraternity!

Next, it was solemnly imprinted in London by Michael Maittaire in 1710, and finally received anything but a laudatory notice from Steele in the *Tatler*.

The author of this clever but somewhat lawless *jeu d'esprit* was once regarded as a friend by Erasmus. But the latter, who has been defined with caustic yet just severity as "l'homme de repos à tout prise," yielding to that weakness of character which ruined him as a man in spite both of his learning and his wit, suffered himself to earn the hateful distinction of being the only one of Hutten's friends who betrayed him in his last hour.

Erasmus, at once the type of vastness of intellect and feebleness of purpose, had a most brilliant career opened out before his ambition.

"Blest with a genius which could enliven a folio, he delighted himself and all Europe by the continued accessions which he made to a volume [his *Adagia*], which even now may be the companion of literary men for a winter day's fireside."*

But the natural timidity of his disposition made him shrink from everything which seemed likely to involve the risk of too great notoriety and of personal responsibility for his opinions.

Yet it is not difficult to account for the frame of mind which prompted Erasmus to shrink from the prevailing tone of religious controversy, accentuated as this had been by the burning of John Hus and Jerome of Prague. Moreover, from the instincts of a cultivated mind, he was naturally "disgusted with the violent language too common amongst Continental reformers, and the outrages committed by the populace."† To which it may be added that having been made a privy councillor by Prince Charles—afterwards the Emperor Charles V.—on condition that the duties of that office should not interfere with his literary work, he may have been apprehensive lest too great zeal on the side of the Reformation might give offence to persons in power, and so endanger the security of the pensions granted to him by the Emperor and by Henry VIII. of England.

Amongst the few persons who seemed to be in reality intimate and valued friends of Erasmus were two at Nuremberg. One of these was the renowned Albrecht Dürer, to whom the Reformer gave a "Spanish mantle." In A. Dürer's Diary there is a most touching apostrophe to Erasmus on the occasion of Luther's death.

Another special friend was Dr. Hector Pomer. This ecclesiastic was the last prior of the abbey of St. Laurence in Nuremberg; and it was to him that Erasmus presented—as a token of regard and esteem—a copy of his own edition of the works of St. Ambrose in two thick folio volumes.

This work had been printed at Basle, edited by "Desiderius Erasmus, of Rotterdam," in 1527, and was dedicated to Johannes à Lasco, whom he describes as Archbishop of Gnesen and Primate of all Poland. This personage was namesake and uncle to the celebrated John à Lasco, whom Latimer, in one of his sermons before King Edward VI., characterized as "a great learned man, and, as they say, a nobleman in his country."*

The volumes were issued from the press of Johann Froben, the printer of that *editio princeps* of the Greek Testament which, by a little too sharp practice, had anticipated the issue of Cardinal Ximenes' great Polyglot, the New Testament portion of which, although ready in 1514, was not made *publici juris* until 1522, while Erasmus contrived, with ill-advised haste, to send out his Greek Testament in 1516.

To the above-mentioned Dr. Hector

* Is. Disraeli, *Curiosities of Literature*, 2nd series, vol. i., p. 442.

† Hallam, *Literary History of Europe*, vol. i., p. 360.

* He had been driven from Poland on account of his religious opinions, and had become a "preacher of the Gospel." Coming to London, he was appointed to superintend one of the congregations of strangers of whom there had just then been a large influx into the English capital. See Strype's *Cranmer* (Eccles. Hist. Soc.), vol. ii., chap. xxii., pp. 269 *et seq.*

Pomer was presented by Erasmus, the editor, this copy from Froben's press of the works of St. Ambrose. It is printed in good clear type, on excellent tough paper, and is bound in strong oaken boards, a quarter of an inch in thickness, with brass corners and clasps, and covered, according to the fashion of that period, with stamped black leather.

In the copy which has been for many years in the possession of the writer of these memoranda is pasted in each of the two large and thick tomes (comprising four volumes) a full-page BOOK-PLATE of the

לטהורים כל טהור
ΠΑΝΤΑ ΚΑΘΑΡΑ ΤΟΙΣ ΚΑΘΑΡΟΙΣ·
OMNIA MVNDA MVNDIS
D. HECTOR POMER PRÆPOS. S. LAVR.

above-named prior of St. Laurence's Church at Nuremberg, Dr. Hector Pomer.

The dimensions of the plate are of an unusual size, viz., 13 inches by 9.

This book-plate is one of the finest specimens of this species of early wood-engraving, and in more than one respect it resembles and quite equals the style of the well-known "Death's-Head Coat of Arms," by Albrecht Dürer.

The book-plate of which we have sketched the direct and collateral history, and of which the accompanying engraving is taken from a photograph carefully executed for the possessor of the volumes, comprises the following particulars.

On a shield slightly couché, in the first and fourth quarters, in pale, the gridiron of St. Laurence, the patron saint of the abbey of which Dr. Hector Pomer was prior; second and third per bend sable and argent, three bendlets of the first. Round the four extreme corners of the plate appear, on separate shields: (1) the coat last described; (2) argent, two cocks crested, addorsed, sable; (3) per bend sinister, three roses; (4) two ducks' heads addorsed.

St. Laurence is represented as a supporter in a large figure on the dexter side, vested in a monastic habit, holding in his right hand a gridiron, the instrument of his passion, in his left the palm of martyrdom; around his head is a nimbus.

On a helmet without any torse is a demi-nun for crest, the lower part of the figure being wrought into the mantling, which is an elaborate specimen of combined clearness and freedom both in the drawing and in the execution of the engraving. The figure of St. Laurence himself, which is 8 inches high, is boldly designed, and yet is full of a certain sweetness and tender pathos both in his attitude and in the expression of his face. The motto, which is printed in Hebrew, Greek, and Latin, is taken from St. Paul's Epistle to Titus, ch. i., ver. 15, "To the pure all things are pure."

Now, the earliest known *English* book-plate bearing a date is that of Sir Nicholas Bacon, in 1574. The book-plate of Dr. Hector Pomer here described and figured is dated 1525. I have not been able to identify the name of the artist, whose initials are "R. A."

It is conceded that Germany was the early home where the craft of wood-engraving was nurtured and developed, and this may well account for the wonderful advancement in the art which this unique book-plate exhibits.

The whole of the work described in these memoranda constitutes a most interesting memorial of the friendship of two men of learning and culture upwards of three centuries and a half ago. Since that date the history both of the religion and the literature

of Europe has passed through a marvellous series of mutations and developments, which, however progressive and promising in some respects, still leave us in the dark as to the real character of our children's inheritance in the future of either.

Notes on Archæology in Provincial Museums.

No. X.—SHREWSBURY.

By John Ward.

TAKEN all round, few towns in England are of greater interest to the antiquary than Shrewsbury. It possesses a commanding castle, a town wall, and several grand old churches; but more interesting still, perhaps, are the numerous and varied examples of domestic architecture. The streets are picturesquely hilly and curvy, with unexpected alleys everywhere. Some of these alleys present vistas of quaint half-timbered houses, with bulging fronts and overhanging gables, and for the nonce one feels, in gazing along them, that the nineteenth century is far distant in the future, three centuries hence. But the bustle of the busy streets recalls one from these day-dreams to the most salient feature of all—Shrewsbury is at once a town of the present and the past, throbbing with modern commercial life, yet with a lingering mediævalism at every turn. Unlike those of most other old towns, these ancient buildings are not found clustered together in out-of-the-way corners, neglected by modern improvements, but are equably intermixed with those of all subsequent periods—Jacobean, the Dutch-like of William III., the more purely classic of the earlier Georges, and the tasteless of the later.

It comes upon one with a sense of fitness to find the museum of this town located in one of its most interesting old buildings. It was originally the quarters of the Free Grammar School—one of the many founded in the reign of the sixth Edward. The present structure was to a very great extent erected in the early part of the seventeenth century; it is wholly of stone, of three stories, and in plan like the letter L. Near the angle is a low pinnacled and embattled tower, which contains the staircase. Through the western wing is a bold archway, embellished with Renaissance decorations, but in other respects Gothic elements predominate throughout the building, both externally and internally. The windows (except the end ones of the chief rooms, which are pointed, and have fairly good Perpendicular tracery) are square-headed, and are divided into oblong lights by plain mullions and transoms. The parapet would be described by a herald as boldly engrailed—a finish which gives to the whole a certain peculiarity, shared, however, by the quaint market-house, which is of similar date.

It is hardly to be expected that a school-house, no matter how excellently devised, would make a faultless public library and museum. The access is difficult and undignified. The archway leads to the open space in the rear. This reached, the search still seems hopeless, as no actual entrance is visible. It is, however, not far away, occupying a recess in the angle at the foot of the tower. Upon passing through it, the reading-room (formerly the school chapel) is on the left, and the lending library on the right. In mounting the massive oak stairs, we notice the innumerable students' names scored on the black oak doors, and some large Roman sepulchral slabs, of which more anon. The top story is the museum. It consists of two spacious rooms. That over the reading-room was formerly the school library, but is now devoted to natural history objects. Its elaborate roof is modern, and its end walls have two large Perpendicular windows. The other, and that to which the reader's attention is chiefly called, on account of the antiquarian collection it contains, is the long room formerly known as the "top school." It runs the whole length of the west wing, and is 82 feet long and 21 feet wide. The side walls have seventeen windows, and the west end a large pointed one with Perpendicular tracery. The roof is of high pitch, simple construction, and coeval with the structure generally. Its bays are divided by principals which are linked

together by collars and supported by wall-pieces, together taking the form of a succession of timber arches spanning the room. Two of these arches have massive moulded tie-beams. The intervening spaces are ceiled with plaster. The lower parts of the walls are wainscoted, and along the foot is a continuous seat supported on small columns, all of oak and scored with a multitude of names. While the room is light and airy, it is not well adapted for museum purposes, as the spaces between the windows are inconveniently narrow for wall-cases. The furniture is of a miscellaneous character, and is quite inadequate, many objects lying exposed which should be under cover, and there is a deficiency in wall-cases. Before proceeding to the collection, a brief account of the history and management of the institution must be given.

We quote from the *First* (and apparently only) *Report*, drawn up in 1886: "When it became known that the old school-buildings were to be offered for sale, the council of the Shropshire Archæological Society invited the Corporation to join them in forming a committee for the purpose of raising a fund by public subscription for their purchase. The joint committee which was then appointed made an appeal, which was *so* liberally responded to that they were able to effect the purchase, and in 1883 to hand over the property to the town."

In the same year a public meeting of the ratepayers had been held, "when the Free Libraries Act was unanimously adopted."

Meanwhile "the Shropshire Archæological Society, at its annual meeting, had resolved to make a present to the town of its fine collection of antiquities and natural history objects, together with the cases containing them; also the whole of their books, as a nucleus of a reference library. When it is borne in mind that this property was the result of fifty years' collecting, and contained all the objects discovered in excavating the ruins of the Roman city, Uriconium, the value of the gifts will be apparent. The Corporation, prompted by a like desire to make the new museum worthy of the town, decided to add the whole of their valuable pictures."

The new institution was formally opened in 1885. In harmony with its origin, it is managed by a joint-committee of the Town Council and that of the county Archæological Society. The balance-sheet for 1885-6 shows a revenue of a trifle over £500 a year from rate and rents—a sum obviously too small to properly maintain it, and this explains in large measure the unfinished and neglected condition of the museum. There is no published catalogue or guide to the objects of the latter.

Upon entering the room we have to do with, the most noticeable features are the insufficiency of glass cases and the lack of obvious classification. Antiquarian and ethnological objects—the two classes to which the room is devoted—are intermixed, and the minor classification is imperfect. In these respects this department, as usually is the case, is sadly behind that devoted to natural history. Not only is there an absence of bold classificatory labels to catch the eye in a cursory inspection, and brief notes explanatory of the groups, but, to descend to the objects themselves, a large number are not labelled at all, and of those labelled, very many are insufficiently so. The consequence is that the room lacks a museum-look, and the educational value of the collection is impaired. It has one redeeming point, however—the district is well represented (the Uriconium objects, for instance), and this is more than can be said of many provincial museums.

On the wall above the entrance-door is a good assortment of arms and armour—swords, arrows, pikes, halberds, muskets, pistols, spurs, body-armour, helmets, etc. They are all too high for inspection, and many are not labelled. Most of them relate to the fifteenth and subsequent centuries, but there are a well-preserved coat of mail of apparently the thirteenth century, and two interesting shields, with brass or bronze umbos and concentric lines of clenched copper nails. They tantalizingly lack particulars, beyond that their labels state that they came from Moreton Corbett Church, but they are obviously older than the thirteenth century. On the lower part of this wall are some most interesting old views of Shrewsbury. Three of them are minutely-detailed water-colours by Paul Sandby, R.A.,

of the old Welsh Bridge, which, with its curious fortified gateways, was demolished towards the end of last century. Two oil-paintings furnish general views of the town—one during the great frost of 1739, and the other apparently a little earlier. They are of no artistic merit, but a comparison shows that they are reliable. Elsewhere in the room are more pictures of Shrewsbury—a view of the old English Bridge in 1774, showing houses upon it, three choice black-and-whites by Buckle, and a seventeenth-century engraved view of the town. Besides these, there are several maps—one of the time of Elizabeth, one by Speed, and an admirable antiquarian map of the town, showing the different ages in colours. Altogether, these pictures and maps form a most interesting series; but why are they not all together?

Below the windows of the left side of the room are a series of shallow drawers that have been converted into glass cases. Those below the first window contain Shrewsbury bank-notes, brass plates from the kitchen of the White Horse, demolished many years ago, recording various great floods on the Severn, etc. The rest of these cases contain a valuable series of local deeds from the twelfth to the fifteenth or sixteenth centuries. They are all labelled, and relate to a variety of transactions, among the more interesting of which are admissions to fraternity, appointments of foresters, and clerical institutions. The glasses of these drawers are held down simply by strips of paper, and as some are quite loose, it is a very easy matter for evil-disposed persons to abstract some of their treasures. In the window-sills are similar glass cases containing a number of facsimiles of the royal seals of England; the series is completed on the opposite side of the room. The rest of this left side is taken up by a very varied assortment of things, mostly not under cover. Among them may be noticed in passing a brass warming-pan of 1632, bearing the arms of the Earl of Essex; Lord Hill's travelling trunk, which accompanied him in the Peninsular campaign; the sword of state appertaining to the first mayor of Shrewsbury, 1638; a silhouette of David Parker, a local antiquary, and frequent contributor to the *Gentleman's Magazine* under the *nom de plume* of Δ. Π. (died 1833); a photograph of another well-known local antiquary, Rev. R. W. Eyton; "A Heathen Tomb from Rome," and the fragment of another, unlabelled; five or six ancient mill-stones, all unlabelled; a model of Whittington Castle in this county, and another of the British church of Perranzabuloe, Cornwall; and a considerable number of weapons, shoes, vessels, etc., of various modern nations, hence of greater ethnological than antiquarian value. Besides these, there are several Uriconium objects.

On the opposite side of the room are more Uriconium objects, which are deferred for the moment. Besides these, there are a pillion; a spinning-wheel; casts of ancient ivory sculptures—Greek, Italian, German, etc.; a framed grant of Queen Elizabeth of lands and houses in Shrewsbury; a small case of odds and ends, presented by Rev. W. Houghton, obviously collected during an Oriental tour; a brick from Nineveh, with a cruciform inscription of B.C. 860, recording the genealogy of Shalmanezar II., who received the embassy of Jehu; a model of St. Monacella's Church, Pennant Melangell, Montgomery; and an interesting case of old keys, mostly found in the district; five perforated stone hammers, all found in the district (one rather clumsy is labelled "Palæolithic?"), celts, and other objects.

(*To be continued.*)

The Antiquary among the Pictures.

SOME rather impatient comments reached us last year as to the length of our criticisms on the pictures of 1891, and Antiquary was urged to remember that he had no concern with works that represent modern subjects. Profiting by rebuke, Antiquary has resolved on this occasion to be brief, and to be content with drawing attention to certain pictures of merit that treat of past times, real or imaginary. It may be also noted with regard to anachronisms and archæological

blunders, that Burlington House has never been so free from them as in the present year of grace.

With regard to what may be termed classical subjects, there is a good show. J. W. Waterhouse, A., gives us the tale, from Ovid, of *Circe invidiosa*, or Circe poisoning the sea (20); seeking to revenge herself on Glaucus, she stands on the shore with her feet just within the lapping waves, pouring out poison of an arsenic green from a shallow bowl, clad from below the arms to the ankles in a marvellous spotted robe of peacock-blue. The details of "Penelope's Web" (126), Sydney Muschamp, are good, and carefully in accord with the period represented. The President contributes "The Garden of the Hesperides" (204), wherein, on a circular canvas, are represented three nymphs grouped in languishing attitudes round the sacred golden-fruited tree; the dragon seems to so fascinate the one selected for his victim that she has no power to rouse her companions; the picture, though to our taste unpleasant, is bold and striking in its colouring, and executed with exceptional freedom. L. Alma-Tadema, R.A., is sure to please with "A Kiss" (258), where one of a group of classic maidens, descending marble steps to join her companions bathing in the placid sea, stoops to kiss a sweet little child; it is a charming composition. Another canvas that will also be deservedly popular among the many admirers of the work of Edward J. Poynter, R.A., is "When the World was Young" (265); it represents three girls in a richly-inlaid marble recess, clad in classic robes of mauve and white, two of whom are playing with tesseræ. Arthur Hacker gives a full-length nude in "Syrinx" (344), standing, with marvellous grace, among the golden reeds—

> "Behold these graceful reeds that waving turn
> Their edges to the breeze. Thy Syrinx dwells
> Within them—they are she."

There are fewer good historical pictures this year than usual. F. D. Millet is singularly successful in his "Between Two Fires" (12), wherein a sly-looking Puritan in sombre clothes, white falling collar, and steeple hat, doubts, as he sits at table, as to the respective attractions of two roguish girls who are waiting on him; the suitable furnishing and garniture of the apartment are much to be commended. "The Flag-maidens at Taunton" (180), by Andrew C. Gow, R.A., is a happily-chosen and happily-treated subject; Monmouth, attended by mounted officers, receives from a group of white-robed maidens a Bible and an embroidered banner. Colin Hunter, A., has a winning picture, in which the water and the landscape outweigh the incidents, in "The Burial of the MacDonalds" (286); an event after the massacre of the winter of 1692, when the MacDonalds of Glencoe were ferried by the bereaved clanswomen for burial on St. Mungo's Isle. Ernest Crofts, A., gives a vigorous representation of "The Gunpowder Plot: The Conspirators' Last Stand at Holbeach House" (311), where Sir Richard Walsh, the sheriff, with his musketeers and pikemen, breaks in the gates of the court-yard, and advances upon Percy and Catesby, who have outstretched pistols in their hands; Kit Wright falls backward shot—his brother already lying dead; whilst Winter endeavours to rise, and Rokewood drags a wounded comrade towards the doorway of the house. A much more restful piece is the group by the same artist of "Charles I. at Edge Hill" (331), where the king on a white charger, surrounded by his staff and the bearer of the royal banner, reconnoitres the enemy from the ridge of the hill. "Cromwell at Ripley Castle" (738), by Rudolf Lehmann, gives the striking incident, most cunningly portrayed, of Lady Ingilby receiving Cromwell after the battle of Marston Moor.

As to old architectural details, they are pleasantly and faithfully treated in "A Minstrel of Mallorca" (37), by W. F. Yeames, R.A., and in "La Contessina" (377), by Frank W. W. Topham, and in the picture of Holbeach House (311), upon which we have already commented.

With regard to sacred history, the remarkable dearth of worthily-treated Biblical or religious subjects still continues. We may note the fairly effective treatment of "Mordecai refusing to do Reverence to Haman" (595), by Ernest Normand, though the canvas is too crowded; and a visionary "Annunciation" (901), by Arthur Hacker, in which the artist has striven after originality

with unhappy results. One, however, of the pictures that we like decidedly the best in this year's academy, if not Biblical, is certainly Christian in its story; in his treatment of a complex and difficult subject, "The Broken Idol" (368), Val C. Prinsep, A., has produced the best work that he has yet painted. A Christian slave of the time of Diocletian, who in his zeal has turned iconoclast and broken one of the household gods, is brought, as an amusement, before his Roman mistress to explain his conduct. The contrast between the glowing features of the high-souled slave as he lifts up his manacled arms in the earnestness of his pleading, with a group of kneeling fellow-Christians behind him, and the proud pose of the Roman lady, with varied expressions of uncertainty or contempt on her features and on those of her attendants, are marvellously brought out. This picture is not only splendid in itself, but full of faith.

The Parish Church of Preston.*

MR. TOM C. SMITH is already well known to not a few of the readers of the *Antiquary* as the author of a *History of Longridge*, and joint author of a *History of Ribchester*. He is now to be congratulated on having produced an exceptionally full and interestingly written account of the parish church of Preston. Although neither the past nor present church of Preston can lay claim to be classed among the great churches of our country, its history and description is well worth recording, whilst several of its incumbents have been men of mark.

In olden times Preston was in the deanery of Amounderness, the archdeaconry of Richmond, and the diocese of York, and there seems good reason to believe in the truth of the generally-accepted notion that the parish church of Preston was erected about the year 700, and that on the canonization of Bishop Wilfrid the new building was dedicated to that saint. The church is supposed by certain modern writers (*e.g.*, Whittle's *History of Preston*) to have been re-dedicated to St. John, and they have even invented an actual date, 1581, for the ceremony, and an order of Bishop Chadderton forbidding the name of St. Wilfrid to be used in the future. But all this seems to be quite apocryphal, and Mr. T. C. Smith might have shown how Ecton's *Thesaurus* (1743) and Bacon's *Liber Regis* (1786) both state that the dedication is the interesting one of St. Wilfrid. The mistake as to St. John has probably arisen with some blunder of an ignorant gazetteer-maker, subsequently supported by Protestant prejudice.

The present fabric of the church is, alas! wholly modern, and there is no reliable description of the old building with the exception of a ground-plan of the interior showing the pews, *circa* 1644-50, of which a facsimile is given. From an old plate and other drawings it is clear that the embattled aisles and nave of the old church were (externally) of Perpendicular date, and the chancel of early fourteenth century. The church was pulled down to the foundation in 1853, when a new church was erected on the same site in imitation Decorated style. Mr. T. C. Smith characterizes it as "a fine specimen," but our own judgment is, "poor and pretentious." The height of the tower and spire (205 feet) gives, however, a certain dignity to the building. There was a disgraceful disappearance of old monuments at the time of the rebuilding; the oldest now remaining on the walls is a tablet to Mrs. Ann Boughton, only sister to Lady Hoghton, who died in 1715. In the churchyard the oldest gravestone is a small flat stone, with the inscription, "Mary Cowban, 1574."

During the works of 1853-4, three brass plates were found, about 19 inches by 9 inches, to the memory of Seth Bushell, woollen draper and alderman. Shameful to relate, these three brasses were sold as old metal to a local dealer at 8½d. each. Two of these three brasses have since been recovered, and are now said to be in "safe keeping," though in private hands. Why, however, are they not restored to the church and permanently

* *Records of the Parish Church of Preston*, by Tom C. Smith, F.R.H.S. Printed and published for the author by C. W. Whitehead, Preston. 4to., 300 pp., with map and twelve illustrations. Price 25s.

fixed there? They could be claimed, and their restitution if necessary enforced, by the vicar and churchwardens. The figure of the worthy alderman—here given—is remarkably quaint, rudely executed, and certainly unique among brasses. The posture, habit, and details of the hair require no description, as the plate speaks for itself. On the other brass is the following inscription in plain Roman capitals :

> Here lyeth interd Seath Bushell woollen draper baylife and a brother of Preston dying the xv of Sep[r] 1623 aged 53. Gave unto his Kinesfoolkes and God children in legacies vi. c. £ Also xx £ to the poore of this towne For ever the use to be given the said poore by the Mayor or his deputie at Christ[s] And Easter 4 £ to the poore of Leeland and Walton al out of his charitable minde.

The earliest existing Preston register book begins in 1611, though there are two pages from an older book containing entries of 1603. One of the special peculiarities of this register, though not absolutely unique, is the regular entry of the churching of women. Down to 1631 the register is copied *verbatim* in these pages, and afterwards a selection of extracts is given.

The chapter that gives the records of the "Four and Twenty Gentlemen," or sworn men of the parish chosen to aid in assessment and other parochial duties, is of much interest. The first book of these records begins on January 2, 1644-45. A list of the six churchwardens of Preston parish is also given, beginning with the year 1644, and with a few names of the previous century.

The best part of the book is the list and description of the rectors (*temp.* Henry I. to 1415) and vicars (1415 to present day); the account of these incumbents gives much evidence of careful and learned research. From amongst the rectors of Preston were chosen three bishops—Bishop Wingham, of London, in 1260; the celebrated Bishop Merton, of Rochester, in 1274; and Bishop Erghum, of Salisbury, in 1375. Of the vicars several attained fame—notably, Isaac Ambrose, 1640-55, who was an eminent Puritan divine; and Samuel Peploe, 1700-26, who became Bishop of Chester.

We have noted a few minor mistakes, such as "Driffield in Derbyshire" (? Duffield, or Driffield in Yorkshire) on page 53, but they

ALDERMAN BUSHELL.

are hardly worth citing. On the whole this is a painstaking monogram, and, though not remarkable, or dealing with a remarkable subject, is quite worthy of a place on the shelves of any antiquary.

J. CHARLES COX, LL.D., F.S.A.

The Cistercian Abbey of Maulbronn.

By Henry Barber, M.D.

IT is well known that Cistercian monasteries were, as a rule, erected on a uniform plan, the disposition of the buildings depending upon the width of the valley, its direction, or the course of the stream, which always influenced the selection of the location.

Hence we find differences in the arrangement of the houses at Fountains, Kirkstall, Tinterne, and Furness, while all of them present the same features on the whole. Comparing these again with others on the Continent, especially those which are in a very good state of preservation, we are enabled with little difficulty to determine the positions of the various parts of the conventual buildings and the necessary offices belonging to them.

It is as well, perhaps, to take the celebrated monastery of Citeaux as a guide, allowing for any variation caused by local circumstances. The bird's eye view here given, with the explanatory lettering, can be studied with profit.

To the enthusiastic student of these ancient buildings, many ruins of which are scattered about this country, it is manifestly advantageous to be able to visit a religious house of this order which is almost perfect. It enables him to recognise, even where only a portion of the foundations may be visible, the probable position of the several parts of the block of buildings not yet excavated, or, at any rate, not clearly defined; to correct erroneous impressions at present existing, and to suggest the lines upon which a ground-plan may be made, in spite of apparently intervening obstacles.

The abbey of Maulbronn, in the kingdom of Würtemberg, is a good example of a mediæval monastery, and deserves the attention of all those who are interested in these relics of bygone days.

It stands in a narrow valley of vineyards and woods, between the Schwarzwald and the Odenwald, about seven or eight English miles from the railway-station of Bruchsal, on the main line of the Würtemberg State railways. There is a small station called Maulbronn, the second from Bruchsal, from which it is a pleasant walk of a mile and a half to the village; but only a few trains stop there during the day.

It is quite possible to make the journey from Heidelberg and back in a day. The writer has twice accomplished it, and managed to use the little local station each time. Founded about the middle of the twelfth century, this abbey, with the exception of the gateway chapel and the abbot's house, which are in ruins, is little altered, and preserves its original features in a remarkable degree, and is justly famous for its architectural and ecclesiological treasures.

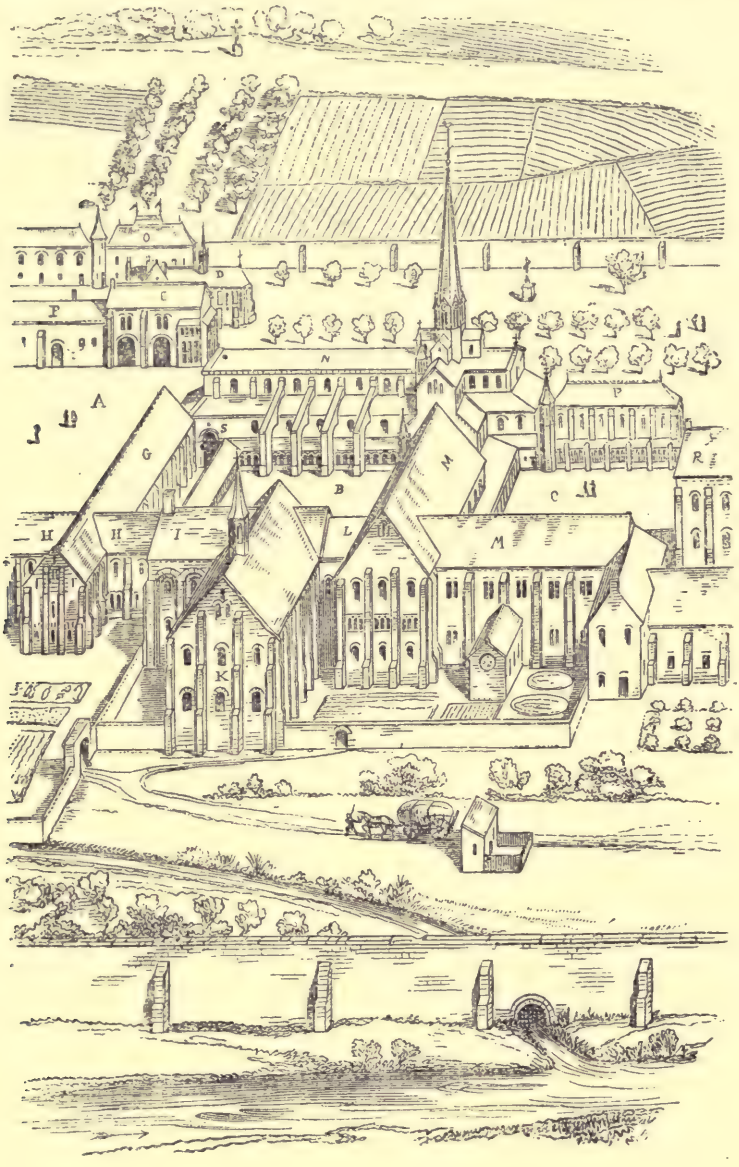
The prevailing styles are, according to the German classification, the Romanesque, the Transition, and the Gothic.

The church, store-cellar, and refectory of the lay-brethren are of the first order, corresponding to our Norman; the vestibule (west end), the monks' refectory, the cloisters, and the great cellar—Transition; the chapter-house, cloisters, well-chapel, calefactory, fratry, parlour, oratory, library, abbot's house, and winter refectory show specimens of geometric Gothic of different periods, the sculpture being more elaborate than is usually found in houses of the Cistercian order, where excessive plainness prevailed until just before the Reformation period.

The whole block of buildings is inclosed by a high wall, with a tower at each corner. Here, however, the necessary buildings of the community are on the north side of the conventual group, which is exactly the opposite of the plan of Citeaux, and of the great majority of English Cistercian houses.

Entering the gateway, the guests' chapel, the stable and guest-house are found in the first and smaller court. In the second and larger court are the office of the surveyor of the works (magister operis), the waggon-shed, smithy, farm buildings, cow-shed, mill, corn store, abbot's stable, office of the master-cook or purveyor, house of menial servants, coopery, fruit store and wine-press, office of the vineyard manager, forester, shoemaker's workshop, etc.

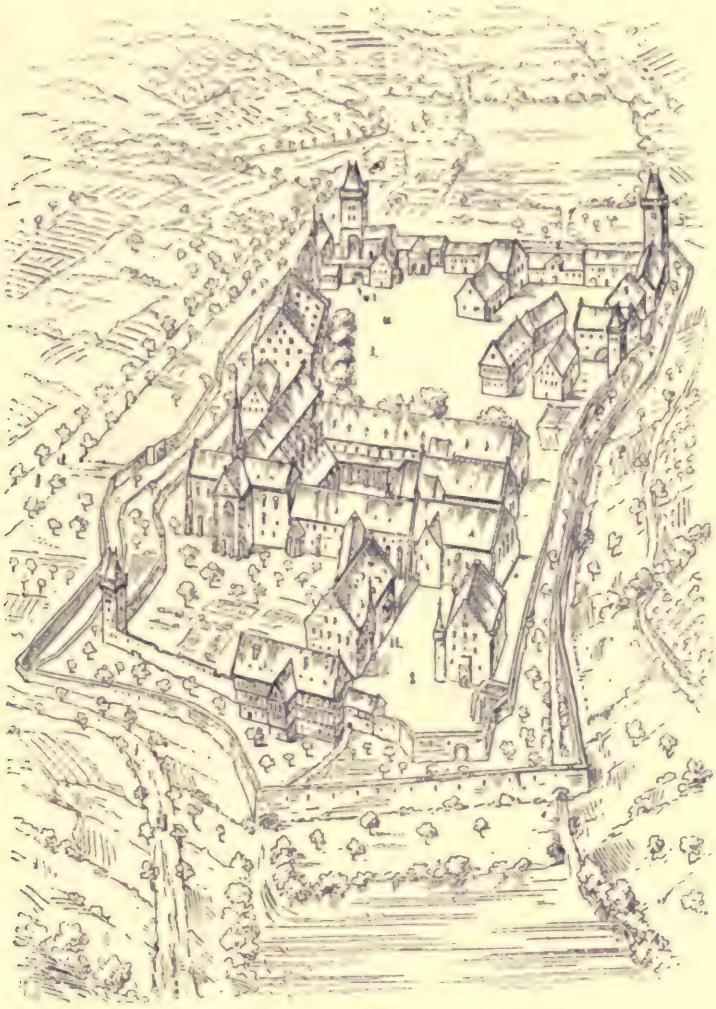
The west door of the conventual church is



BIRD'S-EYEW VIE OF CITEAUX.

O. Outer gateway.
D. Chapel in lesser courtyard.
E. Inner gateway.
A. Great courtyard.
F. Stables.
N. Church.
G. Lay-brethren's dwelling.
H. Abbot's house and guest-hall
I. Kitchen.
K. Monks' refectory.
M. Monks' dormitory over day-room.
B. Cloister garth.
S. Lay-brethren's entrance to the church.
L. Stone staircase to dormitory.
P. Library over transcribers' cells.
C. Yard.
R. Infirmary.

approached through a vestibule with a double semicircular headed doorway, supported by three pillars formed of clustered shafts. It is lighted by four openings, with similar heads and clustered columns, a slender shaft dividing each opening, the head-lights being trifoliated.



BIRD'S-EYE VIEW OF MAULBRONN.

This entrance hall was called the "Paradise," and the pavement consists of gravestones of artificers and other lay-brethren and benefactors, who were here interred. At the northern end is the entrance of the lay-brethren. The bases and capitals of the columns are beautifully decorated with flower and leaf ornament. The vestibule was added in the year 1220.

The great west door with a smaller one on each side have semicircular heads and recessed slender shafts. The door itself is covered with leather and overlaid with ornamental wrought ironwork and studs in the highest style of the Romanesque (Norman) period.

The church was begun A.D. 1146, and

finished A.D. 1178. Its length is 240 feet, or eight times the width of the choir, the width of the church being 80 feet, or $2\frac{2}{3}$ times the width of the choir; the width of the nave and that of the choir is 30 feet, the width of the church being one-third of its length. The church is of the usual form with the exception of the south aisle, the width of which has been increased by the addition of ten chapels (A.D. 1424), extending from east to west.

In front of the choir screen stands a large stone crucifix (A.D. 1473).

The wall of the north aisle, to which the south wing of the cloisters is attached, has no windows.

The transepts are 130 feet by 34 feet, and contain six chapels, as at Eberbach, though four are more commonly found.

A flight of stone steps leads out of the north transept to the dormitory of the choir-brethren.

The chancel, 9·340 metres long by 8·595 wide, is plain, and contains nothing remarkable except the great east window of later Early English design, which has six lights, the head being filled with quatrefoil and trefoil divisions. The chancel steps occupy a width of 2·292 metres in addition.

The choir stalls consist of two double rows, ninety-two in all, with Biblical scenes beautifully carved in oak. The work is in the best style of the middle of the fifteenth century. The older stalls, which these replaced, have not been destroyed, but are set against the wall of the north aisle, and are examples of simple early geometric tracery. The abbot's stall has three seats with three high canopies overhead.

The following measurements may be worth noting. From the west façade to the choir-screen 110 feet, from the same to the transept 180 feet. The width of the south aisle is $17\frac{1}{2}$ feet. From the west wall of the nave to the choir the aisles are divided into ten squares, which equal precisely in distance the ten arcades.

The nave is divided into nearly six squares; the first six squares of the aisle reach to the screen, the four others to the transept. This shows why the arcades of the screen at the east end are 1 foot short, as the screen is a continuation of the sixth pair of pillars, and therefore the length of the four last arcades is shortened by the breadth of one pillar—4 feet.

The builders worked from west to east, and so it happens that the last arcade is short of the measure, and is narrower than the other five.

The nave is 65 feet high (equal to its own breadth and that of the aisles); the height of the aisles, 30 feet, equals the width of the nave; the height of the arcades is again the width of the aisle.

The pillars are simply right-angled, and only the inner sides are ornamented with strong half-columns. The cuboids of the latter are chiefly decorated with small sharply-cut shields, those near the choir-screen with massive leaf patterns. In the transept the designs are cords and leaves, but always with the heavy cuboids as groundwork. The angles change between rich and simple, but are always in strong relief.

The sides of the pillars turned towards the nave are carved in grotesque designs of frogs, crabs, scorpions, leaves, twigs, and fruit, which show later work.

The stone screen built between the sixth pillars dates from the twelfth century, and is in the style of the west façade, full of niches and openings decorated with fretwork. The heading is formed of a chequered pattern. In the west side is a large rounded niche between two arched portals, and farther on a smaller niche.

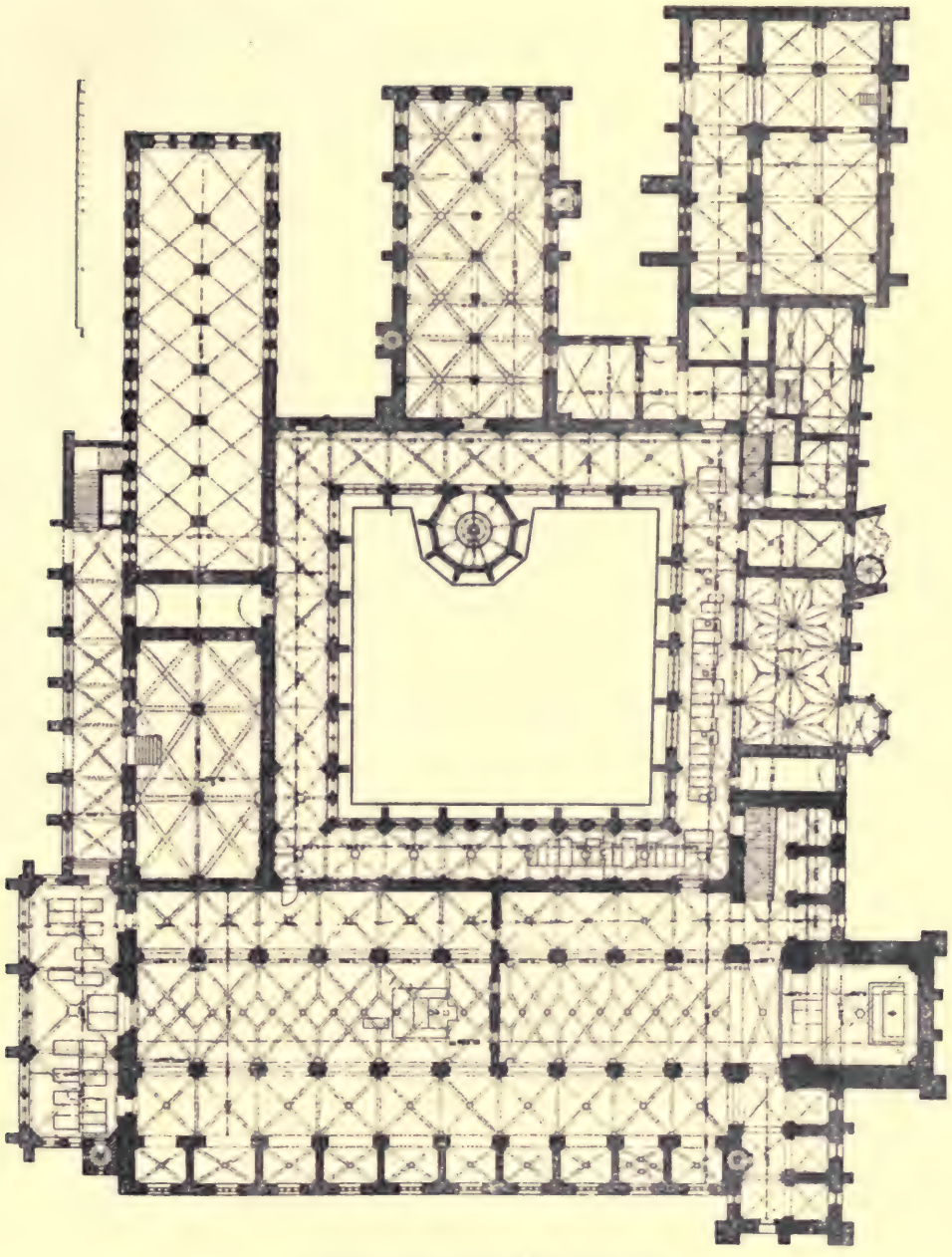
In one is a partially perished picture of St. Dorothea, with the infant Christ on a diapered background.

The framework round these portals is very beautiful, and was formerly illuminated. In the aisles are some stone aumbries, ornamented with a carved frieze.

West of the screen was the space for the lay-brethren, less by 20 feet than the choir.

In the first decade of the thirteenth century, the abbey from the west side showed a compact mass of buildings. To the right stood the church, to the left and rather farther back the conventual buildings, both together presenting a magnificent front, exactly like that of Citeaux, the mother monastery, on the plan of which Maulbronn is built.

The cloister court is surrounded by the



GROUND PLAN OF MAULBRONN ABBEY.

usual blocks of buildings; on the west side the large store-cellar and lay-refectory with dormitory and winter refectory (or early guest-hall?) over.

Here is an inscription :

Anno ab incarnacione Domini, 1251,

one of the oldest in the country.

The cellar is 70 feet by 37 feet, and 24 feet high. It has a vaulted and groined roof, supported by two broad octagonal columns. A passage separates this from the lay refectory, which is 135 feet by 45 feet, and is the longest decorated room in the monastery. It is divided by seven double columns, the capitals of which are beautifully carved. It had two doors, which are now walled up. The stone carving in these two apartments is of earlier date and in a different style from that in the church.

A winding stone staircase led up the east wall to the dormitory of the lay-brethren. This, as well as the winter refectory, was often used in earlier times for the reception and entertainment of pilgrims, a liberal hospitality being one of the rules of the order. Later the abbot's house and guest-hall were provided.

What was formerly the fratry, the resort of the monks when disengaged, adjoining the chapter-house, is now converted into two rooms.

Over this and the adjoining buildings, including the monks' cellar, was the monks' dormitory, 210 feet in length. Attached to it was the great latrine.

A passage by the chapter-house leads to the parlatorium, 88 feet by 20 feet on the north-east. Here only were the monks allowed to speak among themselves or with visitors. It was added A.D. 1493.

The chapter-house, which stands on the east side of the cloister court, is built in the Gothic style. It was originally 58 feet long by 28 feet wide, but was subsequently shortened by a wall built in the south side. The vaulted and groined roof is supported by three handsome pillars, and is richly decorated with carving. A double doorway and three pointed windows open out to the cloister walk on the east side, and in the south-east corner stands the delicate many-cornered chapel of St. John, lighted by five pointed windows. This belongs to the fourteenth century.

The sacristy is between the chapter-house and the church, and has a beautiful early Gothic window, and a small carved door leading into the transept. Here were also stored the books which were read by the monks in the cloisters. Every evening they assembled in the walk adjoining the church before the concluding service of the day, and listened to a reading from a religious work. Stone or wooden benches were placed for their accommodation. Here also the ceremony of washing the feet of each other and the poor took place on Thursday in Holy Week.

Next to the sacristy is a doorway leading into a vaulted chamber under the staircase of the transept. It is built of sandstone, and lighted by a large window in the east wall, and is, though obscure, of great artistic beauty. Such cells were used by the monks for self-discipline or flagellation. It is perhaps in allusion to this that the capitals of the corner pillars are here ornamented with carving like twisted cord.

Over the chapter-house, sacristy, and part of the transept, were the library and room for the treasury and archives, dating from A.D. 1518.

In the corner, close to the north corner of the nave, was a small room called the "Faust Hole," from which the devil is said to have fetched Dr. Faustus!

Attached to the south side of the north wing of the cloisters, and projecting into the court, is the "Fountain Chapel," a most elaborate and unusual style of lavatory. It is nine-sided in shape, and contains some exquisite carving. Although the windows and pillars are pure Gothic, the arched roof shows something of the style of the Renaissance period, and is painted in bright designs. The foot-stone bears the inscription :

Anno domini MDXI foderunt in torrente, repererunt aquam vivam. Gen. xxvi.

The fountain dates from the Romanesque (Norman) period, and the shells which receive the water are made out of Black Forest sandstone, which is not used in any other part of the monastery. At the restoration the second shell was replaced by one of fine bronze, and bears an inscription in German, of which the following is a translation :

"Dear Lord and Everlasting God, we praise and thank Thee for all the good that Thou hast done, and shalt do for us poor sinners. Amen."

Between each word are cut alternately an abbot's staff and the Palatinate arms.

Above the bronze shell is a small tower-shaped erection of lead, out of which the water flows from six openings into the upper shell. This ejects it through eight animals' heads into the second, and this again from eight more into the last, which measures half the width of the entire chapel.

THE FOUNTAIN LAVATORY, MAULBRONN.

The monks washed at this fountain before going to the church or the refectory.

The monks' refectory is opposite the lavatory on the other side of the cloister walk. It is 102 feet long, outside measure, and 94 feet inside; the outer width 48 feet, including buttresses 56 feet; the inner width is 40 feet. The roof, vaulted and groined, is supported by three strong columns with carved capitals and plain rectangular bases. Between these alternate more slender pillars. This was built about 1288, and is in the transition style, between what we term Norman and Early English. The windows are long and narrow, with simicircular heads. There are four in the north gable, and five in each side-wall. On the west side is a staircase turret, and on the east side the steps leading to the usual stone pulpit, from which the readings during meals were given.

The kitchen has disappeared. It stood between the monks' refectory and that of the lay-brethren, and had an opening on either side, through which the food could be passed.

East of the refectory is the furnace for the calefactory which is above it. From the furnace the heat was carried through a broad stone flue into twenty pipes which came through the stone floor. These could be shut off when required, and the heat went through a window into the refectory.

The abbot's house stood at the north-east corner of the fratry, and was erected between 1384 and 1402. There is unfortunately only one wall remaining, with a window, probably belonging to the abbot's chapel.

Beyond this was the infirmary, near the eastern wall of the great enclosure erected in the year 1430. It is a three-storied building, the lower being of stone and two upper of timber-framed work.

In the year 1462 there were 100 monks and lay-brethren in the monastery; in 1503 they had increased to 135; and in 1645 they were again reduced to 100.

The above article was in the press before the writer was aware that Mr. Charles Fowler, F.R.I.B.A., had written a paper on the Abbey of Maulbronn in 1883, which appeared in the *Transactions of the Royal Institute of British Architects.* The measurements are taken from the work of Professor Eduard Paulus, *Die Cisterzienser-Abtei, Maulbronn*, Stuttgart, 1882.

Derbyshire Jottings.

By JOHN WARD.

THE following jottings from my note-book, made during an Easter ramble, will perhaps interest others than merely Derbyshire readers The west wall of the main structure of Codnor Castle, the ruined mansion of the old Derbyshire baronial family of Grey, is obviously in

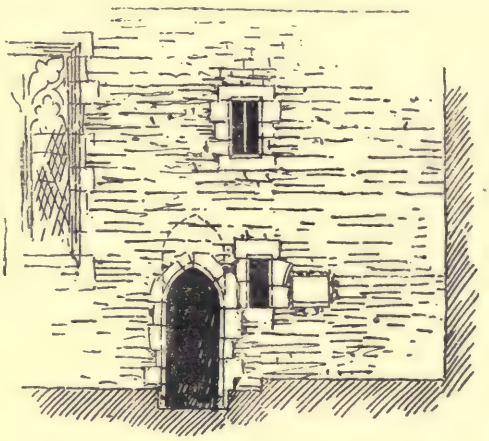
a dangerous condition, a very large portion resting upon a small crumbling neck of masonry. My fear was shared in by the neighbouring farmer, but from different motives—"beasts" were uppermost in his mind. Very little expense or labour would effectually preserve the ruins from, at all events present, danger.

All that remains above ground of the old Peak hall of Padley, near Hathersage, so sadly associated with notable recusant persecutions of Elizabeth's time, is the chapel, an interesting specimen of early sixteenth-century architecture, with a pretty hammer-beam roof of three bays. Alas! this structure has long been used as a barn, and is in a very dilapidated condition. When I was there about two years ago, all the upper part of the front wall of the projecting chimney had fallen out into the farmyard below, and it remains in the same state now. I am not a builder or an architect, but if I am not very much deceived, all that side of the building is in a dangerous condition; the walls appear to be bulged outwards by the thrust of the roof. The surroundings are lovely, and when the new line and station close by are opened, Padley cannot fail to be a great resort for tourists. It is to be hoped that the old chapel will be put to some higher, even if equally unecclesiastical, use than the present.

Near Padley are the Riley graves, seven pathetic memorials of the "Mighty Woe" of Eyam, when visited by the plague in 1666. A whole family of eight, *minus* the wife who buried them all, died in the space of a week, and these old graves mark the spots where they lie. The tomb of the father was for some years in a broken condition, though it needed little more than cement to put it right. But recently, I am glad to say, the necessary repairs were done, and the inscriptions of all the stones relettered at the cost of a descendant of the Hancocks, the family just alluded to.

My rambles next brought me to the church of Taddington, near Bakewell, the restoration of which is proceeding slowly. The old timbers re-used in the new roof (which is nearly finished) show that it is on the same lines as the old one. Now that the interior is cleared of the west gallery and the pews, and that the floor, which was absurdly raised 18 inches about forty years ago, is lowered to its original level, the changed appearance is simply marvellous. No one who knew it of old can imagine the transformation without seeing it. The nave arcades, with their lofty octagonal columns with richly moulded capitals and bases and well-turned arches, are particularly graceful. Indeed, it will rank as one of the prettiest and best proportioned churches of the Peak. The whole structure seems to have been rebuilt in the fourteenth century, except the tower arch and the west respond of the south nave arcade, which are apparently late Early English.

The peculiar aperture indicated high up outside the north wall of the chancel by



jamb stones, that I called attention to some months ago, has been opened out. It is an oblong opening, about 2 feet high and 1 foot wide, which had originally a central iron bar, but was never glazed. Like the small pointed doorway below, it is simply chamfered on the chancel side, and boldly splayed externally, showing that the doors of both opened in that direction. The accompanying sketch (which is not to scale—in fact, it is partly from memory) shows the relative position of these on the inner side of the wall, also of another narrow opening I will now describe.

This is a few inches east of the doorway, 1 foot 9 inches high, and probably about 8 inches wide, but it is difficult to say, as the west jamb is gone. This was due to the raising of the doorway 2 feet 4 inches

when the floor was raised: the dotted line indicates its present height. This opening is cut through the wall at right angles to its face, and the angles are finely recessed, but there are no indications of hinges or fastener. It is evident that the lower chamber, which the doorway opened into (now represented by the sixteenth-century vestry), was on a lower level than the old floor of the chancel, and was entered by one or more descending steps.

Both openings and doorway are contemporary with the fourteenth-century walls of the chancel; but the interesting stone lectern a little eastward of the lower opening is evidently an insertion.

In removing the whitewash on the west wall of the nave, a large painting was disclosed on the left hand of the tower arch above the level of the gallery. It shows the figure of a man larger than life-size, and turned slightly sideways, in a large oblong panel with semi-circular head, and on a blue ground. Most of the upper part is obliterated; but the figure appears to be posed upon something like the capital of a column. It has a blue girdle, and from the right shoulder droops a wing. The opinion in the village is that it represents St. Michael (to whom the church is dedicated); if so, he is a remarkably ponderous archangel—a Hercules with wings! More probably it represents Time. When Mr. Rawlins visited the church in 1827, he noted on this wall, "David playing on his harp, and Time standing with his scythe; at his feet an hour-glass, crown, globe, and sceptre." The scythe, doubtless, has disappeared with the rest of the upper portion, but the absence of the other objects is a mystery, unless they lay at the extreme foot of the panel, which is rather obliterated. The whole, however, is of no particular merit, and apparently is a product of last century.

I was informed that when the church was so pulled about, forty years or more ago, a large figure of St. Michael in lead was removed from the wall over the tower arch.

Lord Grey of Wilton at Smerwick in 1580.

By Mary Hickson.

THE Spanish and Italian invasion of Ireland at Smerwick* Bay in 1579-80, brought about by James FitzMaurice FitzGerald, and Dr. Sanders, was an important event in the history of the two islands, not only because it was a kind of prologue to the Invincible Armada expedition, but because Arthur Lord Grey of Wilton, Fulke Greville, Edmund Spenser, Sir Walter Raleigh (according to Hooker), and other great Englishmen of an age when England was most fertile of great men, were close by or present with the troops which cut to pieces the unfortunate invaders

* Smerwick is within three or four miles of the new railway-station of Dingle, and only half a day's journey from Killarney, in a sea-coast and mountain district of surpassing beauty, full of interesting remains, prehistoric and historic. Worsae thought Smerwick a Scandinavian word corrupted. Close to the waters of the vik, or bay, are ruins called by the Gaelic-speaking people *Clachan-na-Lochlannoch—i.e.*, the Stone Houses of the Scandinavians. I was inclined to believe that Smerwick was a corruption of *Smári vik—i.e.*, Clover Wick, like the North of England Smardale, Clover Dale; or else *Smár vik—i.e.*, the small bay; but the Rt. Rev. Dr. Graves, Lord Bishop of Limerick and Ardfert, F.R.I.A., writes to me about it as follows: "In 1852 I spent some days in West Kerry exploring the country around with Lord Dunraven. We made Ballydavid our headquarters, each of us being lodged in the house of a coastguard. Then and there I began to think about the etymology of Smerwick, and came to the conclusion that it was *Smjör* or *Smér vik*—that is to say, Butter-Haven. A friend has lent me Cleasby and Vigfusson's admirable Icelandic Dictionary, which gives a full account of the word Smjör. It occurs in Icelandic local names as Smjörholar, Butter-Hill in West Iceland; Smjör-sund, Butter-Sound; Smjör-vatn, Butter-Water, etc." Dr. Graves, it is needless to say, is a very high authority on Irish antiquities and philology. There can be no doubt, however, that the Spaniards called the place St. Mary Wick, and Hooker followed them. But that name never took root amongst the Irish or Anglo-Irish about Smerwick. The Irish generally used the old Gaelic name Ardcanny; but sometimes, like the Anglo-Irish, used Smerwick without being able to give any meaning for the latter name. It is certainly Scandinavian slightly corrupted, and its meaning unintelligible to the Irish people nowadays.

and their few Irish allies in a fashion that has been called treacherous as well as merciless. That the slaughter at the remote little Kerry sea-port within five miles of Dingle was merciless and unsparing cannot be denied; but there is not a particle of trustworthy evidence to prove that it was treacherous. Yet writers whose works have a very wide circulation, in Ireland especially, have stoutly asserted that Lord Grey of Wilton, Elizabeth's Lord-Deputy of Ireland, who commanded in person at the siege of Smerwick in November, 1580, was guilty of the grossest treachery, by inducing the invaders to surrender under a promise that their lives should be spared, and then slaughtering or massacring them wholesale. So widely has this belief, or rather misbelief, spread, that the phrase, "Graia Fides," or the faith of Grey, has grown into a proverb, amongst a large school of writers, in their eagerness to brand with a charge of treachery a man who was eminently truthful and incapable of dissimulation, in an age and Court where dissimulation and flattery were almost accounted virtues, and were certainly sure means to obtain courtly favour and social success. Lloyd, in his *State Worthies*, says of Arthur Lord Grey of Wilton, that "this warlike Lord would never wear two heads under one helmet, and may be said to have always borne his beaver open, not dissembling in the least degree, but owning his own judgment at all times what he was" (*State Worthies*, p. 476). Grey was no sycophant or flatterer, and this, as well probably as his kinship to the descendants of her aunt, the Duchess of Suffolk, marred his prospects of success at the Court of Elizabeth. His ancient lineage, the "unstained blood" which, as his grandson truly said (when he was condemned to death by James I.), the Greys of Wilton had spilt at the head of English armies, their "untouched loyalty" for four hundred years, did not avail, as Spenser's immortal poem tells us, to shield "Sir Artegal" from the two "ill-favoured hags Envy and Detraction," and the malicious rumours vented by the "blatant beast" Calumny, which in Courts, as in humbler places, has a certain influence over minds one might suppose too high to be within its reach.

Although neither Camden, nor Hooker, nor Bacon, say a word in support of the "Graia Fides" phrase, the first and last-mentioned of these great writers undoubtedly lay the responsibility of the "cruelty" at Smerwick on Grey and his officers. Camden's words are that the "Queen wished the slaughter had not been done, detesting from her heart such cruelty." Bacon says, "She was much displeased with the slaughter." Hooker is more reserved, and says little or nothing of her opinion on it. However mistaken may be Sir John Pope Hennessy's estimate of Raleigh, and his account of the Desmond rebellion generally, he has unquestionably done good service to the cause of historical truth by printing at length the Queen's two letters to Grey, showing that Camden, and Bacon, and all who have followed them, in stating that she disapproved of the slaughter, are wrong. So far from disapproving of it, she renders Grey "great thanks and commendations," and seemed only to regret that he took it on him to promise pardon to the few Spanish leaders whom he had spared. Her words are:

> In this late enterprise performed by youe, so greately to our lyking, we could haue wished that the p^r^ncipal persons of the said inva^drs^ to whome youe haue p'mised grace, w^ch^ we will see performed, had ben reserued for os to haue extended towards them eyther Justice or mercy, as to os should haue ben founde best, ffor y^t^ it seemeth to os most agreeable to reason, that a principall should receaue punishment before an accessary, w^ch^ would haue serued for a terro^r^ to such as may be hereafter drawen to be executioners of so wicked an enterprise, when they should heare that as well the heads as the infario^rs^ had receaued punishment according to their demeritts. (MSS., Rolls House.)

If the last sentence in this passage means anything, we must understand it to mean that the Queen considered that the "heads" of the invasion ought to have received the same punishment as their "inferiors," or subordinates, had received. The explanation of this in a sovereign, who, for the age in which she lived, was undoubtedly merciful and tolerant, when she could be so without endangering her throne, is to be found in the terrible exigencies of her position, and in the terrible discipline of her youth, on which Lord Tennyson makes her soliloquize in a life-like immortal passage:

I am Harry's daughter—
Gardiner would have my head.
* * * * *
I never lay my head upon the pillow
But that I think, "Wilt thou lie there to-morrow?"
How oft the falling axe that never fell
Hath shocked me back into the daylight truth
That it may fall to-day! Those damp, black dead
Nights in the Tower; dead with the fear of death
Too dead ev'n for a death-watch! Toll of a bell,
Stroke of a clock, the scurrying of a rat
Affrighted me, and then delighted me;
For there was life—and there was life in death—
The little murdered princes, in a pale light,
Rose hand in hand, and whisper'd, "Come away!
The Civil Wars are gone for evermore;
Thou last of all the Tudors—come away!
With us is peace!" The last? It was a dream;
I must not dream, not wink, but watch.

An unhappy childhood and youth passed in an atmosphere of suppression, fear, and suspicion, have a fearful power of deteriorating the character, and the marvel was that Elizabeth's nature, though injured, resisted it so well. Naunton, in his *Fragmenta Regalia*, says that in her the "atrocity of her father," whose furious anger and evil passions spared neither man nor woman, "was rebated" by her mother's softer temper. But the invasion at Smerwick was the first organized attempt to carry out the behests of the papal Bull, which deprived her, whom it styled the "pretended Queen of England," of all power and authority in either island, and sanctioned plots against her life. There can be no doubt whatever that in her feelings towards the invaders on this occasion she was all "Harry's daughter." Hence her letters of thanks to Grey which, as I have said, Sir John Pope Hennessy has done good service to historical truth by printing in full.

It is, however, a pity that Sir John Pope Hennessy should not have served that good cause still further by printing Lord Grey's letter to the Queen to which hers was a reply. He establishes his charge of cruelty against her by printing her letters, and he gives long extracts from Hooker, and Froude, and Dr. Cooke Taylor, describing the slaughter as a "massacre in cold blood," while he prints only eight words of Grey's letter, and then adds, "what real ground the Irish people have for the proverb, the faith of Grey, it is difficult to determine" (*Ralegh in Ireland*, p. 16). Surely the plain and easy way to overcome this difficulty, and to determine whether the proverb had any justification in fact, was to print Grey's own account of what he said and did at Smerwick, which is all fully and frankly detailed in his letter to the Queen. It is true that Miss Cusack, in her *History of Kerry*, in her anxiety to justify the said proverb, has observed that "*if* Grey had broken faith with the besieged, he certainly would not have told Elizabeth." But this line of argument can hardly be adopted by Sir John Pope Hennessy, not only because of its inherent weakness and absurdity, by which anyone might be proved guilty of anything, but because he, like the lady who put it forth, believes that Elizabeth was capable of approving of the grossest perfidy on the part of her officials and of practising it herself. That she was capable of dissimulation no one can doubt, but so far as regards the slaughter at Smerwick her letters show that she did not practise it. She no more concealed her wish to put the invaders to death than her father concealed his in the cases of Surrey, More, and Fisher. Grey knew that the slaughter would have her full approval, so he had no object in concealing that he had ordered it. The thought of sparing the invaders evidently never for a moment crossed his mind, as will be seen by the following *vera copia* of his letter, which has never been printed at length except in Mr. H. C. Hamilton's admirable preface to his *Calendar of the Irish State Papers*, 1574-1585. The polemical portion of this document appears to modern readers revolting in its intolerance, but it is not a whit more so than are the writings of his contemporaries on the Roman Catholic and Spanish side. The age in which they all lived was a fiercely intolerant one, and the spirit of the age showed itself more or less, according to the sterner or gentler nature of the man, who felt himself called upon to take a leading part in civil and religious strife. Camden, staunch Protestant and admirer of Elizabeth as he was, recognised this fact. While he (unjustly certainly) says that certain of the English Roman Catholics "*pretended*" to be "ill pleased" that the Bull of Pius V. against the Queen ever came forth, and that they "cunningly" suppressed Dr. Sander's de-

fence of the same, whereas we know they were quite sincere in their dislike to his policy, Camden adds of Fathers Parsons and Campian: "Both of 'em were by Education Oxford men, whom I myself knew being of their Standing in the University. . . . Parsons was of Somersetshire, a violent, fierie natur'd Man, and of a rough Behaviour. Campian was a Londoner, of a sweet Disposition, and a well-bred Man." By nature and training Arthur Lord Grey of Wilton was a noble, frank, stern soldier of the strictest Puritan type, and his whole character shines forth in this letter, written in a beautifully clear hand, and all, save a word here and there, legible as the day when it was written from the "Campe at Smerwicke" (on November 12, 1580), where the lines of his entrenchments can still be plainly traced, covered with the short sweet grass and wild-flowers bordering the now peaceful little bay:

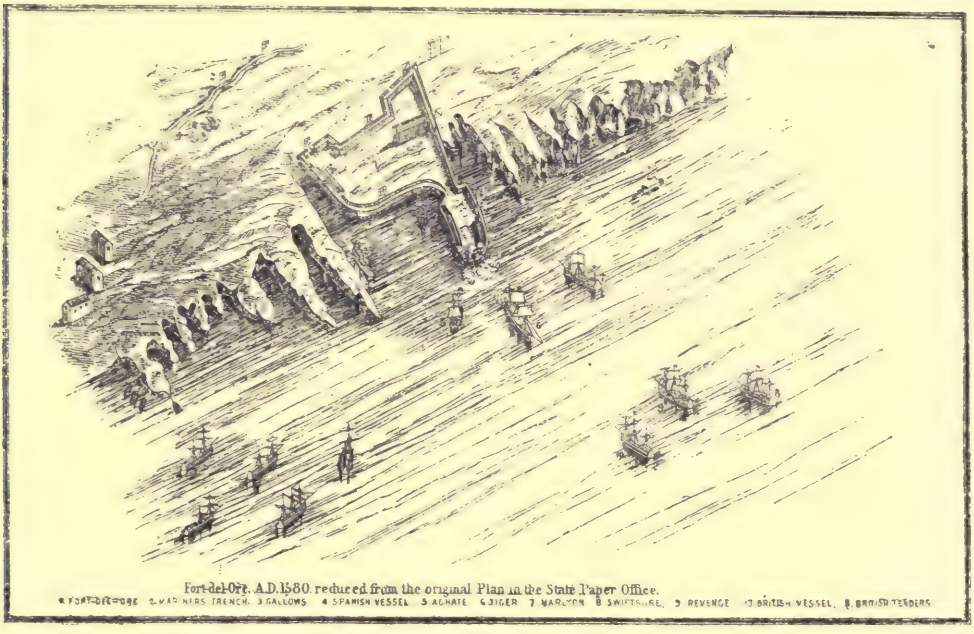
IT MAY PLEASE YOUR MAJESTY.

The 7th of this date I planted camp before the fort at Smerwick. Three causes hindered greatly my march: provision of victual rising of waters which very hardly and with no small danger we passed and lastly staying for the fleet, of which for many days space we could have no voice of, and without which the enterprise had been in vain, no possibility being to draw any ordnance with us, neither having any shipping for such conveyance by sea: at the last, word came that Captain Bingham in the Swift Sure was arrived, and had anchored before the fort . . . took my horsemen and rode to the haven to have talk with the said Captain and learn what was become of the Admiral and the rest. I found by him that storm had parted them and that after he had never heard of them but had well hoped to have met them there: entering then into advice for the environing of the place before the rest came we found . . . ourselves altogether unable having neither pioneer's tools (a ship of Limerick therewith and victuals laden not yet come about) nor his ship altogether able to supply the munition that the enterprise was likely to require, so better I held it to forbear approaching it, not having to go through with it than to make a bravery, and then enforced leave it as I found it. An eight days I so held still my camp, in penury of victuals and great doubt of the becoming of our fleet and victuals; such stormy and raging weather continually for this space had fallen with contrariety of winds, and now almost in despair the 9th morning news came unto me first that ( ) bands which I had appointed to follow me were coming at hand. I was ( ) leaping at horse to meet them when another messenger in great haste (to me?) brought word that Sir William Wynter with the ships was at the Ventrie, and would next morning if wind held be at Smerwick. The next ( ) therefore I rode thither where I found him newly entered and found ( ) the cause of the stay to have been weather and uncertain intelligence of ( ) my being and the enemy's estate. Conference then had and resolution for ( ) the service I returned, and the next day brought forward my camp and pitched by the Dingell, caused there to stay for the taking in of certain victuals. The day following being the foresaid 7th I settled camp here, in which spa( ) taking Captain Bingham with me, I went to view the fort and ground for the carriage of my trench and planting of ordnance. To let us in this, and to draw ours within the play of their counterscarpe and curtain, where their musketeers lay, ten or twelve shott were put forth, who were answered by fifty or sixty loose shott, that I had with me, to entertain them the whiles. The leaders of these were John Zouche and Captain Mackworth, who very gallantly carried themselves. In this skirmish three of theirs were slain, none of ours touched, saving that John Zouche had the graze of a bullet on the knee, but not to be reckoned of. That done that we came for I retired. The same afternoon we landed our artillery and munition. In the evening we fell to work, carried our trench within fourteen score of the piece, and planted two culverins with which the next morning anon upon day we saluted them, and they for an hour or two as freshly requited us, till two of their best pieces at last taken away, they had not on that side but musket and harquebuse a croke (*sic*) to answer us which with good heat they plied us with. The day so spent, at night to spades we fall again, and by morning brought our trench within five score of their ditch. This night they made four sallies to have beaten our labourers from work, and gave us their volleys very gallantly, but were as gallantly set in again by Ned Denny and his company, who had this night the watch. No sooner day peeped, but they played very hotly upon us, yet, as God would, for a good time without hurt, till unhappily good John Cheke too carelessly advancing himself to look over the trench, stricken on the head tumbled down at my feet, dead, I took him, and for so I caused him to be carried away, yet it pleased God to send him spirit again and yet doth live in speech and greatest memory that ever was seen, with such a wound, and truly Madam so disposed to God, and made so divine a confession of his faith, as all divines in either of your Majesty's realms could not have passed if matched it, so wrought in him God's spirit, plainly declaring him a child of His elected, to the no less comfort of his good and godly friends, than great instruction and manifest motion of every other hearer that stood by, of whom there was a good troop. . . . He so had away, I stayed in the trench, and finding their shot marvellously to beat at us, and that ours did little or nothing among them for ( ) we did not discern either by spike, hole, or smoke, on the rampart where ( ) lay, I endeavoured as I might to watch their next volley and happily did see it to come from under a certain building of timber that at the point of the cu( ) (*curtain?*) was set up propt, outwardly like a hovel and inwardly slanting like a ( ) penthouse. I willed the gunners to ( ) their pieces at that place. Sir William Wynter himself made the shot, ( ) at two tires

our gentlemen were displaced, and the trench at great good ( ) and by that two other tires were given, in great haste leaps one of the ( ) to the top of their vauntmure (*sic*) with an ensign of a sheet, and craves a ( ) parley, hereof straight was word sent me by John Zouche who then had the ward, I willed him and the trench master one Captain Pers, a very sufficient and industrious man, to know what they would. It was returned unto me that their colonel would send out one to me to treat with me, in case his messenger might safely go and return. Upon advice it was granted. There was presently sent unto me one Alexandro their camp master: he told me that certain Spaniards and Italians were there arrived upon ( ) fair speeches and great promises, which altogether vain and false they found, and that it was no part of their intent to molest or take any government from your Majesty, for proof they were ready to depart as they came, and to deliver into my hands the fort. Mine answer was, for that I perceived their people to stand of two nations, Italian and Spanish, I would give no answer unless a Spaniard were likewise by. He presently went and returned with a Spanish captain. I then told the Spaniard, that I knew their nation to have an absolute prince, one that was in good league and amity with your Majesty, which made me to marvel that any of his people should be found associate (with?) them that went about to maintain rebels against you, and to disturb ( ) any of your Highness' governments, and taking it that it could not be his King's will, I was to know by whom and for what cause they were sent. His reply was that the King had not sent them, but that one Juan Martinez de Ricaldi, Governor for the King at Bilbao, had willed him to levy a band and to repair with it to St Andrews (*sic*) and there to be directed by this their Colonel here, whom he followed as a blind man, not knowing whither. The other avouched that they were all sent by the Pope for the defence of the *Cattolica Fede*. My answer was that I would not greatly have marvelled, if men being commanded by natural and absolute princes, did sometimes wrong actions, but that men, and that of account as some of them made shew of, should be carried into unjust desperate and wicked actions, by one that neither from God nor man could claim any princely power or empire, but indeed a detestable shaveling, the right Anti Christ, and general ambitious tyrant over all right principalities, and patron of the *diabolica fede*, I could not but greatly rest in wonder, their fault therefore far to be aggravated by the vileness of their Commander, and that at my hands, no condition of composition were they to expect other than that they should simply render to me the fort and *yield themselves to my will for life or death*. With this answer he departed, after which there was one or two courses to and fro more to have gotten a certainty for some of their lives, but *finding it would not be*, the Colonel himself about something came forth, and requested respite with surcease of arms till the next morning, and then he would give a resolute answer. Finding that to be but a gain of time for them, and loss of the same for myself, I definitely answered I would not grant it, and therefore presently either that he took my offer, or else return and I would fall to my business. He then embraced my knees, simply putting himself to my mercy, only he prayed that for that night, he might abide in the fort, and that in the morning all should be put into my hands. I asked hostages for the performance, they were given. Morning come, I presented my companies in battle before the fort, the Colonel comes forth with ten or twelve of his chief gentlemen, trailing their ensigns rolled up and presented them unto me, with their lives and the fort. *I sent straight certain gentlemen in, to see their weapons and armours laid down and to guard the munition and victual there left for spoil. Then put I in certain bands who straight fell to execution.* There were 600 slain. Munition and victual great store, though much wasted, through the disorder of the soldier, which in that fury could not be helped. Those that I gave life unto I have bestowed upon the Captains and gentlemen whose service hath well deserved, for though your Majesty may, and I doubt not shall, have great ( ) services done, yet truly for toil and misery sustained in it, through length and hardness of ways, extremity of weather, coldness of season, continual watching and penury of victual, hardly by other soldiers will the like again be performed. Your Majesty at this service had here but 800; they have put out of a fort well fortified, better victualled, excellently stored with armour and munition 600, whereof 400 were as gallant and goodly personages as any ( ) I ever beheld. So hath it pleased the Lord of Hosts to deliver your enemies into your Highness' hands and so too, as one only excepted, not one of your's is else lost or hurt. I had in this journey a great jewel of Captain Byngham, whose restless travail and grounded skill hath been no small cause of shortening the same. I most humbly therefore commend him to your Highness favour, and good opinion which ( ) credit I dare gage shall show deservedly to be bestowed in every employment. The Colonel at his coming forth showed to the gentlemen I had sent in before, a coffer of his, wherein he told them was all the treasure he had, it was brought to me untouched. I caused it by the same gentlemen to be opened, and told it came to 329l. 6s. all in double rials of Plate. I caused it straight to be distributed amongst the bands that kept the stand in the field, and ward, in the camp that day, and sundry private gentlemen which I learned to have sought for no spoil, I relieved therewith as far as it would go. I trust your Majesty will allow of it. Other particularities about this service to the bearer hereof I refer, whose forwardness I could of right commend to your Highness, but that I fear you will take it rather partiality than desert, but sure Madam affection shall never draw me to deliver unto you in any's behalf what their worth shall not bear. I humbly therefore beseech your Highness to afford him your gracious countenance and favour he hath and will I doubt not ( ) more deserve (*MSS., Rolls House*).

The "bearer" thus commended was Captain Edward Denny. This plain, straightforward letter at once disposes of the alleged difficulty in ascertaining whether "Graia Fides" had its foundation in fact, or was only one of the myriad lies of the "blatant

beast" Calumny. There was no bad faith at all on the part of Grey. The slaughter committed by his orders was cruel, but not one whit more cruel than that committed by the Spaniards in 1582, on thirty French noblemen, fifty gentlemen, and two hundred soldiers for alleged piracy of the "Spanish king's fleet coming from the Indies." The noblemen and gentlemen were executed at Villa Franca, and all the rest were hung, although they "proved by the letters patent they had from the King of France that they were not pirates" (*Calendar of Irish State Papers*, 1574-1585, pref., p. lxxix.). Mr. cruel? Charlemagne slaughtering in one day 5,000 pagan Northmen; Olaf, the converted Northman, preaching the Gospel with fiendish tortures and death by the sword; Buonaparte's massacre of 2,000 prisoners at Jaffa; the smothering of Arabs in caves by the French conquerors of Algiers; the excesses of our own troops at Badajoz, in India, and in Burmah, are only varying aspects, differing in degree, not in kind, of the same human nature which exists to-day as it did in ages past, when prehistoric men sharpened the flint into spears and axes for one another's destruction. And it is sadly



Fort-del-Ore. A.D. 1580. reduced from the original Plan in the State Paper Office.

Edwards, in his *Life of Raleigh*, describing the services of the Champernouns, Raleigh's and Denny's cousins-german, in the wars of the Roman Catholics and Huguenots of France, says they fought under the liability of being hung, if captured, with a scroll on their breasts explaining that they had met their fate "For having come against the will of the Queen of England to the help of the Huguenots" (*Life of Raleigh*, vol. i., p. 32). The statecraft of the age sanctioned such invasions on the part of Spaniards, French, and Englishmen, and all alike were cruel in retaliation. When is war otherwise than true that our boasts of the modern progress of mercifulness in war, and of tolerance in religion, will hardly bear careful examination. Hooker's account of the fight at Smerwick is that on which almost all modern writers, from Camden to Sir John Pope Hennessy and Mr. Richard Bagwell, have relied. Yet Hooker himself admits that it may be found inaccurate, and certainly Grey's letter proves it to be so. Hooker says that before any assault was given, Grey held a parley with the besieged (*Hooker's Supplement to Holinshed*, p. 437). Grey, on the contrary, tells the Queen that he refrained from approach-

ing the fort until he had received reinforcements and munition, not wishing, he says, "to make a bravery" (*i.e.*, show or boast) that he could not perhaps maintain. On November 7, Grey tells us, Winter arrived before Smerwick, with his ships, amongst them that famous little *Revenge* (immortalized in Lord Tennyson's poem), to do her first good service against Spain. On the afternoon of that day, while Grey and Bingham were preparing to plant their ordnance and viewing the fort, the besieged sallied out, but were repulsed, the former tells us, by fifty or sixty soldiers under Mackworth and Zouche. Hooker, on the contrary, says that this sally "was answered by Captaine Denie (who as then had but a dozen shott), and by Michael Butler, Lieutenant to Captain Raleigh" (*Ibid.*, p. 438). Now to those who know the links between Grey and Denny, this is on the face of it an error. They were closely connected by marriage and friendship. Grey's only sister was the wife of Denny's eldest brother, Henry Denny, of Cheshunt, at whose house Grey's father died in 1562 (*v. Life of William Lord Grey of Wilton*, edited for the Camden Society by Sir Philip Malpas Egerton, Bart.). This explains the last sentence of Grey's dispatch, where he expresses a fear that the Queen may consider his praise of the bearer (Edward Denny) arose out of partiality towards a connection and friend. Had Denny (as Hooker says) repulsed the besieged in their first sortie with only a dozen soldiers under him, Grey would doubtless have been most glad to report this to the Queen. But always truthful, and averse to flattery and exaggeration for the sake of courtly favour, Grey simply relates what did actually occur, and tells the Queen that this sally was repulsed by "fifty or sixty" soldiers under Mackworth and Zouche. Hooker's account of it seems to have been written chiefly to bring in Raleigh's lieutenant to share the honours of his captain. Indeed, the whole of Hooker's history of this Irish campaign of 1580 is less an impartial statement of facts than a panegyric of Raleigh when he was the most brilliant and successful of courtly favourites. Hence the necessity of carefully collating all he says with the now accessible dispatches from Grey and others writing directly after the siege from Smerwick. Fifty or sixty years ago we might be content with Hooker and Camden as authorities on the subject of the Desmond wars. Now that the Irish State Papers have been calendared, and made accessible, we must check those authorities by them.

(*To be continued.*)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

THE first part of vol. xiv. (second series) of the Proceedings of the SOCIETY OF ANTIQUARIES occupies 128 pages, and covers the period from November 26, 1891, to April 7, 1892. A good deal of important work has been done by the parent society during these months. The timely protests by which they initiated and gave distinction to the movement that has led to the sparing of the Wren Library, Lincoln Cathedral are here recorded, and also the society's action to save the ancient Grammar School of Totnes. Among the more valuable papers and communications of this part (though it should be remembered that the most important are always reserved for the *Archæologia*) may be named the "Accounts of Roman Remains found at 50, Cornhill, City of London," described by Mr. J. W. Grover, F.S.A.; the "Roman Discoveries at Twyford, Hants," by Mr. T. F. Kirby, F.S.A.; and several learned papers by Mr. F. Haverfield, F.S.A. The attention now being given to seals is herein reflected; an engraving is given of a small silver seal of late thirteenth-century date, with device of our Lady and Child, and legend *S. Henrici Capelani*, the curious thing being that on turning the conical handle the central part or device of the seal can be extended by a screw, and used without the legend as a *secretum*. The very fine silver seal of the Dean and Chapter of Lincoln, of late twelfth-century date, is illustrated and described by Mr. W. H. St. John Hope. Mr. Hope also exhibited a silver-gilt mace that formerly belonged to the corporation of Chipping Norton. A silver-gilt chalice and paten from the church of Kea, Cornwall, are described, and the former illustrated; they are of Paris make, and of the first half of the sixteenth century. The Dolgelly chalice and paten, date *circa* 1230, the finest English chalice and paten that have yet come to light, are fully described; they were sold at Christie's on March 4, 1892, for £710. Rev. T. W. Prickett, F.S.A., exhibited a choice silver-gilt threefold chrismatory, surmounted by a crucifix, from Euwelstadt, Bavaria, dated 1636, of which an engraving is given. Among miscellaneous matters, Rev. Dr. Cox, F.S.A., exhibited and described two remarkable wood carvings (illustrated) from Lastingham Church, probably of

twelfth-century date. Chancellor Ferguson, F.S.A., gave an interesting account of various antiquities found among the foundations of Tullie House, Carlisle. Rev. J. T. Fowler, F.S.A., described a remarkable inscription and portrait-bust on a buttress of Frampton Church, Lincolnshire, descriptive of an apostate from the Catholic faith; an engraving is given. Mr. Franks, C.B., has an entertaining paper on two historical packs of playing-cards, one having reference to the Meal-Tub Plot, and the other to the South Sea Bubble.

The fourth number of the journal of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY, in addition to the separately-paged continuations of the "Monks of Kilcrea," of Day's "Historical Notes of the County and City of Cork," and of Smith's "History of Cork," contains an account of the current proceedings of the society. "The Famous Harry Badger" is described and portrait given of this remarkably-clad street eccentric who flourished during the first quarter of this century; he fell a victim to a practical joke—a huntsman's leather breeches were cut up and served as tripe; Harry finished the dish and died the next day. Mr. John Fitzgerald gives a very interesting account, illustrated with the original woodcuts, of "The Old Street Ballads of Cork." Mr. C. G. Doran continues "Some Unpublished Records of Cork."—A biographical sketch of Francis Sylvester Mahony, better known as "Father Prout," is contributed by J. O'M.—There are also some useful "Notes and Queries," and other small print details.

The first part (April) of the second volume of the journal of the EX LIBRIS SOCIETY opens with an illustrated description, by the editor, of the exhibition of book-plates at the recent annual meeting. The examples sent by Mr. H. Stacy Marks, R.A., are fully described, a plate being given of the artist's own book-plate; it is a very characteristic example of the academician's best and most vigorous style—a fool in cap and bells stands by the edge of a just-indicated grave, seriously gazing at a skull in his hands, with the motto *Sequere me;* whilst "H. S. Marks" goes boldly on a scroll right across the picture.—Mr. Walter Hamilton concludes his list of "Modern-dated Book-Plates."—Three fine last century book-plates, of the styles respectively known as "Queen Anne," "Chippendale," and "Wreath and Ribbon," and all belonging to Dr. Glynn Clobery, are contributed by Miss C. M. Hartshorne.—Mr. Walter Hamilton continues "Humour in Heraldry."—Miscellanea, Notes, and Correspondence are varied and to the point.

The second part (May) of the second volume opens with "Anachronisms in Book-Plates," by William Bolton.—Next to this comes "Bewick Book-Plates," compiled from Rev. Thomas Hugo's well-known *Bewick Collector.*—Mr. Walter Hamilton continues his series of articles on "Humour in Heraldry" in connection with Ex Libris affairs. Minor articles and notes, and the index and an attractive title-page for the first volume complete the number.

The seventh part of the *Bradford Antiquary*, which is the journal of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, has been issued. It consists of sixty double-columned royal 8vo. pages brimful of interesting local matter. The contents are: Survey of Bradford Manor, 1342, by John Lister; The Bentley Family (illustrated), by W. Cudworth; Bradford from Fourteenth to Sixteenth Century, by T. T. Empsall; Memoir of Dr. Fawcett (illustrated), by C. A. Federer; East Riddlesden Hall and its Owners (illustrated), by W. A. Brigg; Lies Hall, Thornhill (illustrated), by T. T. Empsall; Moat House, Thornhill (illustrated), by Frank Peel; Resumé of the Society's Operations since 1883, by W. Cudworth; Bibliography of Bradford and Neighbourhood, by T. T. Empsall; Ancient Charters from the Hemingway MSS., by John Lister; and Bradford Parish Church Registers, by T. T. Empsall. Our only growl is over the decidedly yellow tint of the paper, which contrasts unpleasantly with the plates. When a new volume is begun, we hope the society will give up the foolish fancy of thinking that "toned" paper, to imitate the incomplete processes of our forefathers and the stain of time, is any attraction in antiquarian publications!

The quarterly journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY, under the editorship of Rev. P. H. Ditchfield, F.S.A., continues to merit favourable notice. The last issue (No. 5, vol. ii.) contains a brief record of meetings—the first part of a paper, by John Denis De Vitré, on "Some Berkshire Crosses," which are noticed alphabetically from Abingdon to Eastbury.—A continuation of "An Inventory of Ancient Sacramental Plate in the County of Berks," by Arthur Irwin Dasent, Aldermaston to Ashampstead.—A fourth paper on "Hurley," by Rev. F. T. Wethered; and a continuation of Lady Russell's "Swallowfield and its Owners." With this number is bound up the annual report for 1891, with balance-sheet and list of officers and members.

The following is a list of the very interesting contents of the twelfth volume of the Proceedings of the DORSET NATURAL HISTORY AND ANTIQUARIAN FIELD CLUB, edited by Morton G. Stuart, honorary secretary: (1) Anniversary Address of the President, J. C. Mansel-Pleydell, Esq., T.P., F.G.S., F.L.S.; (2) Notes on the Stone-Implements in the Dorset County Museum, by H. J. Moule, M.A.; (3) Historical Sketch of the Churches in the Dorchester Portion of the Rural Deanery of Dorchester, by Rev. W. Miles Barnes; (4) The Rarer Forms of Rubus lately found in Dorset, by the Rev. R. P. Murray, M.A., F.L.S.; (5) On New and Rare Spiders found in 1889 and 1890, by the Rev. O. Pickard-Cambridge, M.A., F.R.S.; (6) New and Rare Dorset Land-Shells, by C. O. Pickard-Cambridge; (7) The External Growth of Sherborne School, by the Rev. Canon E. M. Young, Head Master of Sherborne School; (8) Portland, Descent of Manor, etc., by J. Merrick Head, Esq.; (9) Rooks Planting Acorns, by the Rev. O. Pickard-Cambridge, M.A., F.R.S.; (10) The Roman Defences of Dorchester, by the Rev. W. Miles Barnes; (11) Yetminster Church, by the Rev. C. H. Mayo, M.A., R.D.; (12) On a Remarkable Deformity in a Flowering Head of Char-

lock, by Nelson M. Richardson, B.A., F.E.S.; (13) Occurrence at Portland of Tinea subtilella, *Fuchs*, by Nelson M. Richardson, B.A., F.E.S.; (14) The Church of St. Nicholas, Studland, by William Masters Hardy; (15) Our Ancient British Urns, by Dr. Wake Smart; (16) The Portland Stone Quarries, by Mr. A. M. Wallis; (17) Report on the Returns of Rainfall and Observations on the Flowering of Plants, and Appearances of Birds and Insects in Dorset during 1890, by M. G. Stuart, honorary secretary. The volume is illustrated by fourteen excellent plates and engravings—one of which shows the rest for the Easter sepulchre in the church of St. Peter at Dorchester. The writer tells us that the date of this rest is from 1360 to 1390; it is as usual on the north side of the chancel, and may have been brought from the priory at the Dissolution, or possibly it may have been transferred from the old church of St. Peter. It is a good specimen of architectural design of the fourteenth century, late in the style and in fair preservation. Another plate gives two views of the very interesting Saxon font in the church of Toller Fratrum.

F. W. W.

The sixth part of vol. xiv. of the Proceedings of the SOCIETY OF BIBLICAL ARCHÆOLOGY contains chapters two to fourteen of Mr. P. le Page Renouf's Egyptian *Book of the Dead*.—Mr. Robert Brown, F.S.A., contributes a particularly interesting illustrated paper on "Euphratean Stellar Researches."—Professor G. Maspero continues his "Notes on Jour le Jour."—Mr. F. L. Griffith, F.S.A., gives an illustrated account of "A Cup with Hieratic Inscription," which is in the Pitt-Rivers Museum at Oxford. The writing, which is in black ink in two lines round the bowl of the cup of rough red ware, shows that it was a burial-cup, and tells a curious tale of the succession to property of the children of a man who had two wives; the style shows that it cannot be later than the beginning of the eighteenth dynasty.—Dr. A. Wildemann writes "On some Egyptian Inscriptions in the Musée Guimet at Paris."—Professor A. Eisenlohr offers some remarks on "Un Papyrus Bilingue du Temps de Philopator."

The Transactions of the LEICESTERSHIRE ARCHÆOLOGICAL SOCIETY, just issued to members, contain papers on the "Hesilrige Family of Noseley," by the Rev. W. G. D. Fletcher; the "Roman Roads of Leicestershire," by Colonel Bellairs; the "Parish Registers of St. Nicholas, Leicester," by the Vicar; and some minor papers. [Communicated.]

The quarterly issues of the ROYAL ARCHÆOLOGICAL INSTITUTE and of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION and the Journal of the ROYAL INSTITUTION OF CORNWALL have also reached us, but too late for notice until next month.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES, held on April 28, Mr. Franks, C.B., the newly-elected president, in the chair, Mr. W. Rome, F.S.A., exhibited a small head of Egyptian glass supposed to be of exceptionally early date.—Mr. A. S. Lewis read a paper on the relative position of certain Hills and Stone Circles in England and Wales.—Chancellor Ferguson, F.S.A., brought forward an admirably executed map of an archæological survey of Cumberland and Westmoreland, and of Lancashire north of the Sands, whereon are recorded every discovery of prehistoric and historic antiquities, together with the Roman wall, Roman roads, and British track-ways. This makes the third county survey that has been completed and submitted to the society, those previously accomplished being Kent and Hertfordshire.

On May 5, Mr. J. G. Waller, F.S.A., exhibited a Roman head of bronze, found near Mildenhall, Suffolk.—Mr. J. T. Irvine, F.S.A.Scot., read a paper on the so-called monument of Abbot Hedda at the cathedral church of Peterborough.—Rev. Canon Greenwell, F.S.A., exhibited and described a remarkable collection of antiquities of the Bronze Age from Heathery Burn Cave, Durham.

On May 12, the following resolution, proposed by Mr. Leveson-Gower, and seconded by Lord Dillon, was adopted: "That the Society of Antiquaries of London hears with much regret that a fifteenth-century pinnacle on the north-west angle of the nave of Rochester Cathedral Church is in danger of destruction in order that a modern pinnacle, professing to represent that which stood in the place in the twelfth century, may be set up in its stead. The Society is informed that Mr. J. L. Pearson, the architect who has recommended the destruction, has nevertheless reported that such destruction is not necessary, and the Society therefore desires to intercede as strongly as it can for so interesting a feature in the past history of the fabric. The Society also hopes that it may be possible to retain unaltered the curious eighteenth-century north-west tower, the destruction of which, it is informed, Mr. Pearson has also advised."—Mr. W. H. St. John Hope, by permission of Mr. T. H. Cheatle, exhibited the maces and seals of the now extinct borough of Burford, Oxon.—Mr. Theodore Bent, F.S.A., exhibited and described a variety of antiquities from Zimbabwe, Mashonaland.

On May 19, the following exhibitions and communications were laid before the Society: A pair of gunner's callipers, by Mr. Alban Gibbs.—A sword-belt formerly among the Scottish regalia, by Mr. Hugh Norris, local sec. S.A. for Somerset.—And a historic buff coat, by Mr. Albert Hartshorne, F.S.A. In illustration of Mr. Hartshorne's paper, a large number of buff coats were exhibited.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION held on April 20, Mr. F. Williams reported the discovery of further portions of a Roman hypocaust at Chester, and exhibited photographs of the remains, and also of a curious open timber roof of fifteenth-century work, which exists as part of the old buildings adjoining the site.—A paper "On the Hog's Head, the Nuptial Cup of Sussex," by Mr. H. Syer Cuming, was read. It was descriptive of an old custom once common in the county, and apparently confined to it, of drinking the health of the bride, at wedding festivals, from a vessel made in the form of the head of a hog.—A second paper, "On a Recent Discovery in Rome in connection with Mythology in England," by Miss Russell, was read. Some few months since a Roman mosaic pavement was dis-

covered on the Cælian Hill, Rome, on which the Evil Eye was represented attacked by various forces. Miss Russell pointed out the general resemblance of the design to various cup and ring markings in England, which are traversed by a parallel line like a javelin, and suggested that these markings were charms against the Evil Eye.

The account of the annual meeting of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY was, through some error, received too late for insertion in our last number. The meeting was held on March 30, at the Abbey Gate House, Reading, with Mr. J. O. Taylor in the chair.—The Rev. P. H. Ditchfield, hon. sec., read the annual report, which gave a *resumé* of the work of the society for the past year. The exhibition of monumental brass rubbings of Berkshire, which formed part of the fine collection of the Rev. J. E. Field, Rector of Benson; the conversazione; the meeting at Elmhurst, when Mr. W. H. St. John Hope, secretary of the Society of Antiquaries, lectured on the excavations at Silchester, and during his visit was able to throw light upon some obscure points in reference to the abbey ruins, were all passed in review. The report went on to refer with satisfaction to the location of the Silchester antiquities at Reading. A meeting to discuss the "Archæological Survey of Berks" (paper by Miss Thoyts), and some excursions of the society, were next alluded to; and, continuing, the report said that last year it was decided to visit the principal towns in the county and deliver public lectures in order to interest the inhabitants in the history of their neighbourhood. Wokingham and Wantage had already been visited, and this year Maidenhead was added to the list. The restoration of the ancient Hospital of St. John the Baptist was referred to as one of the memorable events of the year. The chief portions of this hospital were converted into the Royal Grammar School of Henry VII. in 1485, and subsequently into the Town Hall; but the dormitory of the hospital still survived as a relic of mediæval Reading. All its original features had been carefully preserved, and it would shortly be opened as a school of science for the town.—The Rev. J. M. Guilding next read the balance sheet, which showed a small deficit. The rev. gentleman asked that the fact that the society was carrying out the educational interests entrusted to it by the corporation should be embodied in the report. The reason he mentioned that was because they held the Abbey Gateway premises by the permit of the Corporation, on the condition that they looked after educational interests. This they had done by granting the use of the rooms to the Students' Association of the University Extension Lectures in Reading; by awarding prizes at various schools; and by throwing open any exhibition they held to the public.—Sir George Russell was re-elected president.—At the close of the meeting the members adjourned to St. John's Hospital, where Mr. Stallwood gave a brief sketch of its history.

The third general meeting of the SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD for the session 1891-92 was held at 17, Oxford Mansion, on April 5, the president, Mr. Wm. Tipping, F.S.A., in the chair.—Mr. F. B. Garnett, C.B., exhibited a drawing made by himself (in actual size) of a small monumental brass figure found in the possession of the Rector of St. Margaret, Roathing, where it has been for many years, and which has now been identified, from its similarity to an engraving in Haines' *Manual of Monumental Brasses*, 1861, as the figure of John Borrell, Serjeant-at-Arms to King Henry VIII., stated to have been formerly in Broxbourne Church. —The tenth annual meeting was fixed to be held on Tuesday, June 21, with one or two days' excursion to some churches in Essex and Hertfordshire. In conjunction with the annual meeting, there will be an exhibition at Bishop's Stortford, the rendezvous.

The following cases were brought before the society:

St. Marylebone Parish Chapel (the Old Parish Church), London.—Mr. Arthur F. G. Leveson-Gower read a letter from the Rev. Grant E. Thomas, incumbent, calling attention to the inscription to the memory of Edward Gwynn, which needs recutting, and towards the cost of which he invites subscriptions —about £5 being required. The inscription states that "Depositum, Edwardi Gwynn, Generosi de Gente Gwynnorum in Gwynnedh sive Wallia, claris natalibus oriundi de Societate medii Templi et Custodis Brevium de Communi Banco unius Deputatorum, vitam senio fatigatam pro cœlesti et æterna commutavit pridie Calendas Februarii An: Salutis humanæ MDCXLIX."

"Alexander Chorley set up this monument."

Frampton Church, Lincolnshire.—Colonel C. T. J. Moore, C.B., writes: "I have pleasure in informing you that the restoration of this large parish church was completed under my own eye and management, and that not only was every memorial decently repaired and replaced in its original site, but that the mutilated remains of long-lost ones have been placed in suitable positions." All the armorial bearings found by Colonel Holles in 1642, and since destroyed, have been replaced in the windows (38 coats in all). The thanks of the society were accorded Colonel Moore.

Kensington Church, Middlesex.—Sir George F. Duckett, Bart., writes: "To become involved in legal proceedings would be an endless expense, and the present condition of the society's funds would not suffice. Nevertheless, the only real good to be effected is in cases in which the law ought to be brought to bear. By what right were the churchwardens, or others, warranted to remove a mural tablet in Kensington Church, lately restored (?), to the memory of my ancestor, Lionel Duckett, M.P. for Calne? besides many other similar cases."

St. Giles-in-the-Fields Churchyard, London: The Belasyse Tomb.—The correct reading of the inscription, especially as to dates, has not yet been determined, hence the delay in the matter. Several members complained of the ill-treatment of which the *Penderel* tomb, recently renovated, is subjected to by children being allowed to kick and otherwise damage it.

Wigtoft Church, Lincolnshire.—In the recent repair and renovation of this church, there was found behind the pew panels a tomb over which the wall had evidently been built; the remains were in it and *above* ground. From its position, it is believed to be

the one noted by Colonel Holles in 1642, having over it, "In Australi Fenestra; or 3 bendlets az., a label 4 points gu.

"Priez pour l'alme Richard de Casterton Epi' Sarum."

"Casterton" house remains to this day; but up to the present a Casterton as Bishop of Sarum or anywhere else has not been discovered. Parts of the broken ornaments of the tomb were found, and a promise has been made to restore them as far as possible. An incised slab was found below the floor close to this tomb, and near before the side altar of the chantry. A large stone coffin in the same chantry was unfortunately removed, and its contents turned out. It is to be regretted that the arms found by Colonel Holles are not re-inserted in the windows.

Algarkirk Church, Lincolnshire.—The work of making this church *smart* caused the very early effigies to be turned out. One is supposed to represent Earl Algar, the founder. The rector and churchwardens are unaware of the value of these interesting memorials, and probably think that if anything should be done, it would be better to have new ones in the dress of the present period! They have so far escaped destruction, but the weather is likely to bring that about should they be allowed to remain exposed.

At the usual monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held in the library of the Castle on April 27, the secretary, Mr. Blair, F.S.A., announced that since the last meeting the society had to deplore the loss of two very able members, Dr. Bruce, one of the vice-presidents, and Mr. R. J. Johnson. Of the former he then read an obituary notice by his colleague, Dr. Hodgkin, and also the following letter from the president, Lord Ravensworth.

"9, Mansfield Street, W., April 7, 1892.

"DEAR SIR,—I have learned with the most sincere regret that our society has lost its revered 'Nestor.' At his great age we can hardly wonder, though we may lament, that this heavy loss has befallen us. We shall miss him in the old castle, at the infirmary, and on the Roman wall alike, and society of every kind will miss him wherever good was to be done.

"Newcastle has lost one of its brightest ornaments, and we have, each and all of us, lost a dear and honoured friend.

"Literature and history have lost a great patron, and we may truly say that the world has lost a really good old man.

"I am, very truly yours,

"RAVENSWORTH."

Mr. J. Robinson exhibited a bust of Dr. Bruce carved by Mr. Ogilvie.—It was moved by the chairman, seconded by Mr. Holmes, that a letter be sent to Mrs. Bruce condoling with her on the great loss sustained by herself and the society by the death of Dr. Bruce.—Mr. Hodges said that members who visited Callaly castle last year would remember how the many objects of interest in the museum there were explained to them by Mr. Wm. Chaffers, the veteran antiquary, and his daughter, Miss Chaffers. He saw from the *Builder* of last week that Mr. Chaffers was now no more, he having died a few days ago, aged eighty, at his residence, West Hampstead, in comparative obscurity and oblivion. He was, says the *Times*, very little known, even through his standard works and useful life, to the present generation of art collectors. Mr. Chaffers will be principally remembered by the following works: (1863) *Marks and Monograms on Pottery and Porcelain* (seventh edition); *Hall-marks on Plate*, illustrated with tables of date letters; (1865-1866) *Handbook of Marks and Monograms in Pottery and Porcelain* (ninth thousand); (1889) *The Keramic Gallery of Pottery and Porcelain*, with numerous illustrations, 2 vols.; (1887) *Gilda Aurifabrorum*, a history of goldsmiths and their marks on plate, etc.—The secretary reported that the oldest post Reformation bell of St. Nicholas's church, cast by John Hodson, in 1658, for the guildhall, has been purchased from Taylor and Co., of Loughborough, the well-known bell-founders, by Mr. C. J. Bates, for his castle at Langley, to which it has been sent.—Chancellor Ferguson, F.S.A., reported that "a most extraordinary stockade, 40 feet broad, had been found under Tullie House, in Carlisle, the iron nails used being a foot long, somewhat similar to those at Burghead.—The secretary then read a paper "On the Old Church Plate in the Counties of Northumberland and Durham," by Wilfred Cripps, C.B.

At the April meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, Mr. W. Claridge, M.A., read a paper on the History of the Bradford Grammar School, which consisted of additional notes based on documentary evidence discovered since he published his history of the school. The Hailstone MSS., now in the possession of the Free Libraries Committee, yielded much new information. A most interesting MS. was dated April 3, 1563. It was an indenture relating to the letting of some Grammar School property. There was abundance of evidence to prove that the property of the old school had long been managed by a number of feoffees, appointed for the purpose by the inhabitants and parishioners of Bradford. This document enumerates the feoffees of 1563, and states that "ye affore-named persones for theymselfs and in ye name and by ye holle assentes and consentes of all ye inhabitants and prschyners (parishioners) of Bradford" do let a tenement for the yearly rent of xxxvii. sh. and iiij. d., which shall be paid "to suche scole maister or scole maisters as shall by ye assente of ye said Sir John Tempest, William Gaeson, Nychollas Tempest, John Lacye, and othere ye before-named persones be appointed from tyme to tyme to kepe ye free scole within ye towne of Bradforthe, and there teache and brynge up scholeres in vertue and learnynge accordynge to one compossysyon concernynge ye said free scole maid by ye said pochyneres" (parishioners). This question of the control of the school by the parishioners or not afterwards became a burning question, and led to no small stir. Another MS. is dated May 20, 1553, and gives an account of some of the Grammar School property at that date. The commissioners "appointed to inquire for chauntries and such other like things" on the suppression of the smaller monasteries had laid their hand on the Grammar School property, or more likely on some of it. The Bradford men rose in arms on behalf of their school, and an inquiry in 1553 established the fact to the satisfaction of the "Chancellor and Councell" that the property in dispute

"was given towards the living and sustentacion of a schoolmaster teaching grammar within the said town of Bradford, and the King's (Edward VI.) Majestie is not entitled thereto by any article or braunche contayned in the Statute of Chauntries, and it is thereupon ordered and decreed that the parishioners of Bradford shall enjoy the said lands without any further trouble until such time as better matter be showed in this Court to entitle the King's Majestie thereunto. Westminster, 20 May, 1553" It was likewise shown that this property had in 1553 "anciently" belonged to the living and sustentation of a schoolmaster. The fact was clear, therefore, that at this early date the parishioners boldly asserted and tenaciously clung to their rights of management. Mr. Claridge then proceeded, in an interesting manner, to trace the history of the Grammar School, by aid of the same MSS., through the archbishopric of Laud and the troubles of the Commonwealth, down to the granting of the charter by Charles II. in 1662.

At the seventh meeting of the twenty-second session of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on May 3, a paper was read by P. le Page Renouf, president, in continuation of his former papers on the "Egyptian Book of the Dead," a translation with commentary (continuation); and "Meanings of Certain Primitive Words."

A meeting was held of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY at the Chapter House, St. Paul's, on April 27, Rev. Lewis Gilbertson, M.A., in the chair. The Rev. F. E. Brightman, of Pusey House, Oxford, read a paper on "The Cross in its connection with the Altar." The lecturer pointed out that until the eleventh century the altar was altogether devoid of "ornaments"; from that date until the fourteenth century the cross prevailed, and in the fifteenth and sixteenth centuries the crucifix came into use. Referring to the earlier centuries, examples were quoted from the decorations of the walls of the apse and other walls adjacent to the altar, where mosaics, frescoes, wall-paintings, etc., represented figures of our Lord in glory, the transfiguration, and other events of a triumphant nature. These were followed by the cross used as a symbol of triumph, and by the crucifix treated in the same spirit, our Lord being crowned, His arms extended straight, and His feet resting on a ledge. Summing up these evidences, the lecturer argued that the whole idea of the cross in its connection with the altar was triumph, and not suffering. In the discussion which followed, this view was supported by several speakers. It is hoped that the paper will be published in full in the next issue of the society's transactions.—On May 7 the members visited St. Paul's Cathedral under the guidance of Rev. Lewis Gilbertson.

The CARADOC FIELD CLUB held their first field meeting on April 28, and visited the ruined castle and church of Moreton Corbet; Stanton-on-Hine-Heath Church, with its herring-bone work and early windows; Bury Walls, a strongly fortified Roman camp, occupying a space of twenty acres; and the excavations going on at Hodnet Castle, to which attention has already been called in the *Antiquary*, page 138 of the present volume. The site of the castle is quadrangular, surrounded by a moat; but on the south side of the area is a second inclosure of oval form, surrounded by a deep moat, within which stand the remains of the keep. Here was the old Saxon hall, and on the site of this the second or Norman castle was erected. The doorway leading from the small inner court of the keep has been brought to light; the side-walls are perfect, and the arch in part remains. The burnt stones, cinders, and molten lead show unmistakable evidences of the building having been destroyed by fire. The excavations are for the present discontinued, on account of Major Heber-Percy having gone on a long foreign tour.

The annual meeting of the HAMPSHIRE FIELD CLUB was held on May 6 at the Guildhall, Winchester, the president, W. E. Darwin, Esq., in the chair.—The annual report and the balance-sheets of receipts and expendidure for the year 1891 were read, from which it appeared that the club had done a good year's work, and was in a sound financial position. A donation of five guineas was contributed by the club during the year 1891 to the Silchester Exploration Fund, and a sum of three guineas towards the cost of erecting a fence round the recently discovered Roman bath at Twyford. A sum of five guineas was voted at the meeting towards the cost of proposed excavations at Titchfield, to determine the plan of the foundations of the Præmonstratensian abbey at that place, and a further sum of five guineas for the exploration of a Roman site at Sparsholt, near Winchester.—After the meeting the Dean of Winchester met the members in the cathedral, and the chantries were visited and inspected in the chronological order of their erection under the dean's guidance. Discussions ensued on the Filfot cross carved on the monument of Bishop Edington, on the well-preserved alabaster monumental effigy of Bishop Wykeham, the classical and Gothic details of Bishop Gardiner's chantry, and on the Chapel of the Holy Sepulchre.

The members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY met at Owens College on May 7, where an excellent exhibition of Fiji curiosities was held. They consisted of stone axes and adzes, mounted and unmounted, clubs of each type, paddles, spears, pottery, dresses, and personal ornaments. These were contributed by Messrs. C. Heap, G. C. Yates, and the Rev. F. R. C. Hutton. The members proceeded to the Chemical Theatre, where a meeting was held under the presidency of Professor W. Boyd Dawkins, F.R.S.—Mr. G. C. Yates opened the proceedings by reading a paper on Fiji. The first European who made the existence of the Fijian group of islands known to the civilized world was the enterprising Dutch navigator, Captain Abel Jansen Tasman, who discovered them March 5, 1643. In October, 1874, the sovereignty of the islands was ceded to the British crown, and a charter was issued erecting them into a separate colony. The inhabited islands are estimated to cover 7,740 square miles, the whole of the group 8,034 square miles. The inhabitants are a fine race of savages, tolerably well formed, with dark though not black skins. Until a

recent period the Fijians were in the Stone Age, and it was most interesting to have specimens of the Fijian stone implements to compare with those of prehistoric man, for we have these modern stone implements hafted, showing how they were used, and thus we may infer that prehistoric stone implements were hafted in a similar manner. Until the arrival of Europeans, the Fijians had no knowledge of any but stone implements, some of which it is difficult to distinguish from those of the Neolithic period in Europe.—Mr. J. Edge Partington, who visited Fiji in 1878-79, dealt with the art of Fiji and the effect it has had upon the neighbouring groups. This effect has been brought about to a large extent by continued intercourse, and also by means of a large settlement of Tongans on Vanua Balavu, the most easterly of the Fiji Islands. The Tongan undoubtedly learnt much from the Fijian, but on the other hand there is little doubt that the Fijian also learnt from the Tongan. Speaking broadly, it appears probable that the arts of war were derived from Fiji, and those of peace from Tonga.—Mr. C. Heape spoke of the weapons of Fiji; and the Rev. F. R. C. Hutton, of Bolton, who had also visited the islands, gave much information about the manners, customs, legends, and superstitions of the people, illustrating his remarks by a series of lantern views copied from his own drawings.

The concluding meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND for the present session was held on May 10, Mr. Gilbert Goudie in the chair.—The first paper read was a nottce by James Macdonald, LL.D., of the Old Ayr and Dalmellington road, marked on the Ordnance map as Roman. The author's object was to examine the grounds on which this road had been accepted as Roman. The first writer who so described it was George Chalmers, and he did so on the authority of Joseph Train, and assigns as an evident proof of the truth of the assertion that the pavement of the road was constructed in the Roman manner. The authority of Chalmers' *Caledonia* has long been accepted as evidence of this being Roman, but Dr. Macdonald was able to prove conclusively that Chalmers' "Roman Road" is identical with the Ayr and Dalmellington military road constructed no earlier than the middle of last century.—In the second paper, on the "Pictish Inscriptions of Scotland," Professor Rhys described the results of his recent investigations among the inscribed monuments of early Christian date in the ancient kingdom of the Picts. He dealt with the Ogham inscriptions at Scoonie and Abernethy, in Fife; Anquhollie, near Stonehaven; Aboyne, on Deeside; Logie Elphinstone and Newton, in the Garioch; Brodie, near Nairn; Golspie, in Sutherland; North Ronaldsay, in Orkney; and the Bressay and Lunnasting stones and other fragments in Shetland. He also included the St. Vigeans stone, and the main inscription on the Newton stone, and a small stone from Papa Stronsay, in Orkney, which are not in Oghams, but in minuscules. The results derived from the inscriptions went to strengthen the view he had propounded in the Rhind Lectures, that the British Isles were inhabited by a non-Aryan race before the Celtic Aryans arrived here; that the aborigines were of a kindred origin with the Basque-speaking people of France and Spain; and that the Picts appeared to be the last and least Aryanized representatives of these aborigines.—In the third paper, Mr. J. Romilly Allen gave a report of the work done during the past year in making an archæological survey of the early sculptured stones with symbols and Celtic ornament, under the Victoria Jubilee gift of his Excellency Dr. R. H. Gunning, F.S.A. Scot. The district surveyed this season included the whole of Scotland south of the river Dee. After referring to several of the more prominent instances of the discovery of new sculptured stones as at St. Andrews and Abernethy, he referred to the exceptional interest of the group at Iona and Govan, and lamented the total apathy of the guardians of these interesting monuments. The magnificently sculptured sarcophagus now in the University Museum at St. Andrews—the finest monument of its kind in any museum—had been removed from the pedestal on which it stood, and where it could be well seen, and placed on the floor with one side against a railing, and an oak pulpit put on the top of it. At Iona, one feels that it is little short of a national disgrace that the sculptured monuments of the most historically interesting spot in Scotland should be allowed to perish, as they are doing, from neglect and exposure. A large number of monuments with Celtic ornament here have never been illustrated or described, among the most important being the fragments of a cross, which, when perfect, must have been far finer than St. Martin's. At Govan a large number of new slabs of early date have been discovered since the publication of Dr. Stuart's *Sculptured Stones*, and Mr. Allen had been able to catalogue as many as thirty-four, all used as modern grave-stones, and laid in a horizontal position to be speedily obliterated by being continually walked over. One result of the present census of the early Christian monuments of Scotland is that out of a total of almost 500, nearly 130 are undescribed. Of these as well as of the others Mr. Allen is engaged preparing descriptions with drawings, to be published by the society.—A fourth paper, by James Mackay, F.S A. Scot., gave an account of the excavation of the broch at Ousdale, Caithness.

The annual meeting of the members of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held on May 4 at the Guildhall, Norwich, General Bulwer in the chair.—The chairman said that this society was going on in a very quiet and respectable manner. Of course the society wanted more members. The great support they had received in recent years was from the ancient borough of Yarmouth; if they could get the same increase from the ancient borough of Lynn, it would be put into a very flourishing condition. As the society proposed to make an excursion into the Fen district during the year, it was hoped that an interest in their proceedings would be awakened in the district that would bring an accession of members. Three new members were added to the roll, which now numbers 429.—The Rev. W. Hudson, one of the hon. secs., read the annual report, which gave an epitome of the work done during the year, much of which has from time to time been noticed in our columns.—From this full and interesting report we make two extracts: When the Norfolk County

Council came into possession of the records formerly in the hands of the county magistrates, the president of the society, as chairman of the Records Committee, obtained permission to have them sorted and examined. At his request the Rev. W. Hudson and Mr. Tallack undertook to do so, and, with the assistance of Mr. Hamon le Strange, they arranged them all chronologically and classified them, each roll being placed in a paper wrapper and labelled with its character and date. They were found to consist chiefly of indictments and other miscellaneous business transacted before the magistrates in Quarter Sessions. Amongst them, however, was found a series of bundles of apparently an unusual character, containing enrolments of deeds of conveyance of properties belonging to leading county families. They extend from about 1550 to 1660. As the originals of many of these deeds may possibly now be lost, the committee, at the suggestion of the president and with the permission of the Clerk of the Council, are arranging for Mr. Tallack to make a calendar of them, in order that their contents may be known.—Much anxiety has been expressed of late by visitors and by the Society for the Protection of Ancient Buildings concerning the decaying condition of the well-known gateway at St. Benet's Abbey. A representation on the subject was made by the Bishop of Norwich, through Dr. Bensly, to the Ecclesiastical Commissioners. This representation was energetically supported by the committee of the Great Yarmouth branch of the society, and, as a result, the Commissioners have given orders to have various works done, with a view to preserve the ruins of the gateway and of the abbey church from further decay.—At the conclusion of the meeting, the members, under the guidance of Mr. E. Boardman, on reaching the castle, were shown over the suite of handsome rooms into which that gentleman has transformed the old blocks of prison cells, and finally assembled in the keep, which has central clustered pillars resting on the ancient party wall that divided this great tower into two portions, carrying arches in the Norman style in keeping with the architecture of the venerable fabric. A handsome and spacious gallery, approached by a bold flight of stairs, encompasses the interior of the keep at a line which will enable visitors to inspect the curious carvings and antiquities embedded in the ancient walls, all of which have been scrupulously preserved, and many that were hidden beneath the accretions of the post-Elizabethan builders brought to light.

At the meeting of the ARCHÆOLOGICAL INSTITUTE on May 4, Mr. J. T. Micklethwaite in the chair, Mr. F. C. J. Spurrell read a paper on "Early Painting and Colours from Medum, in Egypt." He described the various modes of decoration employed in the tombs at Medum in the early part of the fourth dynasty, gave some particulars as to the mediums employed by the painters, and fully explained how the inlaid coloured pastes of the Nefermate chamber were applied. The method which was adopted for fixing them to the stone he characterized as experimental, and, in consequence of their failure at the time of execution, they never became popular in after ages.—Mr. J. Bain communicated an interesting paper on Sir John Robsart and his daughter Amy, the wife of Leicester, in which he showed that Amy was never Countess of Leicester, as she died several years before her husband was raised to the peerage; that she was married with great splendour at Shene on June 4, 1550, in the presence of Edward VI.; and that the Kenilworth revels did not take place till 1573, many years after her death.

Literary Gossip for Archæologists.

THE *Monumenti dei Lincei* of Rome have published in their Easter volume the reports drawn up by Dr. Orsi and Commendatore Cavallari on the first campaign of excavations made at the ancient Greek colony of Megara Hyblæa in Sicily. It embodies important topographical and archæological results, as a large number of archaic funereal deposits were found in more than 200 tombs explored in the necropolis, consisting chiefly of vases and figurini in terra-cotta. The results of the second compaign are now being collected and illustrated for publication in one of the forthcoming numbers. During the third campaign, which began in the spring of this year, 150 fresh tombs, which were found to be intact, have already been examined, many of them yielding excellent results.

* * *

Dr. Ebner, who is frequently mentioned by Professor Bunnell Lewis in his article on the Roman antiquities of Ratisbon, in the winter issue of the *Archæological Journal*, has just published, as a Festschrift for J. B. de Rossi's seventieth birthday, an exhaustive account of the Christian antiquities of that city. Dr. Ebner's article appears in the latest number of the *Roemische Quartalschrift*, and is illustrated.

* * *

Professor Ireneo Sanesi has found in the Archivio di Stato at Florence the last testament of the chronicler Marchionne di Coppo Stefani, which will be published in one of the next fasciculi of the *Archivio Storico Italiano*.

* * *

The Senator Baracco and Professor Helbig will shortly publish their collection of ancient sculptures, amongst which are some Greek and Roman, still unedited—as a bust of Alexander, a bust of Julius Cæsar, etc.

* * *

Professor Loewy, of the University of Rome, has published in the *Monumenti dei Lincei* a remarkable statuette in bronze of Aphrodite from the collection of Count Tyszkiewicz, a work of great value, executed after the model and type of Praxiteles.

* * *

In the *Monumenti dei Lincei* Professor Salinas has published his report on the newly-discovered metopes of Selinunte.

* * *

In a few days will appear the first part of the great work of Hamdy Bey, in collaboration with Théodore

Reinach, of Paris, *La Nécropole Royalede Sidon—Fouilles de Hamdy Bey.*

* * *

The Rev. Henry Barber, M.D., will shortly publish (by subscription, 7s. 6d.) *Furness and Cartmel Notes*, or Jottings of Topographical, Ecclesiastical and Popular Antiquities, and of Historical Circumstances, as well as Interesting Facts relating to the Districts of Furness and Cartmel. The work will comprise Early History and Antiquities, Ancient Halls and Manor Houses, Furness Abbey, Cartmel Priory, Churches, etc., Place Names, Family Names, Customs, Old Ulverston, etc. Names of subscribers will be received by James Atkinson, 6, King Street, Ulverston. The work promises to be of real antiquarian value.

* * *

Dr. Calvert has just issued to subscribers the *Shrewsbury School Regestum Scholarium*, 1562 to 1635. It is a transcript of the earliest register of admittances of scholars to this well-known school. No annotations whatever are given. Unfortunately the registers subsequent to 1635 are missing. The Rev. G. W. Fisher has for many years past been collecting notes on the Alumni of Shrewsbury School, and it is to be hoped that he may be induced erelong to publish them. Dr. Calvert's volume is an octavo of 333 pages, and is printed by Adnitt and Naunton, of Shrewsbury.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

ANALYTICAL CONCORDANCE TO THE BIBLE. By Robert Young, LL.D Sixth edition. Revised by Thomas Nichol, B.D. *Religious Tract Society.* 4to. Pp. vi., 1,106 (in three parallel columns). Price £1 4s.

The *Antiquary* leaves to other magazines the oldest and most important of all sciences—theology. But when a volume like that now before us is placed upon our table, it is eminently fitting and right that it should receive more than a line or two of attention. Anything that tends to facilitate the study and knowledge of the oldest of all old books surely comes within the province of the archæologist. Books without indexes are abhorrent to the student, so it is not surprising to find that exhaustive indexes to the Book of books have been from time to time compiled. The first to form and carry out the idea of an exhaustive index or concordance of the Bible was Hugo de St. Caro, a Dominican friar, who in 1247 issued an index of all the declinable words of the Vulgate. This Latin Concordance, with references specifying the chapter, and pointing to by letters the beginning, middle, or end of the chapter, was frequently printed. After the division of the chapters into verses by Robert Stephens in 1545, that printer issued an amended Concordance, giving the verse reference. Greek Concordances, both of the New Testament and the Septuagint, speedily followed. A variety of English indexes have been issued, the first being that to the Great Bible, published by Marbeck in 1550. Cruden's Concordance to the Authorised Version, the first one that was really worthy of the name, was issued originally in 1737—a most laborious and conscientious work, but much disfigured by a nauseous dedication to Queen Caroline. Cruden's third and last edition, considerably improved, came out in 1763. Since then Cruden has been reproduced in a great variety of forms (generally abridged) for English-speaking readers.

It was not until more than a century after the completion of Cruden's revised work that a really new English concordance was brought out. In 1879 that thorough Biblical scholar, Dr. Robert Young, produced an entirely new and valuable work, entitled the *Analytical Concordance.* Not only is this index an immense improvement on Cruden, including, as it does, 118,000 references not named in the old concordance, but its arrangement and plan are such that it is of the utmost value to Hebrew and Greek students, as well as to those who have no accurate knowledge of the two original tongues of the Scriptures. Those who consult Young's Concordance are enabled at a glance to find out three distinct points: (1) what is the original Hebrew or Greek equivalent of any ordinary word in the English Bible; (2) what is the literal and primitive meaning of every such original word; and (3) what are thoroughly true and reliable parallel passages. It should, then, be remembered that the special feature of Young's Concordance is the analytical arrangement of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. The result of this is that the reader is enabled to distinguish things that differ, which are not infrequently confounded in the English and the Authorised Version, wherein (taking external cases) it actually happens that one Greek word is rendered by twenty different English terms, and one English word is used to translate twenty different Greek expressions.

It speaks well for the intelligent desire of a large portion of the reading public to master and understand the contents of this the oldest of books, that a sixth large edition has already been issued. This sixth edition has been most carefully edited and revised, and improved throughout, in a variety of directions by Rev. Thomas Nichol, B.D. No Cruden's Concordance, nor one of the innumerable acknowledged or unacknowledged abridgments of that great work, will in the least degree supply the place of this Analytical Concordance. It is the work of scholars; scholars will appreciate it; and it cannot fail to be of the greatest value to the intelligent general reader.

No archæologist, whether he specially affects the deciphering of Egyptian papyrus rolls or Eastern rock-hewn inscriptions, whether he makes a study of the traces of prehistoric man or of the wondrous ingenuity of man in historic but long-past centuries, can afford to neglect the careful study of the sixty-six writings that are enclosed within the covers of the

Bible. For apart altogether from their claims to be considered an authentic record of the gradual revelations of the Divine Being, these ancient books form an absolutely unique volume that stands out by itself apart from all other writings, whether we consider its age, authenticity, or the greatness of the topics of which the varied penmen treat.

✣ ✣ ✣

EXAMPLES OF EARLY ENGLISH POTTERY. Named, dated, and inscribed by John Eliot Hodgkin, F.S.A., and Edith Hodgkin. *Quaritch.* Large 4to. Pp. xix., 187. Price (subscription) £2 2s. Numerous wood blocks printed in colours.

This is a beautiful book. It is printed on thick paper in the highest possible manner, and is appropriately bound in chocolate and cream colour to represent slip decorated ware.

The illustrations are very numerous, occurring upon almost every page, and are produced in very delicate shades of self-colour, varying according to the ware represented. The dates and inscriptions upon the specimens described are given in facsimile, and have entailed an amount of careful labour which it would be hard to surpass. The book is altogether an *édition de luxe*, and does equal honour to its joint authors, its artist, and its printers. It represents one of the first attempts to deal fairly with a remarkable series of specimens of Old English pottery, which may be grouped under a general head as speaking types. These jugs, mugs, pots, dishes, and plates give us in themselves information as to their manufacture, and hence afford valuable data for any investigation of the early art of the potter in England.

Mr. Hodgkin himself possesses a remarkable collection of these quaint pieces, and he has ransacked most of the well-known collections in search of other examples. The result is a series of descriptions, carefully and exactly given, and mostly illustrated, of typical items of Old English ware, rare, and in many cases unique. It is very unfortunate that in a book so excellent in all other respects there should appear a few serious blemishes, but justice demands that we point them out.

In an able introduction to the whole subject, the authors refer to seven illustrated specimens, but to not one of these do they give a correct reference. Nos. 314, 325, 351, 310, 311, 300, and 228 should read 315, 326, 352-353, 311, 312, 301, 229, showing the insertion of an extra number after writing the introduction.

Then we cannot but think that the abbreviations of the names of the various owners are bad. It would have been very little trouble to have put the names in full, instead of obliging the reader constantly to turn to a table of reference. In one case, certainly, where B. M. appears, we believe Brighton Museum, and not British Museum, should be put; and certainly J. S. should stand for J. Stanstey, and not J. S. S., while the latter should assuredly be for J. S. Swann. We must confess that Dr. E. for so great a collector as Dr. John Evans, Earl M. E. for Lord Mount Edgcumbe, and Gen. P. R. for General Pitt Rivers, strike us as somewhat irritating abbreviations, while who is to remember for whom E. J., Dr. B., F. B. A., and others stand? Again, B. Mus., Willett Coll., evidently stands for Brighton Museum, while B. Mus. alone is, we suppose, always intended for British Museum. No. 266, a wine-jar, refers to Boyne's *Traders' Tokens*, but the author has clearly forgotten that this book is now quite superseded by Dr. Williamson's new and enlarged edition, in which we find the very same wine-jar carefully described and illustrated. The reference number should be 222, not 183.

Plate 443 is the only piece of really bad drawing in the book, but this is evidently the work of an amateur, who has represented a very fine punch-bowl as flat as a plate. We miss illustrations of a christening cup or a tea-pot, and are also sorry that illustrations were not given of the interesting money-vase, 225, and the drug-pot, 424. The ungracious part of our task ends with these few comments. The work is altogether one of great beauty, and of carefully collected information. Its literary style is not remarkable, but that is not the point. In information, and especially in beauty, it is unrivalled.

✣ ✣ ✣

THE SOMERSET RELIGIOUS HOUSES AND THEIR SUPPRESSION. By W. A. J. Archbold, B.A., LL.B. *C. J. Clay and Sons*, University Press, Cambridge. Crown 8vo. Pp. xii., 407. Price 10s. 6d.

Mr. Archbold has done a useful thing in bringing together a great deal of information with regard to the Religious Houses of Somerset and their suppression. Somersetshire has in this respect been well treated by recent county historians, notably by Rev. T. Hugo in his various papers in the Proceedings of the Somerset Archæological Society; and more recently by Bishop Hobhouse and Mr. Green in the volumes of the excellent Somerset Record Society. Some, however, of the material produced by Mr. Archbold from the stores of the Public Record Office now sees light for the first time, and the rest of the matter has been carefully collected and arranged.

The best part of the book is the series of original documents cited in full at the end of the first chapter relating immediately to the surrender of the houses. Part of the letter of that wholly disreputable and unscrupulous tool of Cromwell's, visitor Layton, relative to the superstitions at the abbey of Bath, is worth quoting; it has hitherto only been abstracted by Mr. Gairdner: "By this bringer my servant I sende yowe vincula sancti petri wiche women of this countrey-side always to sende for in tempore partus to put abowte them to have therby short deliveraunce and w'oute perile a gret relike here cowntede bycause the patrone of the churche is of saynte peter, juge ye what ye liste but I suppos the thyng to be a varie mokerie and a gret abuse that the prior one Lammes day shulde carie the same chaine in a basyn of silver in procession, and everie monke to kysse the same post evangelium wt gret solemnitie and reverens, haveyng therefor no maner thyng to showe how they came fyrste unto hit nether haveyng thereof no writyng. Ye shall also receve a gret komee callid mare magdalenes kome, saint dorothes kome, sainte margarettes kome the leste, they cannot tell howe they came by them, nether have any thyng to shewe in writyng y^t they be relykes. Whether ye wyll sende them agayne or not I have referide y^t to y^r jugment and to the kynges pleasure."

The *Antiquary* has nothing to do with the arguments relative to devotion paid to relics; but it may not be amiss to point out that if Layton's rough-and-ready way of demanding documentary evidence was adopted with regard to our museums, whether national or provincial, they would be stripped of by far the greater part of their contents. But of course Layton's object was to roughly spoil the houses of all they valued, and truth or just judgment were to him impossibilities. Writing a little later in the same month (August, 1535) to Cromwell after his visit to Glastonbury and other houses, Layton sends him a large bag of relics, one of which is "Mare Magdalenes girdall wrappyde and coveride wt white sent wt gret reverence to women traveling," although in this case evidence was forthcoming that showed it was the gift of the Empress Matilda. As a specimen of Layton's would-be witty and irreverent comments, the following description of a stone from Bethlehem, sent to Cromwell in the same bag of relics may be cited: "Pars petre super qua natus erat Jesus in bethlehem, belyke therris in bethlehem plentie of stones and qwarrie and makith ther maingierres off stone." In this same letter a disgusting account is given of "holy father prior of Maden bradley," of whom Layton was not ashamed to write the following, which he must have known to be a lie, and which the most rabid Protestant of to-day would scout as a rank absurdity: "The pope consideryng his fragilities gave hym licens to kepe an hore, and hath goode writynge sub plumbo to discharge his conscience, and to choys Mr. underhyll to be his gostely father and he to gyve him plenam remissionem."

Mr. Archbold's work affords evidence in places of somewhat careless and slipshod treatment. In his extension of the Latin terms he has made many blunders, only some of which are corrected in a long table of errata. In several places he contradicts himself in his general reflections, and any otherwise uninformed reader is left to accept whichever of Mr. Archbold's conclusions he may happen to prefer. For instance, on one page we read, "It seems clear from their manner that the brethren of the houses were largely drawn from the poorer classes"; then we turn over only seven pages and read, "The monks were really in the time of Henry VIII. bodies of country gentlemen, good-hearted country gentlemen, to be sure, but in no way much different from the world around them." In one place it is implied that the schools of the monasteries were few and unimportant, but in another place that every monastery had its school, and that the education they gave was a great national factor.

Mr. Archbold is completely wrong in the breadth of his general assertion that "the English monks did not live a life of seclusion." The fact is non-seclusion was the exception. It is not surprising that in this and other particulars, wherein he affects to give carefully weighed pictures of the monastic life, Mr. Archbold is singularly inaccurate, as we find from his notes that he chiefly relies upon that chance-medley of facts, fiction, and popular delusions that Mr. Fosbrooke published under the title of *British Monachism* early in this century. If any modern writer desires to give general reflections on the dissolution of monasteries and monastic life of the fifteenth and early sixteenth centuries that are to be of more weight than the paper on which they are written, it is necessary that he should master the rules of the different orders of which he treats, and become a student of unpublished as well as of published visitations. Neither of these conditions have been fulfilled by Mr. Archbold. In the long list of histories and general books that he has consulted, which are given on an early page, Holsten's *Codex Regularum Monasticarum et Canonicarum* (three vols.) does not occur, nor any compendium of a like nature. Travers Hill's work on *English Monasticism* (1867) might have been read with advantage. As a set-off against Mr. Archbold's foolish statement as to the non-seclusion of the monks (was he thinking of the friars?), Mr. Hill's statement may be quoted, "They (the monks) remained within the walls of their monasteries, seldom venturing beyond them only by special leave."

The book as it is possesses some value, as we have already stated; but it would have been far better if a young man and an obviously young writer had not been so ambitious in attempting to pronounce judgment on one of the greatest and most momentous crises through which this country has passed. His facts and documents are fairly well marshalled and well worth putting together, but his general reflections are contradictory, and amusingly jejune. As to his economic chapters on the effects of the dissolution, on the poor, on agriculture and prices, and on land tenure, we fully agree with the monosyllabic comment of the best living authority on these questions who (in a letter to the writer of this notice) sums them all up in the one word "stuff."

✣ ✣ ✣

ONOMASTICON TOTIUS LATINITATIS, OPERA ET STUDIO DOCT. VINCENTII DE VIT. Tom iv. Distributio xxxvii.-xl. *Prati Aldina Edente.* (London agents: *Dulau and Co.* and *D. Nutt.*) Price of each, 2s. 9d.

Since we last reviewed this dictionary of all proper names known to ancient writers down to the end of the fifth century of our era, some two years ago, four fasciculi have appeared, bringing it up to the end of N and beginning O. The letter N would naturally have concluded the fourth volume without any other letter, as it already consists of 756 pages, closely printed in double columns. However, another fasciculus containing O, which is a short letter (its entries will fill, however, 120 pages), is now being added, which will be ready for distribution in the autumn of this year, leaving P to begin the fifth and penultimate volume of this colossal work in the early months of the coming year. In the four issues now before us there is a full treatment of Moyses, according as he is mentioned by pagan and Christian authors; two articles on the gens Mucia, to which Mucius Scævola belonged, and an important one on the gens Munatia. After Minerva, an article of great archæological importance, occupying twelve columns, comes Neapolis, filling more than three columns; then Neptune, Nero, the gens Nonia, with many inscriptions, etc. The Nymphs are duly enumerated with much mythological lore, and the last fasciculus issued gives us the first words of O, including Octavia, Octavius, etc., which are treated at considerable length. By a misprint in our former notice (*vide Antiquary*, April, 1890, p. 183),

De Vit's proper names are stated to extend to the *sixteenth century*. The Latin names in the *Lexicon Totius Latinitatis*, 6 vols., are all those used down to the end of the *sixth century* of our era; the proper names of persons and places included in the *Onomasticon* are all those found in ancient authors down to the end of the *fifth century*, as the next century brings so many new names to our notice that to treat of them would be to swell the work beyond all reasonable compass.

✣ ✣ ✣

WELLS CATHEDRAL: Its Monumental Inscriptions and Heraldry, together with the Heraldry of the Palace, Deanery, and Vicar's Close; with Annotations from Wills, Registers, etc., and Illustrations of Arms. By Arthur J. Jewers, F.S.A. *Mitchell and Hughes*. Pp. xvi., 313. (No price given.)

This book is very handsomely got up by the well-known publishers of the Harleian Society, and is an attractive volume. There is a handsome coloured frontispiece, with the arms of the present bishop, the bishopric, and the deanery. The index of arms contains more than 300 names, and besides the illustrations to be found among the text there are ten plates of arms given at the end of the letterpress.

The annotations of Mr. Jewers chiefly relate to the seventeenth and eighteenth centuries, a few to the sixteenth. There are, however, now and then, earlier references.

And one very good piece of earlier work, which is, we believe, due to Mr. Jewers, is the identification of the tomb of Bishop John de Drokensford. This had been wrongly assigned to Bishop William Bytton I.; but Mr. Jewers has proved from the shields to be found on the tomb that it is really the tomb of the former bishop.

The Drokensford arms are

Four swans' heads couped and addorsed,
in chief a label of three points,

as found on a seal attached to a grant from Philip de Drokensford to the Dean of Wells, dated at Wells the Friday after the translation of St. Thomas the Martyr, 1332.

Mr. Jewers calls these birds *swans;* is it not possible that they are *drakes*, in allusion to the name?

The chief value of this book is that it puts on record copies of inscriptions, which may very likely in a few years perish from age and decay.

✣ ✣ ✣

BOOKS CONDEMNED TO BE BURNED. By James Anson Farrer. *Elliot Stock*. Fcap. 8vo. Pp. 206. Price 4s. 6d.

In an attractive volume of the well-known Book-Lovers' Library series, Mr. Farrer does full justice to his by no means uninteresting subject. The scope of the book is, to prevent undue bulkiness, confined to England alone. After discussing various early instances of book-burning in his introduction, Mr. Farrer opens in the first chapter with sixteenth-century book-fires. The practice of condemning writings to the flames was only in extensive use in England for some three hundred years, dating from the time of the Reformation. Under Mary book-fires were frequent, but, as Mr. Farrer naïvely puts it: "So many men were burnt . . . that the burning of particular books may well have passed unnoticed, though pyramids of Protestant volumes . . . were burnt in those few years." Under Edward VI. the practice of book-burning was equally common, but it was not till his successor's days that any one book was singled out for separate extinction. The most noteworthy of those that fell under Mary's condemnation was Thomas's *Historie of Italie*, a book of such unbounded license of expression that it is scarcely to be wondered that the Roman Church viewed it with the utmost disapproval. With Elizabeth's accession, book-burning became comparatively rare. The most important instances are the condemnation of the writings of Hendrick Nicolas in 1579, and of John Stubbs's pamphlet of the same year, wherein the author criticised with much freedom, but with perfect respect to his queen, the projected marriage of Elizabeth with the Duke of Anjou. The growing hatred of episcopacy found vent in the famous tract of Martin Marprelate (1589), which was speedily consigned to the flames.

In 1594 Cardinal Allen, Robert Parsons, and others produced *The Conference about the Succession to the Crown of England*, a work which naturally proved extremely obnoxious to Elizabeth, as it not only advocated the claims of Essex or the Infanta at the expense of James of Scotland, but also maintained the legality of overthrowing the present government. Great efforts were made to suppress this book, and Peter Wentworth's *Pithy Exhortation to her Majesty* on the same subject was also burnt, and the author consigned to the Tower. Towards the close of the sixteenth century the English Church was unsparing in the rigour of its government, and Whitgift ordered many obnoxious books to be burnt, Marston, Marlowe, and Samuel Rowlands, in particular, suffering very severely from this policy.

King James signalized his accession to the English throne by an instant suppression of Reginald Scot's *Discoverie of Witchcraft*, published in 1584, which he had himself already directly attacked with his pen. In 1607 the exertions of the Commons caused Cowell's *Interpreter* to meet with a similar fate, and that though the book was in reality approved by the king. Cowell had fully accepted the theory of the absolute infallibility of the sovereign, and Sir E. Coke, who had already fallen foul of him on other grounds, had no difficulty in persuading the Lower House to take the matter up strongly.

In the same chapter Mr. Farrer remarks that it was often customary to call in or suppress obnoxious books without actually burning them, and instances his assertion by the orders given in 1607 and 1614 as to a speech of Lord Coke's at Norwich Assizes, and the first volume of Raleigh's *History of the World*, respectively. The latter work was deemed "too saucy in censuring princes."

The question as to the rights of the Pope over monarchs, accentuated by the discovery of the Gunpowder Plot, called into being Suarez's *Defensio Catholicæ Fidei*, which, like the majority of its fellows, was commanded to be burnt. In 1611 James ordered the burning of Vorst's *Tractatus Theologicus de Deo*, which seems to have incurred hi

especial anger. In concluding the chapter Mr. Farrer points out that up to this period the mere burning was considered a sufficient stigma, no mention being made of the hangman. Under Charles I. Manwaring was the first to suffer, his sermons advocating absolute monarchy having roused the utmost indignation among the patriotic party in the Commons. Not only were his books suppressed, but the author suffered severe punishment, being fined, imprisoned, and suspended. Charles's pardon, however, in the very same year, remitted much of his sentence. The rising temper of the popular party is again shown (1628) in the burning of Bishop Montagu's *Appello Cæsarem*.

In 1630 Alexander Leighton suffered the severest punishment on record for the production of a book. In his *Syon's Plea against the Prelacy*, he had indulged to the full in the customary bitter and extravagant invectives then employed in religious disputation. The Star Chamber fined him £10,000, and then the High Commission Court sentenced him to be whipped, pilloried, branded, and imprisoned for life! This terrible example, however, went for little, as in 1633 William Prynne suffered a fine of £5,000, the tortures of the pillory, and perpetual imprisonment, for the production of the bulky *Histriomastix*, a violent, scurrilous, and prolonged attack on the stage and all connected with it. The offence became particularly heinous in the eyes of his judges, as Prynne was generally thought to include Queen Henrietta in his sweeping condemnation. This was the first occasion on which the hangman is specially ordered to perform the required burning. But a few years later, Prynne, in company with Bastwick and Burton, again incurred the full and terrible displeasure of the Star Chamber by a like offence. On this occasion, however, public sympathy was markedly shown to be with the sufferers. The tide had turned; popular hatred was directed against Laud and Charles, and the patriotic party was in the ascendant.

The first to incur the displeasure of the Long Parliament was John Pocklington, D.D., whose two books, *Sunday no Sabbath* and *Altare Christianum*, were in February, 1641, given over to the fire. In May of the same year Sir Edward Deering's treatise on episcopacy gave offence to the Presbyterians, and underwent a like destruction. In 1642 the hangman was ordered by Parliament to destroy no less than five leaflets or pamphlets, the most noteworthy being the Kentish petition, praying for the preservation of episcopacy. Countless Royalist political squibs met with a like end, and in 1649 James Okeford's *Doctrine of the Fourth Commandment* was so thoroughly destroyed that not a single copy remains extant. It is worthy of note that the Long Parliament were not slow to follow the Star Chamber's example in regard to fines, and in January, 1652, Tilburne and Primatt were fined £7,000 and £5,000 respectively for views expressed in their writings. In 1648 John Fry's *Clergy in their True Colours*, in addition to the usual penalty of the fire, cost him his seat in Parliament.

As to theological works, in 1645 Parliament, on the complaint of the Assembly of Divines, condemned the *Comfort for Believers* by John Archer to be publicly burnt, and in 1647 inflicted the same penalty on Best's pamphlet, entitled *Mysteries Discovered*. Twelve months later came the condemnation of Bidle's *Twelve Arguments drawn out of Scripture*. Bidle was a constant offender against the Puritan, and, after narrowly escaping death, he was finally sent off by Cromwell to the Scilly Isles.

In February, 1650, the "horrid blasphemies" of Coppe's *Fiery Flying Roll* caused that book's condemnation, and in the following September Clarkson's *Single Eye* was ordered to be burnt. Both were of an intensely fanatical and extravagant tone. Some twenty-five years later Muggleton's writings were consigned to the flames, whereby, as Mr. Farrer happily says, "the fire was rather profaned by its fuel than the books honoured by the fire."

Immediately on the restoration of the Stuarts came the official destruction of the books of Goodwin and Milton, the former of whom had justified Charles I.'s execution, while the latter had unsparingly attacked the "Eikon Basilike." In 1661 the *Solemn League and Covenant* was ordered to be burnt, and five Acts of the Long Parliament were also condemned as "treasonable parchment writings." The Act for the abolition of the House of Lords, however, appears singularly enough to have escaped. The next important book to be destroyed was Locke's *Letter from a Person of Quality to his Friend in the Country*, setting forth and discussing the intention of the House of Lords, who then (May, 1675) intended to bring forward a bill whereby all officers of Church or State should swear never to endeavour to alter the Government in either department.

The first signs of the struggle between the Nonconformists and the Church is shown in the suppression of Delaune's *Plea for the Nonconformists* in 1683. The unlucky author was consigned to Newgate and there died, one of the eight thousand Dissenters who died in prison during this reign. After the Toleration Act Delaune's *Plea* was often reprinted. The last noteworthy book condemned before the Revolution was the translation of Claude's *Plaintes des Protestants*, showing in full the cruelty of the treatment of the French Protestants. In deference to the wishes of the French Ambassador, James ordered it to be burnt on May 5, 1686. The continued strife between Church and Dissenters furnished the greater portion of the book-fires fuel in the next two reigns. Molyneux's *Case for Ireland* Mr. Farrer does not believe to have been burnt by proclamation by Parliament, in spite of much evidence corroborative of this view. In 1690 a vote of the University of Oxford consigned to the flames the Rev. Arthur Bury's *Naked Gospel*, wherein the author endeavoured to show the real nature of the original Gospel. In 1700 the votes of two Parliaments, both English and Irish, condemned John Asgill's *Argument proving that . . . Man may be translated hence into that Eternal Life without passing through Death*. Asgill's spirited defence at the bar of the Commons availed him nothing.

The next author of any note to suffer by the book-fire was Defoe, whose *Shortest Way with the Dissenters*, an ironical answer to Sacheverell's *Political Union*, cost him, in addition, a ruinous fine and imprisonment. He also suffered for three days the indignity of the pillory, a punishment which moved him to write his famous *Hymn to the Pillory*. Of books that took the opposite line to Defoe, Drake's

Memorial of the Church of England was censured and condemned by both Houses in 1705.

In 1709 Sacheverell's two famous sermons, the *Communication of Sin* and *Perils among False Brethren*, were condemned to be burnt before the Royal Exchange. The Dissenting party, however, did not have it all their own way, as at the same time a like fate befell certain books of Tindall and Clendon. In 1711 Boyse's attack on the episcopacy, contained in his *Office of a Scriptural Bishop*, was burnt by order of the Irish House of Lords. The last offender of Queen Anne's reign was the Bishop of St. Asaph, William Fleetwood; he belonged to the party that was seriously dissatisfied with the Peace of Utrecht, and in a preface to four sermons he commented on it in terms which Parliament pronounced "malicious and factious . . . tending to create discord and sedition."

In his seventh chapter Mr. Farrer deals with our last book-fires, those of the eighteenth century; long before the nineteenth century had dawned, the practice had become altogether obsolete. The last religious work publicly burnt in this country was a pamphlet of one Joseph Hall, who in 1720 discussed "in a daring, impious manner" the nature of the Trinity. In 1722 the *Declaration of James III.*, wherein he invited George I. to deliver up the British throne, was voted by both Houses to be "a false, insolent, and traitorous libel, the highest indignity to his most sacred Majesty." It is needless to say it was burnt by the hangman before the Exchange.

In 1750 an attack was made on the Duke of Cumberland in certain *Constitutional Queries*. The victor of Culloden was compared to Richard III.; an offer of £1,000 failed to discover the author, printer, or publisher. Great excitement was caused in the Commons, and the book was denounced as "a false, malicious, scandalous, infamous, and seditious libel," though several members defended it.

If ever the penalty of the book-fire was deserved, surely the forging and publishing of a royal speech in December, 1756, by George King amply deserved that punishment.

The next book-fire was that of No. 45 of the *North Briton*, which upheld the proceedings of Wilkes in resisting the infringement of Parliamentary privilege. A serious riot attended the burning of the paper before the Royal Exchange on December 3, 1763; and the House of Commons, influenced by the disaffected state of the country, veered round and declared that a general warrant for apprehending the authors of a seditious libel was not authorized by law. In February of the following year the Commons condemned Brecknock's *Droit le Roy*, wherein he upheld the absolute rights of monarchy in terms as extreme as those of Cowell in the days of James I.

Actually the last work to be publicly burned was *The Present Crisis with regard to America Considered*, in February, 1775. Of this book nothing beyond the mere fact of its fate is to be ascertained.

Mr. Farrer concludes with a short summary of the books condemned by the Parliament in Scotland, of which perhaps the most important was Drake's *Historia Anglo-Scotica*, published in 1703. Drake, it will be remembered, suffered severely at the hands of the English Parliament two years later.

We sincerely trust that this outline of the contents of a singularly interesting and able little work will send our readers to the book itself. Mr. Farrer says modestly in his preface that he has aimed "at something less dull than a dictionary, but something far short of a history." He has more than achieved his aim, for the book he has produced is a real success.

WILFRED MACHELL COX.

✣ ✣ ✣

"YESTER-YEAR": TEN CENTURIES OF TOILETTE. From the French of A. Robida, by Mrs. Cashel Hoey. *Sampson Low, Marston and Co.* Crown 8vo. Pp. xii., 264. Twenty-nine full-page coloured plates, and numerous text illustrations. Price 7s. 6d.

This is a spritely book on a subject that is always fascinating to the larger half of the human race, and which is also of no small interest to the other half. The costume of ladies for ten centuries appeals also to antiquaries, who in monuments, miniatures, and glass are so often brought to the consideration of subjects of this character. In these pages a variety of pleasantly told information is stored on such subjects as the first corsets and the first false-plaits, sumptuary edicts, lofty "hennins," farthingales, fans and muffs, masks and nose-covers, the fair-haired pages of Queen Margot, the excommunication of bare necks, Richelieu's edicts, the morose reign of Madame de Maintenon, the birth of the panier, the "Athenian" and "Roman" women of the Revolution, the fashions of the Restoration, the universal reign of crinoline, the narrow skirts, and the "fin-de-siècle" fashions now in demand. The coloured plates are well done and lively, and are sure, we should think, to be much resorted to for fancy-dress costumes. The letter-press does not consist of mere dry descriptions of the successive fashions of the different centuries, but affords shrewd surmises as to the reasons for its passing extravagances and quaint changes. It is pointed out, for instance, how the great "hennin," or lofty-horned headdress of the fourteenth century, even more exaggerated in France than in England, developed at a time of general expansion and elevation, when slender church-spires were darting upwards, and when architecture generally sprang upward, spread out, and blossomed into richness. "Like all ascensions, it also was a rising towards the the ideal, for the lofty head-tire with its long floating veil gave nobility to the attitude and gait of the wearer." We have tested the book in several places, and are able to bear testimony to the accuracy of its details and historic allusions; though light and entertaining from one point of view, it is of abiding value as a real contribution to the history of costume, and as such we recommend it, with pleasure, to our readers.

✣ ✣ ✣

THE EARL OF DERBY. By George Saintsbury. *Sampson Low, Marston and Co.* Crown 8vo. Pp. x., 223. Price 3s. 6d.

The publishers and authors of the excellent and useful series of the Queen's Prime Ministers are doing their work with commendable celerity. We are glad to note that their efforts are being appreciated by the public; the volume treating of Mr. Gladstone has reached a twelfth edition, that of Lord Beaconsfield a fifth, and those of the Marquis of Salisbury and

Lord Palmerston a second edition. Mr. Saintsbury's account of the Earl of Derby is so well written that it ought to materially add to the appreciation of the series. It is none the less interesting or trustworthy because the author, whilst giving his facts fully and fairly, writes from an acknowledged Tory standpoint. He is successful in bringing out the special position of the Earl as a representative man of the best side of the English aristocracy. The political questions chiefly discussed are the rise and progress of the new Tories after the Reform Bill, and Lord Derby's relationships with Sir Robert Peel and Mr. Disraeli. The account of his literary work is well done, though it might with advantage have been longer. And why, in citing from Lord Derby's fine English version of the *Iliad*, is the hackneyed nursery passage from the Sixth Book selected for comparison with other translations? A translator knowing the attention paid to such a passage can scarcely help making a special effort and getting out of his swing. To our mind there are many finer passages than this in Lord Derby's *Iliad*.

Mr. Saintsbury has as thoroughly succeeded in understanding Lord Derby's character and actions as the Marquis of Lorne failed in understanding Lord Palmerston. The following passage is a very fair statement of the Earl's position among the Queen's Premiers—saving the absurdity of saying that his scholarship is up to the Gladstone level—and is also a good specimen of Mr. Saintsbury's pleasant style:

"He was indeed altogether a delightfully human person, as human as Lord Palmerston, with far greater scholarship and a higher eloquence; at least, as good a scholar as Mr. Gladstone, with more humour and more humanity; as sharp with his tongue as Mr. Disraeli himself, with the advantage of better breeding and a more English tone; a thorough sportsman, the absence of which quality I have heard some of my friends urge as the only spot in Lord Salisbury's sun; of far heavier calibre than Lord Melbourne, his rival and Palmerston's in easy wearing of honours; a man of original genius, which distinguished him from the Aberdeens, the Greys, and the Goderichs. . . . In other words, Lord Derby may be pronounced the most perfect example that we have yet had of the aristocratic type of Minister of a constitutionally governed country."

✣ ✣ ✣

Local histories increase in number and interest. From the press of Mr. Edwin Ombler, Hull, comes to us a HISTORY OF SOUTH CAVE, by John George Hall. The work also includes, in addition to South Cove, several other parishes in the East Riding of Yorkshire. The village of South Cove is thirteen miles from the town of Hull, and to use Mr. Hall's words: "Nestling in a valley at the south-western foot of the Wold Hills, few places are more pleasantly situated." The artist in search of the picturesque has found it a delightful spot for the exercise of his pencil. The history of the village is full of importance, and we may at once say Mr. Hall has written a book of more than local value. The work opens with some items on Roman times, and particulars and a picture are given of a block of lead found here in 1890, bearing a Latin inscription showing that it had been brought from Derbyshire. There are several references to the place in Domesday Book. The early history of the village receives careful consideration, and the passages relating to it are the best in the book. Notices of North Cove and Newbold are included. Some quaint entries from the churchwardens' accounts of the latter parish are reproduced. We find in the year 1738 the author of *Tristram Shandy*, as prebendary of York, visited the church, and an item states: "Spent when Dr. Sterne viewed the church 0. 1s. 0d." Three years later a shilling was paid for killing a fox, and in the same year the local authorities spent ten shillings to celebrate the discovery of the Gunpowder Plot. The villages of Sancton and Hotham supply material for two chapters. The township of Walling Fen is fully noticed. Here was held a court composed of forty-eight men who managed the affairs of the fen, and very curious and valuable are the notes given by Mr. Hall anent their operations. This furnishes a glimpse of home rule, and on the whole very well conducted. Several other villages are noticed. Numerous pedigrees of notable families are given. Pictures of churches and other places of interest are presented. We are well pleased with the book, and hope it will pay the author for his great labour in doing justice to an important, but nevertheless neglected, from the historian's standpoint, district of old Yorkshire.

WILLIAM ANDREWS, F.R.H.S.

✣ ✣ ✣

Reviews of *Wilts Church Plate*, *Excavations in Botersly and Wansdyke* (vol. iii.), *Old Halls of Derbyshire*, *Deanery of Bicester*, and *Twelve Facsimiles of Old English Manuscripts*, etc., will appear next month.

✣ ✣ ✣

We can only find room this month for the briefest reference to a few of the interesting pamphlets and smaller books received. *Posy Rings*, by Dr. John Evans, is a most pleasantly treated, and of course accurate and learned essay, originally read to the Royal Institution on March 25, and now reprinted by Longmans as a 6d. pamphlet.—*Christian Architecture* is a thoughtful and beautifully printed paper of 32 pages (illustrated), by Mr. Barr Ferree, reprinted from the proceedings of the American Society of Church History.—*Selattyn: a History of the Parish*, by Hon. Mrs. Bulkeley Owen, chapter ii., containing a variety of original and most interesting matter relative to the Great Rebellion, taken from the Brogyn yn MSS.; this most commendable local history is coming out by instalments in the Proceedings of the Salop Archæological Society, and will well merit separate issue when completed.—*The Place-Name Derby* is a learned discourse by Mr. Frederick Davis, F.S.A., printed in advance from the forthcoming book entitled *Bygone Derbyshire*.—Those who wish to understand the art of bookbinding had better procure from Zaehnsdorf, Cambridge Circus, Shaftesbury Avenue, a copy of a charming little illustrated trade pamphlet, called *The Binding of a Book*.—The second number of that county quarterly termed the *Essex Review* (Durrant and Co.) is as good as the first, and much to be commended; the most interesting articles for antiquaries are, "St. Michael's,"

"Woodham Walter" (with plate), and the "Brazen Head at Lindsell."

The first part of the *Dallastype Facsimile Shakespeare*, a reduced facsimile of the first folio, issued at 3s. a part by Mr. Duncan C. Dallas, of 5, Furnival Street, W.C., has reached us; we can commend it, and shall notice it at length as the work progresses.

The current numbers of the *Reliquary*, *Minerva*, the *American Antiquary*, the *Western Antiquary*, the *East Anglian*, and several local "Notes and Queries," are on our table.

As to the issues of the *Builder*, since we last wrote, the following may be noted as of special interest to antiquaries: April 23, "Recent Excavations in Attic Burying-Places," and "Two Views of Sir Gilbert Scott's Restorations"; May 7, "Llandaff Cathedral," both letterpress and plates excellent; May 14, "Early English Hall, the Close, Lincoln," and "Ancient Processional Cross, St. Oswald's, Denham."

Correspondence.

BURGHEAD.

I observe a paper from Dr. McDonald in the *Antiquary* for April, asking your correspondents to give him any information they may possess about baptistries, in order that he may compare them, I suppose, with the reservoir at Burghead. Holding as I do that the reservoir or bath is Roman work, I hope you will also kindly allow me to ask your readers to point out any small Roman baths or Mithraic temples they may be acquainted with. I may say I have a letter before me from a gentleman, lately dead, giving his views. He was the greatest authority, perhaps, in England upon Roman questions, and his opinion was that the Burghead reservoir was Roman work.

HUGH W. YOUNG, F.S.A. Scot.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

Manuscripts cannot be returned unless stamps are enclosed.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will be glad to give any assistance he can to archæologists on archæological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" *if of general interest, or on some new subject; nor can he undertake to reply privately, or through the* "ANTIQUARY," *to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.*

Communications for the Editor should be addressed "*Antiquary, Barton-le-Street, Malton.*"

Our contributor Mr. F. Haverfield, F.S.A., Christ Church, Oxford, will be grateful for information at any time forwarded to him direct of any Roman finds, and also of reprints or numbers of provincial archæological journals containing articles on such subjects.

INDEX.

LIST OF ILLUSTRATIONS.